

*The Fighting Traditions And Fighting Arts Of  
The Traditional Sikh Warriors*

*The  
Beloved of  
Guru Gobind Singh Ji  
The Akali Nihangs*

*Edition 2*

*1998*

## Foreword To First Edition

Here if possible in a small book I intend to summarise the vast Fighting Traditions and Fighting Skills of The Traditional Khalsa Sikh Warriors The Akali Nihang Singhs . To whom Guru Gobind Singh affectionately referred to as his Ladleea Foja meaning beloved armies . These Fighting Skills and Fighting Traditions on a whole will be new to the majority of Sikhs . At first they might even shock many Sikhs but once they are viewed in their proper martial context then they will make sense to most people . This book is not intended to be a in-depth study . Thus in this book ancient Sikh texts from which I draw my information might only be mentioned in name . It will be beyond the scope of this book to give quotations from the referred texts then translate them from old Punjabi or Birj Pasha into English . Keep in mind this book is specifically intended for the Gatka interested Sikh youth of England . Whose grasp of Punjabi is not all that great . So please forgive my briefness .

Chatka Gatka Ustad Nihang Nirdr Singh

Siri Budha Dal and Tarna Dal

## Foreword To Second Edition

Last year I put a book on the Internet concerning the Akali Nihang Dals . A book which was a first of it's kind any where in English . The purpose was to introduce Sikhs to who and what Akali Nihangs are and why they are the way they are . The book was extremely controversial in content . For it strongly went against the grain of thought of present day widely accepted perception of Sikhi . Infact through out the book present day perception of Sikhi was being strongly challenged . Sikhs were being asked to rethink their perception of Sikhi from a Nihang point of view . A point of view which prevailed through out Sikhi till advent of British Raj in 1849 . When the true martial Khanda Dhar meaning sharp as a double edged sword Sikhism of the Akali Nihang Budha Dal was derailed . Leaving us with the British Raj accommodating Sikhism of the Christian Missionary school educated Singh Sabhias . The Singh Sabhias although Sikh in form yet the influence of Christianity they imbibed at the missionary schools strongly influenced their perception of Sikhism . A perception which was a puritanical Christian perception . Thus with a Christian mentality these so called reformers of Sikhism set about altering the true Akali Nihang face of Sikhism .

Many modern day Sikhs be they S.G.P.C or Taksal or Akhand Kirtni , Nanak Saria ect. orientated have problems accepting and explaining the rough and rugged practices of the Guru's beloved armies the Akali Nihang Dals . The Sukha drinking and Maha Prasad eating rugged looking Nihang warriors seem far removed from the perception of the idealised Sikh warrior that most Sikhs have in their minds . Yet let their be no doubt the Nihangs of Budha Dal and Tarna Dals although today as a whole are not as great as in the past but they are as far as possible today the truest reflection of the warrior Singhs of the Gurus period and Missal period . Since the first edition of this book I have been back to the Punjab . Where as before , I lived and moved through the Dals as just another Nihang living my day to day life . All the information I had picked up on Nihangs was done so by just being one myself . This time nearly after five years when I went back home to the Dals I went back not as just another Nihang but also a researcher . My purpose was not only to seek the Darshan of the Jathedars in particular Akali Nihang Baba Santa Singh Ji , meet my old friends and companions but also to cross reference , and add new information to my existing knowledge . I sat down with the Jathedars and other Akali Nihang's and told of what information I had . I am happy to say most of the information I had was correct although they did correct me on some aspects off it and expanded on other aspects of it . In particular regards to history of Baba Prhlada Singh and Baba Gian Singh Ji . Since when I was last in the Dals a wonderful change has happened in the Dals . Nihangs for the first time in their history have become aware of the need to put their history down on paper and also propagates the teachings of Budha Dal through books , Video tapes and cassettes ect. . A official Budha Dal Video tape and a book on Nihang history it is said should be ready for world wide circulation by Visakhi 1999 . I was very fortunate to have come very closely aquatinted with seventy six year old Nihang Baba Ram Singh former Jathedar of Akali Phoola Singh Dee Burj , Chatka Gatka Ustad and Aryurvedic doctor ( Expert Cancer doctor ) . He is Baba Santa Singh's Doctor and one of his closest associates . Nihang Ram Singh has been close to all the Budha Dals Jathedars since Akali Nihang Baba Sahib Singh Ji . It is he who is heavily involved in the above two projects . Thus through him and others like , the history and religious teacher of Tarna Dal Baba Deep Singh missal Baba Bkala , Nihang Baba Choja

Singh and many others including Jathedars such as Baba Santa Singh , Baba Kirtan Singh , Baba Kundan Singh , Baba Nagar Singh , Baba Dya Singh ect. I was able to full fill the task I had set out for . Thus where as my first book was just an introduction too Nihang's this new edition is a much more comprehensive work . In light of the new information gathered I revised some aspects of what I have said in the first edition . In more blunt words I have corrected those aspects of the book which in light of new material gathered has been seen to be wrong . Hence the information in this more in-depth and correct then the previous edition . In future if I my research throw up more new information . Then after weighing it up if I have to again alter my previous opinion I will without hesitation . It must be said here nearly all Nihang history too present day is in oral tradition . So you must appreciate we are basically relying on old mens memories for our information . Who themselves in most cases in case of most information have heard it from some one else before them . Not all people remember things being told them exactly the same way . For instance when I asked Baba Choja Singh for the names of the previous Jathedars of Baba Bkala Baba Deep Singh Shahida Dee Missals names . He said ;

I don't know of hand but let me Sing this couplet .  
All the names are found in it .'

So you see once you get the information you have to unravel allot of it yourself then go and cross references with other sources . In this book where ever possible I have drawn upon old Sikh and none Sikh texts to substantiate Akali Nihang claims of oral tradition . In this text I quote some texts which hither to now have remained locked away in British museums . This information on whole was collected by my good friends and fellow Chatka Gatka Baj brothers Parmjit and Iqbal . It is only recently that Nihangs have begun to write down their history . Nihangs of Sur Singh Baba Bidhi Chand Nihang Dal have already produced a small booklet on their history . As have the Nihangs of Haria Bela produced two small booklets one about Nihangs in general one about the history of Haria Bela da Gurdwara . These works are very terse . They do shed light on Nihangs . But although a welcome step towards Nihangs writing their history , I found them disapointing and rather tame . The difficult subjects like Sukha , Chatka , political situation in regards to mainstream Sikhism of S.G.P.C they skirt around . In what I have written I pull no punches I give the uncompromising Akali Nihang view on as many difficul matters of Sikhism as possible . For as a Punjabi proverb says ;

'Truth has no fear .'

In this new edition of the book I endeavour further to introduce you to Akali Nihangs , their history regarding themselves and Khalsa Panth , practices , traditions and explain the reasons behind their apparently contradictory practices and traditions to modern day Sikhi . The first edition of this book was read afar field as America . That first book basicaly served to test the waters . Now adding many new chapters and adding more in-depth material to a number of existing chapters of the original book . I have increased the original book five fold . You can say I have put flesh on the bones .

Chatka Gatka Ustad Nihang Nidr Singh  
Shiromni Akali Panth Budha Dal Panjva  
Thakht Chalda Vhir Chakravarti .

## Contents

Forward To First Edition	2
Forward To Second Edition	3
Chapter 1 History of the Akali Nihangs	7
Chapter 2 Mythological Origins of Chatka Gatka	32
Chapter 3 Chatka Gatka	40
Chapter 4 Basic Teaching Method of Chatka Gatka	46
Chapter 5 Sher Pentra Of Chatka Gatka	51
Chapter 6 Analytical Study Of Guru Hargobinds Pentras as Found in Soorj Prkash .	54
Chapter 7 Chatka Gatka Ustads , Akharas and the ideology behind teaching of Chatka Gatka	70
Chapter 8 Some Chatka Gatka Terminology	74
Chapter 9 Some weapons of Chatka Gatka	77
Chapter 10 Detailed discourse regarding the controversies surrounding when the Nihangs were created	79
Chapter 11 Description of Nihangs as found in old texts	87
Chapter 12 Some words of the martial language of the Akali Nihangs	96
Chapter 13 Martial Philosophy of the Akali Nihangs	98
Chapter 14 Controversies in regard to Akali Nihangs	112
Chapter 15 Cast , Race and Akali Nihangs	123
Chapter 16 Traditions in regard to preparation of Sukha	129
Chapter 17 Traditions in regards to Chatka	132
Chapter 18 Akali Nihang Martial Ritual concerning brushing teeth	135

Chapter 19	Relationship between Akali Nihang Dals and Dam Dmi Taksal	136
Chapter 20	History of Shahida Dee Missal according to Akali Nihangs of Baba Bkala and Vikh Vind	138
Chapter 21	Changing faces of Amrit Sanchar , Panj Kakar and Nit Nem through out history	141
Chapter 22	Siri Gur Sarbloh Drbar	151
Chapter 23	Akali Nihangs and Akal Takht	156
Chapter 24	Akali Nihang stratagem through out history	173
Chapter 25	Comparative Study of Akali Nihang Baba Deep Singh , Akali Nihang Baba Gurbaksh Singh and Sant Jarnail Singh's defence of Drbar Sahib Amritsar	188
Chapter 26	Sikh women of the Missal and post Missal period	195
Chapter 27	Three contrasting Treh Chitr	203
Chapter 28	Some aspects of Akali Nihang Reht	224
Chapter 29	Some Chatka Gatka warriors of the past	226
Chapter 30	Akali Nihang Bola's	237

Chapter One  
History of the Akali Nihang Sikhs

The history of Sikhism began in 1469 with the birth of Guru Nanak Ji . Then it evolved and progressed first through the divine nine Gurus of Sikhism then the Khalsa Panth . As the peaceful mission of Sikhism began to spread and become popular it attracted envious and jealous enemies . This hostility accumulated in the martyrdom of the fifth Sikh Guru Siri Guru Arjan Dev Ji . Shortly after this horrifying incident do the Akali Sikhs appear on the scene of Sikh history .

Before his martyrdom in June 1606 Guru Arjandev installed his eleven year old son Hargobind as the sixth Sikh Guru . Arjandev in his own life time had foreseen the troubled times that lay ahead . So according to Bhagt Ratan Mala of Bhai Mani Singh Shahid he had his son from a young age instructed in the military arts by two Sikh Rajputs Bhai Sigara and Bhai Jaita . Sikh oral tradition also speaks of Baba Budha as the Gurus Gatka Ustad . It is with Baba Budha Ji that the history of Budha Dal begins . Baba Ji was born in 1506 to Mata Gora in the village of Kthoonagal Amritsar . Her son was named Boora . Around 1518 Guru Nanak Ji passed near Kthoonagal . At that time the twelve year Boora , son of a Jat , was herding cattle . Seeing Baba Nanak Ji he presented some milk . Boora at this tender age discoursed profoundly on many philosophical subjects with Guru Nanak Ji . Guru Nanak Ji being impressed by this young lad asked him his name . The lad replied Boora . Guru Nanak Ji said ;

‘No from this day you are Baba Budha .  
For even though you are young of age .  
You are old in your thinking .’

Budha literally means old and wise . Baba Budha Ji lived a very long life of 125 years . He left the mortal world in 1631 . His funeral rites were done by Guru Hargobind Ji himself . In his life time he invested with his own hands Gurship on Guru Angad Dev Ji , Guru Amardas Ji , Guru Ramdas Ji , Guru Arjandev Ji and Guru Hargobind Ji . In 1604 he was made the first Granthi (Priest) of the Golden Temple . It was Baba Ji who taught Guru Hargobind Ji Sikh script and Chatka Gatka from a young age . Nihang oral tradition holds Baba Budha Ji gained knowledge of Chatka Gatka in form of Ruhaniat Vidiya ( Knowledge gained by Spiritual means ) from Guru Nanak Ji himself . Who had gained it direct from Vahguru in Sach Khand ( The true court of God ) . Nihang oral tradition holds Baba Budha Ji not only trained Guru Hargobind Ji in Chatka Gatka but also prepared for him the first Sikh national standing army off twenty two thousand horse men known as the army of Baba Budha hence Budha Dal . The Gurbilas Shemi , the oldest Sikh text dealing with Guru Harboinds life , written around 1720 , gives a much more modest number of the first Sikh standing army of Akal Takht (Budha Dal ) as four hundred only . On immediately becoming the Guru , Guru Hargobind laid the foundation stone of the Akal Takht facing the Golden Temple . Akal Takht literally means the throne off the Immortal God . In Gurbilas Shemi this is the reason given for building of the Akal Takht .

‘ The Almighty said (To Guru Hargobind Ji ) be  
seated on the Takht (Throne) and vanquish the  
enemy .’

‘ Regard the weapons as my very form and consider

this place as my place of worship .’

When it was built the Guru held his court there to minister to secular matters . With the Akal Takht came into being the first Sikh standing army the Akal Sena meaning Immortal Army . In other words the army prepared by Baba Budha became the first Sikh national standing army . It’s soldiers were known as the Akalis meaning Immortals . Their purpose was to defend Sikhism against foreign aggression . According to Gurbilas Shemi Guru Ji made Baba Bidhi Chand , Baba Jaita , Baba Peda and Baba Prava the first commanders of the four hundred strong Akali Dal (Army) . Each commander had hundred horsemen to command . The descendants of Baba Bidhi Chand are still to be found at Sur Singh Amritsar Punjab all still are Akali Nihangs .

At the beginning Akal Sena was no more than a local policing force although called a army . Then after 1612 when Guru Hargobind was released from Gwalior prison in central India by the Moghal Emperor Jehangir . The Guru brought back a number of Hindu Rajput Kings and their warriors to the Punjab . These Rajput Kings , fifty two in all , had also been prisoners at Gwalior and number of them had their Kingdoms dispossessed by the Moghal state . Guru had procured their release from Jehangir . On coming back to Amritsar the Guru officially opened the first Sikh fighting Akhara meaning military training centre . The name of this centre was Ranjit (Invincible) Akhara . It was based at Mal Yudha Akhara Gurdwara found at present within the precincts of Akali Phoola Singhs Burj (Tower) . The vast experience of the new Rajput converts to Sikhism added a new fighting dimension to the Akal Sena . Transforming it into truly a fighting Army . Under Guru Hargobind the Akalis fought four major conflicts against heavy odds and won them all . Eventually the Guru retreated to the recesses of the Kangra hills . Because he knew at this juncture of Sikh history Moghals in the plains were in the long run too strong for the Sikhs . In the times of Guru Hargobind Akalis were also known as Akal-Purkhi meaning worshipers of , ‘The Immortal God’ , they were only distinguished from other Sikhs in that they carried weapons , were meat eaters and used Sukha . Unlike present day Akalis they wore no distinguishing clothing . These transformations were made by the tenth Sikh Guru Akali Nihang Gobind Singh Ji .

After Guru Hargobind Ji up to Guru Gobind Singhs time it was relatively peaceful . But even in these peaceful times the Akalis kept up their martial practice . Then in time every thing changed drastically with the martyrdom of the ninth Sikh Guru Tegh Bhadur the youngest son of Guru Hargobind and the farther of Guru Gorbind Singh Ji . Before the creation of the Khalsa at some point Guru Gobind Singh Ji transformed the structure of the Akal Sena (This is subject is discussed in great detain in Chapter Ten) . A romanticised but historically incorrect accepted Budha Dal belief says Guru Gobind was inspired by his youngest son Fateh Singh to reorganise the Akal Sena . It is said ,

“One day Fateh Singh Ji dressed all in blue supporting a high turban Dmala with a piece of loose cloth hanging out on top Farla . His clothing decked out in all manner of weapons came into the midst of his farther ahead of a large army of other children . Fateh Singh was only five years old at the time . His demeanour was extremely fierce . At this young age it is said he could handle himself against a grown adult warrior with a sword stick . So no Sikh dare cross him . It is said seeing him dressed the way he was he inspired awe but being a child also laughter .

But no Sikh dare laugh . Then the Guru himself burst out laughing after him all other Akalis and Sikhs . Fateh Singh ran to his farther . Guru Gobind Singh sitting him on his lap blessed him and said ,

“After you like you a Panth of fierce warriors ‘Akali Nihangs’ shall come into being .”

It was after this incident that the Guru Ji transformed the Akal Sena . He dressed all the Akalis in blue . Then ordained that from now on all the commanders of the Akal Sena were to wear a Dmala with a Farala and were only to be known as Akalis . Lower ranking ordinary soldiers of the Akal Sena were also to wear a Dmala but without a Farala and they were to be known as Nihangs meaning without desire (Hngna) i.e. no desire for life no fear of death . Nihang also means crocodile as well . Once a old Nihang told me a beautiful though rather romanticised story regarding why Guru Ji named his warriors Nihangs . He said ,

‘ The Moghals use to call themselves lions .  
Guru Ji said if they consider themselves lions than my warriors are crocodiles .  
Where as lions who are considered kings of the jungle can not make this claim unchallenged for the elephant , boar , rhino and wild buffalo are also powerful beasts . The crocodile in his domain the river waters is the un-contested king .  
Even the lion and the other powerful land beasts when they come to drink from the jungle rivers and lakes must be weary of the crocodile and thus respect it .  
Hence it mattered little how strong and powerful the Moghals were the Guru’s Nihang’s in their environment meaning Punjab were supreme .’

Thus reorganising The Akal Sena Guru Ji felt this was still not enough . Guru Gobind Singh Ji fore saw the great struggles for survival of the Sikh people that lay ahead . He felt a mere Sikh standing army wasn’t enough . He needed to transform the whole Sikh nation into a army . Thus Guru Ji in time created the Khalsa . The Akal Sena was the vanguard of the Khalsa . The Akal sena Guru Ji affectionately called his beloved army . To inspire the Khalsa after him Guru Ji also created two martial scriptures . Dasm Gur Granth and Sarbloh Gur Granth . Both these scriptures prepare you to receive Gods wisdom and at the same time prepare you spiritually mentally and physically to wage war against evil but always within the constraints of Dharm (Moral Responsibility ) . Unlike other Sikh Institutions at the present time Akali Dals keep both of these scriptures along side the Guru Granth Sahib . Before his ascendance to Sach Khand Guru Gobind Singh Ji installed Banda Bahadur (Gurbaksh Singh) as field commander of the Khalsa Army but over all authority of the Khalsa lay with Panj Pyare Akali Binod Singh his son Akali Kahn Singh , Akali Baj Singh , Akali Ram Singh and Akali Bijay Singh . These Panj Pyare represented the authority of the fifth Sikh religious high throne Takht . Latter this authority passed onto the newly organised Budha Dal . To call Dam Dma sahib the fifth Sikh Takht is a modern Sikh invention . Dam Dama Sahib was only the Takht when Budha Dal was there . The S.G.P.C only made Dam Dama Sahib a permanent Fith Takht

recently as November 18th 1699 . Banda Bhadur was to consult The Fifth living moving Takht before any military action .

After Guru Gobind Singh Banda Bhadur over a period of seven years lead the Khalsa victoriously into many battles . But these victories went to his head he began to ignore the advise of the Panj Payre . He began to call himself Guru , tried to abolish Khanda Bata the Phaul , blue dress , meat eating , Gur Fteh , use of Ganga Jal (Alcohol ) , Sukha ect. according to Prachin Panth Prakash and Nveen Panth Prakash two of the oldest Sikh history texts . Lt. Col. Malcom writing in 1812 in his book ‘Sketch of The Sikhs’ , writes ;

‘ Banda wished to make the Sikhs abandon thier blue dress , to refrain from drinking and eating flesh ;--- . The class of Acalis , or immortals , who had been established by Guru Govind , continued to oppose the innovations with great obstinacy ; and many of them suffered martyrdom , rather than change either thier mode of salutation , diet , or dress ; and at the death of Banda , thier cause triumphed . ’

Banda was originally a Rajpoot warrior from Rajasthan . Then whilst out hunting he killed a pregnant deer . This turned his mind from the warrior way of life and he adopted the Bishnoi faith . Bishnoi sect was found in 1542 as a offshoot of Jainism . It is a sect which believes in complete none violence to all living organisms . It’s women folk have been known to breast feed black fawn bucks . In 1778 , 249 men and 69 women laid down their lives to save the Kherji tree from the wood cutters of Jodhpur . To this day Bishnoi settlements are refuges for wild life in the Rajasthan Desert . When Guru Gobind Singh Ji first visited Banda’s Asharm . He in order to attract Banda’s attention had shot dead a couple of goats for his Singhs to cook . This sacrilegious act was reported to Banda , who was then known as Madho Dass , by his disciples at the Asharm . Madho greatly angered came to confront Guru Ji . With his occult powers writes Kavi Santokh Singh he tried to subdue Guru Ji . But he failed and realised who Guru Ji was . He fell at Satgurs feet and asked forgiveness and said ,

‘ I am your slave (Banda) . ’

In time after Guru Ji as stated above Banda’s ego led him astray from the Guru’s path . Modern day Sikhs such as Ganda Singh have tried to refute this . But the over bearing evidence contained within ancient Sikh texts and Sikh oral tradition is that he had gone astray . In time he tried to mix his old Bisnoi beliefs with Sikhism and tried to impose them on the Khalsa . To which the Akali Nihang Khalsa replied thus ;

‘ In the difficult times of war there is great suffering and hunger . How can Bisnoi work there where there is all ways war . ’

(Prachin Panth Prkash Ratan Singh )

Disgusted with Banda the Panj Pyare and the other Akalis Drbara Singh , Akali Deep Singh , Akali Gurbakhsh Singh , Akali Ntha Singh ect. dissociated themselves from Banda and his followers . Sikhs under Banda came to be known as Sar Khalsa according to Nveen Panth Prkash or more popularly as Bandi and Sikhs under the Akalis came to be known as Tat Khalsa . The field commander of the Tat Khalsa was Akali Kahn Singh . Tat Khalsa pulled out of the conflict with the Moghal authorities and made peace . Banda

was isolated and in time lost to the Moghals . He was captured and tortured to death . He was courageous to the end .

After Banda physical conflict arose between the Bandi and Tat Khalsa . Tat Khalsa won . Most Bandi Sikhs joined the Tat Khalsa . Having destroyed Banda Moghals felt they could now destroy rest of the Khalsa . For the next fifty or so years the Sikh people were to be hunted and driven to the recesses of jungles , mountains and deserts . From there the Khalsa fought back . In that time Tat Khalsa was divided into Budha Dal ( Original unofficial name of Akal sena ) and Tarna Dal in 1735 . Budha Dal meaning old wise army , theoretically any Khalsa over forty belonged to the Budha Dal and any one under forty was part of the Tarna Dal meaning young army . But in reality their was all ways some overlapping . Budha Dals main purpose was to guard and look after Sikh traditions , institutions , battle wounded , refugee Sikh families and review over all Sikh battle strategy . Unlike Budha Dal , which was kept a single body , Tarna Dal was divided into five Dals ,

- (1) Baba Kahn Singh Dee Missal
- (2) Amritsareea Dee Missal
- (3) Dalawalia Dee Missal
- (4) Shahida Dee Missal ( Latter also known as Nihang Singha Dee Missal )
- (5) Majhabia Dee Missal

it's function was to operate on the field of battle . In times of extreme emergency Budha and Tarna Dals converged to form Dal Khalsa . In time as the military operations of the Khalsa grew individual successful leaders of Budha and Tarna Dal formed originally thirteen Missals . Missal literally means equal thus Missals were confederacies of equality . The word Missal is first used by Kavi Sainapat in his book , 'Siri Gur Sobha' , the oldest Sikh text to relate Guru Gobind Singh's history written in 1713 . In Gur Sobha Kavi Sainpat uses the word Missal in context of , 'group of warriors' . As the Khalsa grew in number and success so did the number of Missals . Having conquered foreign enemies . Missals began to fight one another for land . Until in time a number of stable Sikh kingdoms came into being . Thus Missals became Reasta meaning Kingdoms . Of these Kingdoms Maha Raja Ranjit Singhs was the most powerful kingdom .

At this juncture of Sikh history Budha and Tarna Dals from being both political and religious leaders of the Khalsa Panth became relegated to just militant religious orders within Sikhism . Infact of the original Tarna Dals the only one that survived was Baba Deep Singhs Missal . Headed by Akali Nihang Baba Nand Singh Ji . All the rest either Ranjit Singh assimilated or had become Phukian Reasta or had vanished with the passage of time . The only thing that Kept Ranjit Singh from assimilating the Phulikan Sikh Reasta was the fact they were under British protection . During this period the Akali Nihang Budha Dals main purpose was to guard orthodox Sikh institutions , traditions , roam the lands as the Fifth Takht preaching Sikhism and if need be keeping peace and order offering Rakhi(protection) to all who needed it . General Sir John .H.Gordon in his book , 'The Sikhs' , first published in 1883 writes ,

' The Akalis(Immortals) , already referred to , the stern class of zealots which originated as a special body under Guru Govind Singh , formed a National league at Amritsar to maintain the primitive doctrines and reformed worship of the Sikh Church

and to watch over the general conduct of the Khalsa . They exercised a fierce scrutiny as censors in upholding strict compliance with the militant creed of the faith against all innovations , took a prominent part in the Councils , in the planning and arranging of expeditions for averting national danger , and in educating the people in the doctrines of the Sikh religion .’

Even powerful Kings like Ranjit Singh bowed to the wishes of the Akali Nihangs . Fore they represented the highest authority in Sikhism in those times that of the Akal Takht . It was only the Akalis who convened the gathering of the Sarbat Khalsa . Sarbat Khalsa was the gathering of the Sikh Chiefs and leading Sikh spiritual leaders in the presence of Gur Adi Drbar , Gur Dasm Drbar and Sarbloh Gur Drbar at the Akal Takht . These Gatherings the Akalis called to plan action against imminent dangers that threatened the Khalsa Panth . Matters concerning Panthk Reht was also discussed at these gatherings . Akali Phoola Singh the sixth leader of the Budha Dal was the then Jthedar(Leader) of Akal Takht . Where as the Dals desisted from participating in internal Sikh fighting , unless a Sikh leader came under their protection , they were all ways eager to fight foreign enemies of the Sikh people like the Afghans and English . The Akali Nihangs of the Budha and Tarna Dal were the vanguard and suicide squads of Ranjit Singhs armies against the Afghans and latter British . They were the forlorn hope of many of Ranjit Singhs battles like Kashmir , Multan , Noshera ect. . Against the British they fought in the Sikh vanguard valiantly . In fact at Ferozeshah when they realised Teja Singh Dogras intentions were not all sincere they rebelled and attacked the traitors camp . But were thrown back at gun point .

After the Sikh Kingdoms were absorbed into the British Empire . For sometime individual Akalis kept their resistance up to the British . For twenty years the Nihangs of Budha Dal in particular were hunted by the British and their Sikh allies the kings of Patiala , Jind Sangoor ect. and were slain where ever found . Baba Santa Singh said recently as 1947 when the British were leaving India a British soldier shot dead a Nihang Singh on a bridge in Ludihana . When Nihangs surrounded the train carrying the British soldiers and asked for an explanation . He said an English officer pulled out an official document stating they could shoot any Nihang as they are the soldiers of the Khalsa Darbar and enemies of the British Raj . Many Nihangs in order to escape British genocidal persecution changed their Bana (Dress) to that of Udassis and thus saved themselves . Others escaped into the jungles and mountains and other desolate places . But eventually the clever British through other Sikh leaders approached the then tenth leader of Budha Dal and Jthadar of Akal Thakt Akali Baba Gian Singh . A compromise between the Dals and British was made . The Dals could keep their lands , weapons and travel as previously all through India freely . Latter Akali Nihangs were aloud to travel on the trains without charge . But the Dals were not to interfere in internal Indian politics and not break British colonial law . In turn the British would not interfere in internal Sikh religious affairs . A promise which they never did or intended to keep . The exact date when the above said happened is not known . The lack of proper dating is a consistent short coming of oral tradition I have found . But since according to the new information I have gathered says definitely that Baba Gian Singh did not enter Punjab until twelve years after the first Sikh Anglo war than the above said happened some time after 1858 .

The British soon as they had come into power in Punjab had began to interfere with Sikh religious affairs . A fine example of this is that in 1849 the loyal cell of British Sikhs under the guidance of the British tried to alter the Sikh Ardas . “Pritham Pgauti Simr Ke” , they tried to alter it to , “Pritham Akal Purkh Simr Ke , Pritham Satnam Simr Ke , Pritham Vahguru Simr Ke” . This the few remaining Budha Dal Nihangs in Punjab opposed strongly . On realising how strongly the Akali Nihangs felt about any alterations in the Dasm Gur Drbar the British and the collaborator Sikhs backed of . The fact that many Sikhs at the present don’t view the Dasm Gur Drbar completely as Gur Bani is a sad British legacy left to present day Sikhism . I here will diverge a bit from my present subject and talk of Rag Mala . According to Sant Giani Gurbachan Singh of Dami Taksal who like his predecessor had very close links with Budha Dal , it was a person named Sobha Singh who first cast the doubt about Rag Mala not being Guru Bani . This Sobha Singh was a courtier of Patiala . For his worldly subsistence he worked with Christians . He was involved in a costly legal case . The British Christians promised him a victory in the case if he agreed to some how sow a seed of doubt within Sikh minds in regards to Gur Bani . At that time Bhai Santokh Singh was writing his great work Gur Prtap Suraj Parkash in Kaithal . A Sikh Kingdom which was a British protectorate state . Sobha Singh went their and some how managed to sway Santokh Singh to think Rag Mala was not Gurbani . Thus Bhai Santokh in his great work wrote ,

‘Ragmala is not the work of the Guru only up to Mudavni is  
Guru’s works .’

Modern day Sikh’s do not realise how far the British went to alter Sikhism in order to subjugate the Sikhs . Even the Sikh war cry was shortened and altered under British Raj by the Singh Sabhias to ,

‘ Boleh Soneh Hal Sat Siri Akal’ ,  
Meaning , ‘He who Speaks out would be successful ,  
speak out true eternal is Immortal God .’

A version of the original Khalsa war cry is translated thus ;

‘ He who roar outs the battle cry .  
He would be successful , he would be victorious .  
Truth eternal is Immortal God .  
The greatest Guru is Immortal God .  
The master of the cauldron of Sukha and the sword oh Satgur .  
Keep the honour of the ancient ways .  
The master of the brave rebellious beloved armies the Akali Nihangs  
oh Sat Gur.  
Your Khalsa always contemplates Akal Akal .  
Oh revealed Singhs , oh hidden (Gupt) Singhs , oh martyred Singhs .  
We salute the whole of the Khalsa Panth .  
Beating the war drum of righteousness did Guru Gobind Singh go to war .  
Slay did he the Muslim Aurangzeb .  
Who was full of ego .  
Chaos reigned through out the land all fled from their houses .  
In such chaos did the world suffer .  
Kings , Emperors and ministers were reduced to dust .  
Save the true Sat Guru none could cut down the fetters of fear .

Destroying the gatherings of Minas , Masands , tobacco users and slayers of daughters ; running off all Muslims the beloved Singhs of the Guru shall come roaring the battle cries , he who roars he shall be successful , he shall be victorious ; true eternal is the Immortal God .

With the cauldron of Sukha and sword their is victory .

Thus say the lions of the Guru .’

Thus you can see how powerful the original battle cries of the old Sikhs were . The thing that Nihangs find most objectionable about modern Sikh war cry is the use of the word , ‘Boleh’ meaning to speak . Nihang’s point out old Singh’s , ‘Gaj’ , roared out battle cries as lions not spoke them out . Any one who say’s Boleh is insulting the Singh’s of old . The use of Boleh is another indicator how true fierce Sikhism of Guru Gobind Singh Ji became tamed during the Malesh Frangi ( Filthy Foriegn European ) Raj . Just as the original battle cries under the influence of British Raj were politically corrected and shortened in name of modernisation . So was modern Sikhism altered and changed . Present main stream Sikhism of S.G.P.C is far removed from the original Sikhism of Guru Gobind Singh .

Thus it was during the British Raj that the Dals lost their religious prominence in Sikhism . You must remember the Akali Nihang numbers through death were greatly reduced during the Anglo Sikh Wars . Eighty to ninety percent of Akali Nihangs died fighting the British . The remaining Akali Nihangs the British pushed south out side the Punjab to Sach Khand Hjoor Sahib . The British ensured the Akali Nihangs never ever again got a strong foot hold in the Punjab . Where as before the British the true Sikh Akali Nihang Reht pervaded Sikhism . During the British Raj nurtured by the British a new brand of Sikh scholars and reformists appeared , who having been educated in schools set up by the Christian missionaries , were heavily influenced by the Christian missionary mentality . These neo British Sikhs viewed Sikhism with western puritanical Victorian eyes . Thus they then went on to transform Sikhism accordingly . The British encouraged this for this kept the Sikh intelligentsia preoccupied and further diminished the influence of the nationalistic Akali way of thinking . These politically naive Sikh scholars hood winked by the politically clever British and over awed by British power viewed these reforms as modernising Sikhism . But in fact they were fulfilling clandestine British designs so as to alter Sikhism sufficiently so as to accommodate and justify British Raj ( I will touch upon this a bit more further on ) . Thus during the British Raj and by the British the true martial Sikhism of the Akali Nihangs was pushed to the fringes of Sikhism . But the potent Akali Nihang influence on Sikhism wasn’t over yet .

This century the sole and hereditary authority of the Akali Nihangs in regards to the principle Sikh Shrines meaning Takhts ended in 1925 . When the control of all Gurdwaras was handed by the British Governor of Punjab to the elected body of loyal British Sikhs known as Shiromni Gurdwara Prabandhak Committee . The Akali Nihangs were never consulted . But to appease the Akali Nihang Dals the S.G.P.C pledged to contribute annually for their subsistence . Not as if Akali Nihangs needed this because since the times of Ranjit Singh the Dals have large holdings of land bestowed on them by the Maha Raja Ranjit Singh and other Sikh kings . Earlier this century when the Sikhs along side other fellow Indians developed political awareness and began to resist the British . The Sikhs developed a political wing which was modelled on the old Akalis and

to this day Sikh political parties call them selves Akali Dals . These Akalis came into being officially on the 14th of December 1920 . But unofficially they had been active since 1915 . At the beginning the Akalis were only concerned with removing the corrupt Mhants from the Gurdwara . So in the beginning the Budha Dal led by the veteran Akali Nihang leader Baba Teja Singh the then Jthedar of The Akal Takht gave them full blessings of the Akal Thakht . Yet when in time the New Akalis changed their agenda so as the authority of the Akal Thakht was undermined . Akali Nihang Baba Teja Singh withdrew his support . These modern Akalis , apart from the fact they are Sikhs , have no links to the old Akali Nihangs of Budha and Tarna Dal and their present descendants . In fact they are actively hostile to the Nihangs . Thus as through out Sikh history at the time of battle the Sikh people remembered the soldiers of the Akal Takht the Akalis .

Present day Budha and Tarna Dal are considered by many modern Sikhs as archaic representations of old Sikhism . Akali Nihangs to this day still dress and behave as far as possible as old times . They still ride horses and carry spears , swords , muskets ect along side modern fire arms. Budha Dal and the various factions of Tarna Dal still travel through out India . Some individual Nihangs or in pairs or small groups also do this . Moving from historical Sikh temple to temple preaching orthodox Sikhism and were need protecting the innocent . To this day all Akali Nihangs look upon Budha Dal as the true fifth Takht and themselves as protectors of Sikhism . They do not recognise the authority of the S.G.P.C or any other Sikh or none Sikh institution over themselves . They only recognise the authority of Vah Guru over themselves . But I sadly say this that at the present time within the Dals there are also a large number of individuals who are Nihangs in name and dress only . These Nihangs whom true Nihangs call Nangs meaning naked , join the Dals just to get fed . Fore the Akali Nihang Dals even today have sufficient land and property to sustain the Dals . These Nangs have little attachment , loyalty or knowledge of the Akali Nihang traditions . These Nangs are just hangers on some are just down right criminals . It is they who give the Akali Nihangs a bad name in some quarters today . Within the Khalsa Panth we also have Nihang imitators like some Singhs of the modern Puritanical Sikh sect Akhand Kirtni Jatha who dress like Nihangs and even go far as calling themselves Nihangs but are not Nihangs of the Budha and Tarna Dals . These Pekhi ( Imposters) in many ways do more damage to propergation of true Nihang traditions than the Nang Nihangs . For by posing as Nihangs in the world they miss lead the people at large . Many Jahir Gatka Baj when displaying their Gatka dress up as Nihangs some even call themslves Nihangs thus they pose as Nihangs . Sikhs at large must be aware of these imposters .

Thirteen historical leaders of Budha Dal after the Gurus are as follows.

(1) Akali Baba Binodh Singh .

Baba Binodh Singh like his son , Akali Baba Kahn Singh the supreme leader of Tat Khalsa , apart from being a accomplished warrior was also a accomplished scholar . He and his son learned the interpretation of Sikh Scriptures from Guru Gobind Singh himself . These teachings have been passed down through the thirteen Budha Dal leaders to the present time . Baba Binodh Singh was the leader of the Panj Pyare sent with Banda Bhadur . He was nominated their leader by Guru Gobind Singh Ji himself . Hence after the Gurus Baba Binod Singh became the first over all commander of the Khalsa Dals thus first leader of Budha Dal . It was Baba Binod Singh and his son Baba Kanh Singh who led the Akali revolt against Banda Bhadur .

(2) Akali Baba Dirbara Singh .

After Banda Bhadur the Tat Khalsa made peace with the Moghal state and the Khalsa army was disbanded . The Singhs went back to their villages . They tried to live peacefully tilling their lands . But the Moghal authorities would not let them be . Eventually forcing the Khalsa to take up arms again . Individual Khalsa being forced of their lands became highway men . At first they acted only in their own interests . It was the veteran Akali Nihang Khalsa leader Baba Drbara Singh who had the vision of bringing these independent Khalsa warriors back under a single banner and reviving the disbanded Tat Khalsa Dal . After Baba Ji it was his portage Akali Nihang Baba Kapur Singh who fulfilled this great task and revived the Tat Khalsa in form of the Budha Dal and Tarna Dal in 1735 .

(3) Akali Baba (Nwab) Kapur Singh .

From a young age Baba Kapur Singh Ji practised Chatka Gatka . Gathering up young lads he would make two armies then they would have pitched battles . One army would try to disarm or rout the other . These war games were just short of the real thing Chatka . They were games of Patka . Once as a young lad Baba Ji was unable to block a sword blow of another lad on his shield . The razor sharp blade cut deeply into his shoulder . For a long time Baba Ji hung between life and death . But after a long while he mended . It is said that there wasn't a spare inch on his body that didn't have a battle scar . Inspired by Akali Nihang Baba Darbara Singh the revival and transformation of the disbanded Tat Khalsa into Buddha Dal and Tarna Dal was his great brain child and achievement . So technically he should be considered the first leader of Budha Dal . Infact all Sikh historians up to now , not bothering to consult present day Budha Dal , have considered him the first leader of Budha Dal . Yet this is not so according to present day Budha Dal . It was Baba Budha Ji who created the first Sikh national army . Being his creation it was known as , 'The army of Baba Budha i.e Budha Dal . But because Baba Ji had created this army for the Akal Takht ( Throne of Immortal God ) , he never gave his name to it formally . Hence the army created by Baba Ji came to be known as Akal Sena ( Army of the Immortal God ) . The first supreme leader of this Akal sena was Akali Guru Hargobind Ji himself . Then after him the Guru's that followed . Yet when Baba Kapur Singh created or more correctly formally established the Budha Dal . It was Baba Binod Singh who was named as first leader of Budha Dal . Now if Guru Hargobind was the first leader of Akal Sena than following this line of thought Baba Binod should have been sixth leader of Budha Dal . But this would have meant infect saying Baba Binod Singh was successor of the Guru's . This was true in the sense that Baba Ji was successor of the Generalship of the Gurus armies . But to avoid the confusion of considering Baba Ji being successor of the Guru's as the eleventh Guru . Baba Ji was recognised as first leader of Budha Dal by Baba Kapur Singh . A position to which Baba Binod Singh had been appointed by Guru Gobind Singh himself . Of all the Akali Nihang Dals leaders of the Missal period Akali Baba Kapur Singh Ji was considered the best organiser and manager of the Khalsa military campaigns .

(4) Akali Baba Jassa Singh Ahluwalia .

Akali Baba Jassa Singh was renowned for his physical size and power . He was a man mountain . Considering his daily diet was half a goat and two pounds of curd why shouldn't he be a man mountain . It was he who rescued two thousand Indian Hindu and Moslem women from the clutches of Ahmed Shah Abdalis Afghans and in safety and

with honour escorted them back to their homes . Thus gaining great respect for himself and the Khalsa Dals in the eyes of all Indians in Northern India . Thus preparing the way for Khalsa Raj .Writing about the Great Holocaust of February 3rd 1762 Ratan Singh Bhangu comments on Baba Ji's great valour ,

‘ Jassa Singh bears twenty-two wounds ,  
even then Singh Ji fights on .’

(5) Akali Baba Nena Singh .

Baba Nena Singh Ji , whose full name was Narain Singh , lived in the latter part of eighteenth century a period when Sikh Missals were fighting each other to establish Kingdoms . Baba Ji keeping out of these Sikh internal fights in those days , although having a base at Amritsar as Jthedar of Akal Thakht , he mainly resided at Anandpur and from there carried on the great work of Amrit Prchar . It is said it was Akali Nihang Baba Nena Singh Ji who created the Akali Jangi(War) Dmala . Jangi Dmala is the extra tall Dmala which is created by according to old Engilsh texts by binding the Dmala around a infrastructure of bamboo . It is said Baba Nena Singh Ji saw that when Sikh flag bearers fought in the battle field . They could not wield weapons with both hands . Because in their one hand was the flag pole . It was then Baba Ji was inspired to create the Jangi Dmala on top of which the Khalsa colours represented by Farla would be flown . Thus Jangi Dmala took place of flag pole . Wearing a Jangi Dmala the Akali standard bearer was free to wield weapons with both hands . With time the Jangi Dmala has become an expression of Nihang folk art . Today you may find Akali Nihangs with magnificent Jangi Dmaleh reaching up to a height of four feet bound with Toreh (Steel wire) and decked with Gaj Gah(An Nihang ornament compromising of a half moon shape with Double sword in middle . Gaj Gah is adorned on Dmala over forehead . It is made of Iron and is designed to protect the fore head . Some times a number of these are joined together one top of another . It is these that give the modern Jangi Dmala it's height ) , Ardh Chand ( Larger version of Gaj Gah which are adorned on sides of Dmala . They serve to protect side of head , Many Nihangs today even call the single Gaj Gah a Ardh Chand in order to distinguish from the connected ones) , Kards ( Knives , concealed in folds of Dmala ) and Bagh Nakheh (Panther claws which are concealed in the folds of Dmala ) . Such modern Jangi Damaleh are too top heavy and cumbersome for battle field usage they are just expressions of modern Akali Nihang folk art . The fact that old Singhs used bamboo infrastructures to add height to their Dmalas was mentioned to me by Akali Nihang Baba Kundan Singh Ji leader of the second Baba deep Singh Missal as well . But he said it in the context , that when old Singhs lost their hair with age that then they used these bamboo infrastructures to help bind Dmalas on there heads . I have had made a bamboo infrastructure around which I tied my Dmala . It was tall like the Jangi Damalas of old but unlike modern Jangi Damalas light and not cumbersome on the head allowing me to indulge vigorously in Gatka .

(6) Akali Baba Phoola Singh .

Phoola Singh was a legend in his own life time . The Sikh people revered and loved him so such that he was known as Lok(Folk) Guru . When other Sikh Kings of Kapurthla , Jind . Patiala , Kaithal and even Ranjit Singh were being courteous to the British . When they fully well new the British designs of conquest of Punjab . Akali Phoola Singh alone stood out to oppose the evil Frangi (European) . Nihang oral tradition holds on number of occasions Baba Ji got hold of English soldiers and butchered them . I was told by one

Nihang that once Baba Ji got hold of four thousand English soldiers and had them all stand in a line and decapitated . This was one of the reasons the Budha Dal was so hated by the English . It must also be born in mind . That after the Phulkian Sikh states in fear of Ranjit Sing came under the protection of the British . Historical Akali Nihang Shrines such as Anandpur which were within the territories of these Phulkian Sikh States also came technically under British rule . Baba Phoola Singh wasn't in the habit of asking any ones permission when desiring to visit Anandpur or other Sikh shrines within the Phulkian states . The British viewed these incursions of Baba Ji into the Phulkian states as potentially a threat to their relations with the Phulkian states . For Baba Ji as Jathedar of Akal Thakht the highest individual Sikh authority and leader of the Budha Dal had great influence over the Sikhs . Lepel Griffin in 1890 writes in his book , 'The Punjab Chiefs' ;

'Phula Singh had , as an Akali (a Sikh ascetic class) ,  
great influence with his countrymen .'

The British had seen how even the Lion of the Punjab Ranjit Singh cowered before Baba Ji . On one occasion in a incident regarding a palace whore Mori they had seen Ranjit Singh submit himself before Akali Baba Phoola Singh Ji as a common Sikh law breaker to be whipped and punished . They were aware Akali Phoola Singh never referred to Ranjit Singh by his title or name . He all ways called him , 'Kana' , meaning one eyed . Ordinarily to call some one a Kana , let alone a mighty King , is considered very offensive . But such was the awe in which Maharaja Ranjit Singh , whom British considered their equal , held Baba Phoola Singh Ji that he took no offence at being called a Kana by him . The British were aware of the fact that it was only Baba Ji who had the power to call the Sarbat Khalsa . The gathering of all the Khalsa even be they hostile to each other at the Akal Takht . Lt.Col Malcom in his book the , 'Sketch of the Sikhs' , written in 1812 referring to Sarbat Khalsa as Gurmata writes thus ;

'The assembly , which is called Gur-mata is convened by the Akalis ;  
The Gu-mata , or great national council , is called' ,-- (When any  
imminent danger threatens the country, or any large expedition is to  
be undertaken , ) .

When the Chiefs meet upon this solemn occasion it is concluded that all  
private animosities ceases , and that every man sacrifices his personal  
feelings at the shrine of the general good and actuated by principles of  
pure patortism thinks of nothing but the interests of religion and the  
commonwealth to which he belongs .'

It was this power of calling the Sarbat Khalsa that Baba Phoola Singh had the British feared the most . The Britsh desired to keep the Malva Sikh's of the Phulkian states separate from the Majha Sikh's of Ranjit Singh's empire . Thus Akali Nihang Phoola Singh the one man who had the traditional authority to gather all Sikhs under one banner was considered a great threat to British interests . Hence the British tried to prevent Baba Ji having any form of contact with the Sikhs of the Phulkian states . It is from this the hostility between the Budha Dal and Angrej Frangi (British ) arose .

(7) Akali Baba Hnuman Singh .

Baba Hanuman Singh was from the village of Naranr Pur in the district of Ferozpur . His farthers name was Garja Singh and mothers Harnam Kaur . He was born around 1756 . After the Battle of Feroo Sher Sham Singh Attariwala decided to give one final grate

fight to the British . The Khalsa at Feroo Sher had lost a won battle because of Teja Singhs betrayal of the Khalsa nation . Sham Singh came to the Akal Takht and said to Baba Hanuman Singh Ji ,

‘ Baba Ji I wish to fight the Frangi but I have no army .  
I have but myself and my sons . ’

Baba Hanuman Said ,

‘ Oh Singha who does this Akali fauj belong to  
if not the Khalsa Kaum . ’

Bab Sham Singh with the Budha Dal headed for a final showdown with the Angrej Frangi . On the way Sikh soldiers who had survived and escaped the battles of Mudki and Feroo shere and ordinary Sikhs joined up and swelled Sikh ranks . Akali Nihang Jaimal Singh with his hundred hand picked Nihangs on Shahidi Phera ( Suicidal duties ) were in the van guard with Sham Singh Attariwala . Jaimal Singhs brother Akali Nihang Budh Singh had already attained martyrdom at Feroo Sher . A great battle was fought at Sabraon but eventually the Khalsa armies lost . Sham Singh Jaimal Singh and many Khalsa attained great martyrdom . The damage the Khalsa had sustained at Feroo Shere had been too much . Again the traitor Teja played his role . He destroyed the pontoon bridge on the Satluj after crossing it and planted ten guns on the Sikh side of the river to stop any of his troops crossing back alive .

After the battle of Sabraon the Budha Dal lead by Baba Hanuman Singh resorted to it's traditional hit and run tactics . The British had just won the battle of Sobraon receiving heavy casualties amongst their officer ranks . In fact through out the Anglo Sikh wars the Khalsa stratagem had been to target British soldiers rather than their Indian allies . For the logic was if the British were killed or driven off the others would not keep the fight up . This stratagem would have worked if it was not for the traitor Dogras . The exhausted British were too exasperated to fight the Budha Dal in this type of hit and run fighting . After the battle of Sobroan the Sikh Raja of Patial Karam Singh approached the British and took up the responsibility of destroying the Budha Dal . He some how contacted Baba Hnuman Singh then Jthedar of Akal Takht and Budha Dal and sent him an invitation to come to Patiala . He begged to be forgiven for his past actions against the Khalsa Panth and said his home was Baba Ji's home . The Budha Dal at that time had many wounded and were hard pressed for food , medicine and rest . Baba Ji made the fatal mistake of accepting this viper Karm Singhs invitation . As the Budha Dal arrived in Patiala and set up it's base at Nihang Singha Da Toba and began their early morning Nit Nem ( Prayers and meditations ) Karm Singh with his armies and the Armies of Jind , Sangroor , Kaithal , Fridkot and other traitor Sikh kingdoms surrounded the Budha Dal and opened up with cannons . The Nihangs had no cannons they received heavy casualties . The Nihang oral tradition says thirty two thousand Singhs were martyred . But this seems too large a number . Through out oral tradition I have found that in many instances numbers are blown out of all proportion . From their the remaining Nihangs made their way towards Gurdwara Moti Bagh the Gurdwara of Tegh Bhadur for this was on the high way to the Jungle . But when the Budha Dal reached where the modern day Nihang Dehra is in Patiala Shoni Baba Bamba Singh on Lorh Mal road the traitor Sikh Kings caught up with the remaining Budha Dal . Another bloody battle was fought many Nihangs died here too . The remaining Nihangs escaped trying desperately to reach the safety of jungles and mountains . The traitor Sikh Rajas were in hot pursuit . The cannons

of the Patiala castle kept on showering cannon fire on the Nihangs up to Raj Pur . Then Baba Hanuman Singh got the news that from another quarter British forces were also converging upon them . Then at Kumbar Sohana the traitor Kings once more caught up with the Nihangs . The Kings had muskets and mobile cannons the Akali Nihangs having no gunpowder fought best they could with swords and lances . It was here Akali Baba Hanuman Singh Ji attained martyrdom after receiving a mortal wound in his thigh inflicted by cannon fire . To this day a memorial place can be found at Kumbra Sohana where the ninety year old Baba Ji fell . He served eleven years as Budha Dals Jathedar . The village of Kumbra Sohana can be found on the road coming from Sarhind Fatehgar Sahib passing near the prison of Chandigar towards Chandigar . The above said story has never been told by Sikh historians . After the massacre in Patiala of Budha Dal . Raja Karm Singh tried to hide his great evil act . The modern day Dookh Nivarn Gurdwara of Guru Tegh Bhadur was deliberately built by him over the place where he massacred Nihangs . The actual place where Guru Tegh Bhadur rested in Patiala is the Gurdwara Moti Bagh which is south of the Patiala royal Palace . It must be remembered all Sikh accounts which contradicted the English accounts of Anglo Sikh wars were systematically destroyed by the British and their allies . For example Sohan Lal Suri the court historian of Ranjit Singh wrote voluminous records of Shere Punjabs Darbar . Yet strangely his accounts are silent about the Anglo Sikh wars . There is however a note in his manuscript copy of his records in which he says his account was borrowed by Sir Herbert Edward's and was never returned . See Anglo Sikh Wars by Karnail Singh . It is sad that present day Sikhs today do not realise what great evils the British did to the Sikhs in order to establish their empire .

(8) Akali Baba Phrlada Singh .

Before his death Baba Hanuman had chosen Baba Phrlada Singh as the next Jathedar of Akal Takht and Budha Dal . The ancestors of Baba Pahlada Singh came from near the village of Dandia near Lahore . Then they moved to the district of Ferozpur and settled another village named after their original village Dandia . It was here Baba Phrlada was born . His father's name was Jagt Singh Ji and mother's Bishan Kaur . From Kumra Sohana Akali Baba Phrlada Singh Ji and his few remaining Nihangs somehow managed to evade the pursuing Kings and their masters the British and made it to the thick jungles of Mitha Sar near Anand Pur . Here the remaining five thousand or so Nihangs rested and tended to their wounded . Meanwhile the Sikh Kings had broken off their pursuit . After capturing and slaughtering the Akali Nihangs of Amritsar and Akal Takht in February 1846 and taking over the Golden Temple complex . The British announced that all Nihangs of Budha Dal wherever found were to be killed . This British ruling remained rigorously implemented for twenty years throughout British India . Seeing the Sikhs had lost to the British . Baba Phrlada Singh decided it was not safe in Punjab for Budha Dal . So it was decided to move south to Sach Khand Hzoor Sahib . Hzoor Sahib was far from Punjab in the kingdom of Haidrabad . The Nwab was a descendant of Bhadur Shah . The one time Moghal King of India . Sat Gur Gobind Singh Ji had helped Bahadur Shah attain his throne . By sending a detachment of Sikhs under Dharm Singh to aid him in his decisive battle against Mohammad Azam . According to Kavi Sainpat in Gur Sobha it was a Sikh who shot dead Tara ( Mohammad Azam) . This greatly impressed Bhadur Shah . Baba Phrlada Singh thought perhaps the present day Nwab would remember that deed of the Guru and let the Budha Dal be .

Baba Prhlad Singh and his Singhs moving at night time evading the British and traitor Sikh King forces and forces of other British Indian Kingdoms eventually made it to Sach Khand Hazoor Sahib . The few Nihangs came and made their base on the edge of Godavri river . Next day as was prarnpra Jthedar Ji and the Akali Nihangs decided to pay homage at Takht Sach Khand Hzoor Sahib . Pujaris (Temple priests ) had already received news from Hyderabad that the Budha Dal was possibly coming to Sach Khand Hazoor Sahib . The British Had been in contact with the Nwab of Hyderabad and had instructed him to deal with the Budha Dal the enemy of the British Raj . Pujaris also feared to upset the British . Nor did they want the Budha Dal to get control of Sach Khand Hzoor Sahib . Fore it was ancient Khalsa Maryada . That once the Fifth Moving Takht Budha Dal came to any Thakt then the Mhants (Temple custodians) and Pujaris of that Takht relinquished their posts and handed over all responsibilities of administration to the Budha Dal . The Budha Dal then made inquiries in regards to administration of the Takht and Sikh temples in general in the Takhts surrounding area . If any Sikh had any complaint or problem he could bring it before the Budha Dal and have it adressed . Then before the Budha Dal left if their was need for any alterations to be made to the running of the Takht administration or it's local temples then Budha Dal would make such alterations . Budha Dal as the fifth Takht and arm of Akal Takht had the power to remove old Mhants and Pujaris (Priests) and reinstate new ones . It was this power also which the then Mhant of Hzoor Sahib Ala Singh also feared .

He and a few of his fellow Mhants and Pujaris decided to murder Baba Prhlada Singh . Believing once the Jathedar was dead the rest of the few Nihangs would flee . The evil Mhant waited for an opportune time to murder Baba Prhlada Singh Ji . Mean while he had also informed the Nwab of Haydrabad of the arrival of Budha Dal . One day all the Nihangs had gone out for their morning ablutions and toilet . Leaving Baba Prhlada Singh alone at the base camp . The fiendish Mhant hearing of this came . Seeing the Mhant Baba Ji quickly spread a blanket to receive his visitor . Baba Ji then stepped forward to receive the Mhant . As the Mhant went to touch Baba Ji's feet Baba Ji tried to gather him in a embrace . At this point the evil Ala Singh Mhant struck Baba Ji with his concealed sword in the waist just above the hip . Baba Ji quickly lept back and drew his sword . Seeing this the scared Mhant and his comrades ran . Baba Ji gathered up the Blanket which he had spread out and with it bound his wounded waist then getting on his horse he chased down the Mhant . The Mhant begged for his life . It is said Baba Ji replied ,

‘You are a goat and I am a lion .’

With this he cut of Ala Singh Pujari's head and returned to the base camp in his wounded state . Baba Ji , a great warrior who had slew many a Frangi in the Anglo Sikh wars , died all alone . When the rest of the Nihangs returned they saw Baba Ji dead and bit further on found the Mhants head and Baba Ji's bloody sword . They put two and two together . The Akali Nihangs rage new no bounds . They called for the death of all of Ala Singhs family and the Pujaris of Hzoor Sahib . The Nihangs swords drawn charged toward Takht Hzoor Sahib . Ala Singh's family panicked when they heard the Nihangs were coming . A wise Pujari told Ala Singhs wife not to run but place her infant son at the feet of the Singhs and ask for forgiveness for the evil act of your husband . It is the rule of the Khalsa not to harm those who seek their protection . Ala Singhs wife did as she was told . The Nihangs spared her , her child and rest of the Mhants family and the

other Pujaris . Ala Singh's only son Hzoora Singh in time grew up and took Amrit from Budha Dal and came a highly respected Akali Nihang Singh . Shortly after the death of Ala Singh the Nwab of Hydrabads forces arrived . Completely out numbered all the Nihangs were arrested and the Dals battle standards were confiscated by the Nwabs forces . After few day's the Nwab although keeping the battle standards of the Dals to show the British . He did not slay the Nihangs as the British had ordained nor did he hand the Nihangs over to the British . He ordered the Nihangs to leave his kingdom . The Nihangs were not to leave the kingdom together they had to leave in ones and two's . If they gathered again within the kingdom they were told they would be slain . Thus majority of the Nihangs left Sach Khand Hzoor Sahib . Many in order to escape British persecution for the time being decided to abandon their Bana (Special dress) and dress like the Uddassis an order of Sikhs descended from Guru Nanaks eldest Son Baba Siri Chand . There dress is not dissimilar to Hindu Sadus . Few senior Akali Nihangs remained in Hzoor Sahib . They elected Baba Gian Singh as next Jathedar of Budha Dal .

#### (9) Akali Baba Gian Singh .

Baba Gian Singh Deol Ji was from the village of Pruwal near Jagraoan Ludihana . Twelve years passed hiding in Hzoor Sahib . Then eventually Baba Giana Singh decided Budha Dals battle standards must some how be retrieved from the Nwab . Baba Ji called the few remaining scattered Nihangs together in a secret gathering and said let some one come forward and some how bring the Dals Battle standards back from the Nwab . Nihang Prem Singh Patra came forward and asked that this great task be given to him . He declared either he would succeed in getting back the standards or sacrifice his life in the process . After saying Ardas (Standard Sikh Prayer) bare footed he set off on his long journey to Hydrabad .

On arriving at Hydrabad he went to the royal palace and sought to seek an ordinance with the Nwab . But the Palace guards completely ignored him for many days . When he wouldn't go away they told him to go and wait at such a palace gate for the Nwab would appear their . Baba Prem Singh went their but no Nwab turned up . There were three hundred and sixty five palace gates . Thus for many more days the place guards messed Baba Ji about like this . Then Baba Ji stood in front of one gate with the aid of his staff and vowed not to move from their until the Nwab met him . For many days Baba Prem Singh Ji stood their taking neither food or drink . Baba Ji's legs began to swell but he would not move . Rumours began to spread of this great Sikh holy man who stood immovable in front of the Nwabs palace . One day it is said as the Nwab was leaving his palace in his carriage suddenly his carriage caught fire . He quickly leapt out and then saw fires breaking out , for no apparent reason , in other parts of his palace . The Nwab called for his soothe sayers , astrologers and advisors and asked for the meaning of these fires . Some one said their is a Sikh holy man outside one of the Palace gates doing great penance so as in order to see you . Your palace guards have treated him with great unfairness . He has come to retrieve the Sikh battle Standards . The Nwab went to see Baba Prem Singh . Seeing Baba Ji's plight he was greatly moved . Baba Ji reminded the Nwab of how Guru Gobind Singh Ji had sacrificed five hundred of his Nihang Singhs in order to help Bahadur Shah attaining the Moughal throne . Nwab ordered his doctors to attend to Baba Ji's swollen legs and ordered the all the confiscated property of the Budha Dal be returned to Baba Gian Singh at Hzoor Sahib . With this the fires which were

breaking out all over the Nwabs palace suddenly stopped . The Nwab himself decided to go and see Baba Gian Singh Ji . He had brought new clothes for Baba Prem Singh Ji . But Baba Ji refused to take anything of the Nwab until he the Nwab his palace guards and Takht Hזור Sahibs custodians and priests sought forgiveness of the Panth for depriving the Panth of it's standards . The Nwab his palace guards with Baba Prem Singh arrived at Sach Khand Hזור Sahib . The confiscated property of Budha Dal had already arrived at Sach Khand Hזור Sahib but Baba Gian Singh had refused to accept it until Baba Prem Singh arrived . With arrival of Baba Prema Singh and the Nwab . Baba Giana Singh with great joy met Baba Prem Singh . Then five hundred and one rupees Shahidee Dega (Sukha) was prepared . The Nwab , his palace guards and temple custodians stood in front of Siri Guru Granth Sahib at Takht Sach Khand Hזור Sahib seeking forgiveness . Ardas was said and they were all forgiven . The Nwab then offered costly gifts to Baba Gian Singh . But Baba Ji refused saying Khalsa only received from Satgur alone . But the Nwab with great humility insisted saying unless the Panth received his gifts he would not consider himself forgiven . Seeing the Nwabs humility and sincerity Banba Ji accepted . With this they all returned to the Shauni (Base) of Budha Dal . With the retrieval of the battle Standards Baba Gian Singh Ji decided it was time to return to the Punjab and re-establish Budha Dal .

After leaving the base camp in hand of some Nihangs . Baba Gian Singh made preparations to go back to the Punjab . Baba Prem Singh placed the Adi Gur Drbar ( Gur Granth Sahib ) on his head . On his back he tied the battle drum . Baba Gian Singh waved the Chor ( Whisk) from behind and struck the Drum beat . Another Singh Bhai Sunder Singh tied the battle standards on his back in his Kamar Kasa (Shash tied as belt around waist) and took up a Garva (Iron Goblet) of water and sprinkled it ahead . Thus bare footed the three Nihangs set off for the Punjab in 1858 . Some Nihang Singhs say Bhai Atma Singh was also with them it was he who carried the battle standards not Bhai Sunder Singh . Bhai Sunder Singh Ji just sprinkled the water ahead of the possession . From another old Nihang Darshan Singh I have also heard it was Baba Bhaga Singh who along with Baba Gian Singh and Baba Prem Singh who brought the Standards back to the Punjab . He mentioned no Atma Singh or a Sunder Singh . Any how eventually Baba Gian Singh sneaked back into to the Punjab . This was a time when all Nihangs of Budha Dal were a persecuted lot under the British Raj . To the British the Budha Dal Nihangs were renegade soldiers priests of the Khalsa race . During the Raj of Maha Raja Ranjit Singh they were the vanguard of Ranjit Singhs army . Before the British conquered Punjab Budha Dal was Shiromny (Supreme) in matter of Sikh religious affairs . It held great sway over the Sikh population . Thus the British sought to destroy the Budha Dal . Which was considered a great threat to the stability of the British Raj . On coming into the Punjab Baba Giana Singh began the difficult and dangerous task of re-establishing Budha Dal . Which meant infect recruiting Khalsa soldiers whilst under hostile foreign occupation .

Baba Gian Singh Ji began to tour many Sikh festivals such as Amritsars Diwali , Anandpurs Hola Mhala , Nakana Sahibs Punia and Chamkor Sahibs Dushera ect. and began the task of secretly recruiting Nihangs to the Budha Dal . Baba Gian Singh some how managed to evade the all watching British eyes who had spies every where . During the times of Maha Raja Ranjit Singh the Budha Dal had all ways been hostile to the British . British records speak of Baba Phoola Singhs Akalis on 12th December 1808

attacking Metclafs Muslim troops . Then in 1809 near the village of Pattoki it is recorded he attacked Lt .F.S.White . Who under the pretext of surveying the land was mapping Ranjit Singhs border posts and assessing their strength . British records also talk of Akali Phoola Singh doing cross border raids into British protected areas . Anand Pur in those days was within these areas . Baba Phoola Singhs visits to Anand Pur were probably construed as cross border raids . Budha Dals own oral tradition speak of Baba Phoola Singh as an bitter enemy of the British . Thus Budha Dal was not exactly a favourite of the British . The Budha Dal always nurtured animosity towards the British . Encouraging Maha Raja Ranjit Singh to war with the Frangi . When the first Anglo Sikh war was officialy over renegade individual Nihangs for some time kept up individual resistance to the British . Nihangs say intoxicated with Sukha Akali Ninhangs would dash into British cantonments and kill as many as possible and get themselves killed . According to Karm Singh historian in his book , ‘Boh Muleh Itihask Lekh’ , the murders of the Vans Agnew and Anderson which started of the second Anglo Sikh war were also committed by two Nihangs . He says his farther Nand Singh and uncle Sucha Singh , who were veterans of Anglo Sikh wars , use to tell this story ,

‘ The Singhs of Dera Ismali Khan were extremely agitated at the Angrej entering Lahore . Two very aggressive Singhs who infact were Nihangs were heard talking thus . One said to the other .

‘ The English have entered Lahore , which ever English man I see first I will shoot .’

Other Nihang replied , ‘You will shoot at a distance I will get in close and chop his head off with my sword .’

These Nihangs thus pledging themselves went to Multan and bumped into Vans Agnew and Anderson who had just collected the fortresses keys . Each Nihang reminded the other of his pledge and the Nihangs murdered the British officers .’

Karm Singh historian then qouting his interview with Baba Sham Singh a veteran of Anglo Sikh wars say’s . When after the murder of Vans Agnew and Anderson the British troops arrived in Multan to arrest Mool Raj . The commander of the Sikh fortress of Multan , whom the British blamed for the two English mans deaths . Some British soldiers not finding Mool Raj in the fortress were angered . Looking at the fine fortress they commented ,

‘ We spit on this coward Moolraj for giving up this fort with out a fight .’

According to Baba Sham Singh Mool Raj had an old Nihang in his service . Hearing the above words said against Mool Raj he was extremely angered . He drew his sword and killed and wounded a number of British officers . With this rebellion spread through out the fort . The fort artillery opened up on the British troops and their Sikh allies from Lahore . The cannon fire was designed not to harm only to make the Sikhs with the British aware that the fort Sikhs had revolted . Then the fort Sikhs asked the Sikhs with the British to come over to their side . This they did . Even on the Punjab being annexed to the British Raj and all Sikhs subdued . The daring Akali Nihangs kept up resistance to the Frangi for some time . An example of this is thus . Though the Akali Nihangs had

been mercilessly driven from Amritsar and Darbar Sahib after a vicious bloody battle in February 1846 (See Chapter 23) . A conflict in which Budha Dal Nihangs had asked for no quarter to the British and their Sikh allies and when all else failed committing suicide rather than capitulating to the British (See Chapter 23) . Yet still soon after the annexation of Punjab some daring Akali Nihangs still surviving , defying all the odds and in character with their fearless attitude made their way back to Amritsar . They began to hang about the precincts of their sacred home the Akal Takht . The British in order to keep up the image of being just and fair masters . Found it not in their best interest to slay all the Akali Nihangs so openly . For in the eyes of Sikhs they held a very esteemed position . The British knew this . For instance Sir Lepel Griffin in his book , 'Rulers of India , Ranjit Singh' , first published in 1892 writes ;

'I have already referred to the Akalis as the only infantry soldiers who , in the old Khalsa days , enjoyed any consideration . The Maharaja was afraid to interfere too closely with these men ; for though better than drunken savages , they were supposed by the Sikhs to possess a semi-sacred character , and were moreover , useful when desperate deeds were to be done which the rank and file of the army might decline .'

It is in the same book that Griffin talks of those Nihangs who hung about the Akal Takht and defied the British .

' Their insolent swagger and hatred to Europeans made them obnoxious during the early years of the British occupation and annexation , that visits to the Temple of the Darbar Sahib at Amritsar , where the Akal Bungalow formed their head-quarters , were always attended with some risk .'

Going back to Baba Gian Singh .

When Baba Ji first re-entered the Punjab . The British were unaware of who he was and that he had entered the Punjab . Thus Baba Ji was able to go about rebuilding Budha Dal undisturbed by the British . All this happened after 1858 . In 1857 the Indian rebellion had happened in which the clever British were able to manipulate the Sikhs to fight against their fellow Indians . If it wasn't for the Sikhs the British would have most likely lost India . The Sikhs should have helped the rebels destroy the British and then struck out on their own . Alas they did not do this . Then again it can be said it was these fellow Indians who had helped the British a few years earlier to defeat the Sikhs . It was through a policy of divide and rule that the British , although few in number , held onto India for so long . Thus the time the British came conscious of Baba Gian Singh's activities they had all Punjab firmly under their control . The majority of Sikhs they had managed completely to win over . The clever prudent British were aware what kind of respect the Budha Dal was held in the eyes of Sikhs . So instead of trying to completely annihilate the Budha Dal . Which could possibly cause disaffection amongst the newly conquered Sikhs . Who were being by now nurtured to become the British sword arm in India . The British instead approached Baba Gian Singh through other Sikh leaders and presented terms to Budha Dal . The terms was that the British would no longer interfere in Budha Dal activities or Sikh religious affairs . Budha Dal would also be allowed to keep its religious weapons and travel freely throughout British India . Nihangs would be exempt from paying train fares . If Budha Dal agreed not to break British colonial laws or challenge British authority . This I heard from an old Nihang once . Most what I write

is from an oral tradition . Here I must say when I recently discussed Nihang history with my fellow Nihangs a number of them disagreed with this statement that Baba Gian Singh made any sort of deal with the British . This they might be saying because the idea that the Budha Dal , which is known as Guru's Bhagi Fauj meaning , 'Guru's rebellious army' , could strike any kind of deal with the Angrej is very revolting to Nihang minds . It can be said there is no written document in regards to this deal between Budha Dal and the British yet found . But the fact Baba Santa Singh says Nihangs were severely persecuted for twenty thirty odd years . Then although the British army acts which allowed for persecution of Nihangs remained . For in British eyes Budha Dal Nihangs were renegade Khalsa Drbar Soilders . The implementation of these acts in time were relaxed . A question arises why were the implementation relaxed . This seem to support the theory of some sort of deal . Or at least something did happen so as the British relaxed persecution of Budha Dal . It could have happened the Nihang presence in Punjab became so negligible that the British completely ignored them . This I do not believe . It is recorded that in 1864 at Hola Mhala a Nihang Singh decapitated an missionary from Ludihana who was preaching against Sikhi . Any how the Nihang who said a deal was struck says . At that time Budha Dal recognised it's weak physical position . It was in no position to have another physical confrontation with the British . Infact physical resistance to the British by the Budha Dal at that time was impossible . The clever British had managed to win over the majority of Sikh people . The British treated all those people not opposed to British Raj not only liberally and fairly but also generously . British soldiers were instructed to respect and not to impinge on local customs . Orders were issued on March 21st 1847 by Henery Lawrence forbidding British subjects from entering any Sikh temple with shoes on . Cow killing , which was a very serious crime in the eyes of old Sikhs , was also outlawed in Amritsar . Confiscated Jagirs were restored including those attached to temples . The soldiers right to their hereditary land was restated . Agriculture was especially promoted to win over the back bone of the Sikhs and Punjab the Jat's . An extensive network of canals was undertake . Providing hither to undreamed of irrigation to many arid regions . Hence providing plenty of new fertile land for Sikh farmers to cultivate . During three successive years from 1854-1856 crops were extremely good . The newly laid roads and rail way tracks provided better quicker travelling facilities for the Punjabis . The railway line between Lahore and Multan was completed in 1859 . The British also managed to establish a firm rule of law . Which had been lacking since the death of Shere Punjab . The post Ranjit Singh period was a period of anarchy . In which Sikh leaders killed each other off and in the process many innocent people they ruled also lost their lives . Then finally when after 1857 when the British began to recruit Sikhs in great numbers into their army they introduced laws stating all Sikh's entering the army should take Amrit and strictly follow Sikh religious practices . Thus the British providing firm law and order and through introduction of technological innovations canals , railway ect. and pampering to Sikh religious sentiments quickly won over the majority of Sikh people . Making them completely forget the old order of things when Khalsa was Ajad (Free) and accept British Raj . Thus in order for the Budha Dal to start a Sikh insurrection against the British . It had to win over the Sikh population first . This the Budha Dal tried to do through the Sau Saki's .

Akali Nihang's began to circulate Sau Sakhi's a collection of hundred stories concerning Guru Gobind Singh Ji . A number of these stories predicted the end of British

Raj and coming again of Khalsa Raj . The Nihangs had begun this work soon after the fall of the Khalsa Raj . Even before Baba Giana Singh arrived in Punjab . Latter Namdharis latched onto these stories and altered some of the Sakhi's to suit their own aims . Thus through the Saki's Nihang's tried to stir the Sikh population to revolt against the British . At first the British put a ban on the possession of any Sau Sakhi . Any one who had them was considered plotting against the Raj . They tried to confiscate all these Sakhi's but when they realised this was not possible due to wide circulation . They then hit upon the plan of spreading crupt Sau Sakhis . They hired some Kavis for this who , according to Prtap Singh Mehta a scholar who spent fifty seven years researching and finding the old Sau Sakhi's , they paid a lakh rupees each . New Sakhis were also created written on Sial Koti old Punjabi paper and circulated . The British then had these new Sakhis , which predicted many glorious years of British Raj , placed at all the Takhts . The pro British Mhants of the Takhts were told to preach these false Sakhis . They also hired two preachers say's Prtap Singh who were paid 250 and 150 rupees respectively . They wondered about the Punjab preaching ,

‘That all Sakhis that Nihangs and Namdharis posses are false and the true one from the times of Guru Gobind Singh Ji lies in the London library . Although their is still a copy of it at each of the Takhts . It is now illegal to posses a Sau Sakhi . Any one found with one would be heavily punished by the law .’

Thus the British cleverly suppressed Sikh aspiration for Khalsa Raj . Around 1885 a book in Urdu Khurshid -i-Khalsa was published . It was a Sikh nationalistic text that spoke against British occupation of Punjab . It's author Bawa Nihal Singh prayed for Maharaja Dalip Singh getting the Punjab throne and Baba Thakur Singh Sandhawalia becoming the prime minister . Never mind the British at the special gathering of Khalsa Diwan The Singh Sabha of Lahore lead by Gurmukh Singh advocated condemning it's writer and boycotting him . Fortunately for the writer the Singh Sabha of Amritsar was at logger heads with it's Lahore counter part . It's leader Baba Kehm Singh blocked the Gurmukh Singhs resolution . Not because he was a nationalist . Just because he liked to disagree with Gurmukh Singh . This book as can be expected never achieved wide spread circulation . Thus you can see Budha Dal though in a extreamly weakened state still tried it's best to resist British imperialism . But it was out manoeuvred by the clever British .

(10) Akali Baba Teja Singh .

Baba Teja Singh was born in the village of Sikhavali in the district of Rawalpindi in modern day Pakistan . His farther Sardar Khjan Singh was a extremely wealthy man . Baba Ji's mother was Mai Sugo . He was born in 1839 . He was married to Bibi Hra . Baba Ji became Budha Dals Jathedar in 1907 and was Jathedar till 1929 . By Baba Ji's time a new Budha Dal had been recruited . This new Budha Dal was extremely weak . A few Akali Nihangs managed to sneak back into Darbar Sahib but unlike before they were no longer the masters there . Though Akali Baba Teja Singh was the true Jathedar of Akal Takht . Yet the power in Drbar Sahib lay with the Golden Temple Sarbrah ( Manager ) . The Sarbrah was answerable to the British Deputy commissioner of Amritsar . It was he who appointed the Sarbrah from among the Temple custodians the Mhants . The Deputy commissioner also had the power to dismiss the Sarbrah and appoint another

Sarbrah . ( I will go further into all this and the role Baba Teja Singh played in the chapter 23 concerning the Jathedars of Akal Takht ).

(11) Akali Baba Sahib Singh .

After the death of Baba Teja Singh in 1929 . A dispute erupted over succession . Two Akali Nihangs became contenders for the Dals Jthadari . Baba Ram Singh a Bihangam Nihang and Baba Sahib Singh . When a decision could not be made . It was decided to send for Akali Nihang Baba Mit Singh Ji . One of the most respected and revered Brahm Giani Akali Nihangs . He resided at Sach Khand Hזור Sahib . Baba Mit was a treasure house of wisdom and knowledge . An ideal Gur Sikh a true Sant . Panj Pyare went with a written Hukam Nama from the Panth ( Budha Dal ) requesting Baba Ji to solve this dispute over the Jthadari of Budha Dal . Mean while it was agreed by all in Punjab until the answer of Baba Mit Singh arrived the Budha Dal would be run by Baba Sahib Singh Ji . Baba Ram Singh and his camp agreed to this . The Panj Pyare awaited his decision . At first Baba Ji in humility said ;

‘ Oh Gur Mukho a decision concerning the whole Panth can only be made by the whole Panth . Who ever the Panth thinks is worthy to run the Panth let him be given the Jthadari . He who can maintain the ancient traditions of the Panth intact . He who can further the fortunes of of the Panth . The time is now right to spread the word of the Panth and and bring awareness of the Panthk Shahids . To fulfil Guru Gobind Singh’s wishes to give Amrit to as many as possible . Such a time for such deeds has come know . Yes Singho if you have such a person who can do the above then make him Jthadar .’

The Panj Pyare representing the Panth replied ;

‘No Baba Ji this decision has been left to you . This decision is not only to be made by word of mouth . But it will be made in writing . What ever decision you make will be acknowledged by the whole Panth .’

Baba Mit Singh obeyed the Panj Pyare and said ;

‘ Oh Singh Sahibs I will choose him as Jthadar who has already been honoured by his service to the Panth . He who can restart a forgotten tradition in the Panth . He who is not willing to restart the old forgotten tradition then I will not support him .’

Panj Pyare replied ,

‘ Baba Ji which ever old Pranpra you feel needs restarting . He who restarts it he would be chosen as Jthadar .’

Baba Mit Singh replied ,

‘ Oh Singh’s once in the Panth the tradition of celebrating Deserha through worship of weapons took place . It no has been abandoned . If Baba Sahib Singh agrees to restart that Pranpra again . Then the Jthadari of Budha Dal is his . If he doesn’t agree to it . Then Jthadari belongs to Baba Ram Singh .’

This decision of Baba Ji was written down and given to the Panj Pyare . The Panj Pyre arrived back in Punjab and called for Baba Ram Singh and Baba Sahib Singh . In front of a large gathering they read out Baba Mit Singh’s decision . All the Sangta with Jakara acknowledged Baba Ji’s decision . Baba Sahib Singh quickly stood up and vowed to restart the old Pranpra of Deserha . He gave this in writing . Thus Baba Sahib Singh

became the eleventh Jathadar of Budha Dal . Baba Ram Singh at first accepted this Panth decision . But when he got transferred to Chamkor Sahib he rebelled against the Panth . It is said S.G.P.C had a hand to play in this . This same stratagem is being employing now by S.G.P.C by promoting Balbir Singh as Budha Dal Jathedar . Baba Ram Singh set himself up as Budha Dal Jathadar and started the false Pranpra (Tradition ) of wearing two Farra one blue and one black . Ram Singh was declared a Tankhia and expelled from the Khalsa Panth . Some of Ram Singhs supporters began to spread base less accusations that Baba Sahib Singh had murdered Baba Teja Singh by poisoning him . Through out his life Baba Sahib was plagued by confrontation with the S.G.P.C . I will touch upon how Baba Ji was physically attacked and removed by the modern Akalis and S.G.P.C from Akal Thakt . In the chapter 23 dealing with Jathedars of Akal Takht .

Baba Sahib Singh Kang was born in 1876 . His farthers name was Sardar Kishan Singh and mothers name Attar Kaur . He was from the village Pri which is near the town Khna in Punjab . Baba Ji was well educated . He attained his B.A in Lahore . Then he went on to become a land revenue collector in Narvana a district in Jind and Sangoor . Then after a while leaving his job he went and joined the King of Patialas camel corps . It was whilst Baba Ji was in Patiala that he for the first time came into contact with Bihangam Nihangs of Bgicha Bamba Singh Ji . In time under their influence Baba Ji left this job and joined the Budha Dal . Where he served with great distinction . Such was Baba Ji's Bhagti ( Religious devotion ) that in time he is said to have attained a number of miraculous powers . Thus he came to be known as Sahib Singh Kaladhari (Miracle worker ) . It was in 1929 Baba Ji became the leader of Budha Dal . He remained leader for twelve years . All these years he was plagued by the evil userspers of Budha Dals Traditional and rightful religious authority over Sikhism the S.G.P.C . The S.G.P.C the descendants of collaborator's of the British and born of the British and bound by the law's of Britain sought to through court cases take all the remaining historical temples away from Budha Dal for it self . Lengthy court battles over Shauni Nihang Singha Nankana Sahib and Akali Phoola Singh Burj in particular took a heavy toll on Baba Ji's health . The S.G.P.C was all ways encouraging dissension among the ranks of the Nihang's . As it is today by promoting Balbir Singh as Jathedar of Budha Dal from the Akal Thakt . Baba Ji left this mortal world in July 1942 at Amrit Vela ( Traditional Sikh time before sunrise for prayer and meditation . ) after reciting Japji Sahib .

(12) Akali Baba Chet Singh .

On his death Baba Sahib Singh Ji let it be known he wished a Bihangam Nihang Baba Karm Singh to be Jathadar after him . But Karm Singh although chosen by Baba Ji was to much of a Bihangam ( Meaning free spirited like a bird . ) to take on the great responsibility of managing the Budha Dal . He reclined to take the Jathadari and passed it on to Baba Chet Singh Ji . Who then became the twelfth great leader of Shiromni ( The first and the fore most leading ) Akali Dal Budha Dal Panjwa Takht Chakrvarti Chalda Vhir . It was in Baba Chet Singh's time , for whom Nehru had great respect , that the modern day Nihang licenses came into being . During the times of Baba Sahib Singh Kaladhari the British had also made a request to the Budha Dal that it made officially recognised licences for it's Nihangs . But Baba Sahib saw through this British scheme . He new the British had been prompted to persuade the Nihangs to make licences by the Muslim league who greatly feared the Nihang's . Nihang's in there eyes were a race of fierce Sikh warriors . Who of all the people in British India still roamed about fully

armed with swords and spears . The Muslim league wanted to know some estimation of the number of the Nihangs . So as to assess what threat they represented to them and their community . The then Jathedar of Akali Phoola Singh Burj Karm Singh Pharia ( Son of a mountain man ) was persuaded by the British to give out numbered copper tokens . He began this work when he fully well knew Baba Sahib Singh did not want this . Thus Karm Singh was declared an outcast by Baba Ji . Latter Karm Singh was found murdered . Muslim league pressured the British to disarm the Nihang's . The Nihang's began to be once again harassed by the British authorities . The Nihang's were forced to fight for their right to carry swords and spears in the high court in Lahore . The Nihang's through Gur Kirpa some how won this case and were allowed to keep their traditional five weapons . Latter when the blood shed begun in Punjab the Muslims were justified in their fear of Nihang's . For the vanguard of most of the revenge killing's of Muslims in Punjab were Nihangs . An act which they say they are not proud of but at the same time not apologetic about . For they felt this was necessary under the circumstances then . I would add it is also in keeping with their aggressive martial character . As one fellow Nihang said to me ;

‘They kill ours and we do nothing ? No this can not happen .’

Thus whilst during that chaotic mad time the S.G.P.C and it's so called Akal Regiment were setting up peace committees . The Nihang's were distributing weapons to young Sikhs and engaging in basically a war . In years leading up to the partition of India in 1947 there was a great surge in a number of Sikh's taking Budha Dal's Amrit simply to get armed . The Muslims felt the British could have stopped this . The British did not care they were leaving India . During this bloody period it was Baba Chet Singh who lead the Budha Dal . He was Jathedar till May 1969 .

The present and thirteen great leader of Budha Dal is Akali Nihang Baba Santa Singh Ji . Baba Santa Singh was born in 1928 . His farthers name was Sardar Bhgwan Singh Chavleh and his mothers name was Mala also known as Pritpal Kaur . Baba Ji was born and grew up in Gujrawal in Pakistan . The home town of Maha Raja Ranjit Singh and Hari Singh Nalwa . He took Amrit at the age of ten from Baba Sahib Singh and began to live with the Budha Dal . His first name was Pshora Singh but on being given Amrit it was changed to Santa Singh . In the same year as he was given Amrit Baba Ji at this tender age took charge of the langer ( Free Kitchen ) , at Hola Mhala and also became involved in giving Amrit . Baba Santa Singh Ji although only having limited school education . He gained his religious education first from Sukhdev Singh head Granthi ( Scripture reader ) Budha Dal . Then he spent time in Sach Khand Hzoor Sahib with Sant Baba Dharm Singh Nihang . On gaining his religious education Baba Ji spent time as a wondering Nihang ( Bihangam ) . Then in 1956 Baba Chet Singh gave him the service of Kotkpura Gurdwara . There he spent ten to twelve years . As a young man he was not only known for his great learning but also as a fierce warrior with whom no one messed with . Then on 8th May 1969 Baba Ji was unanimously chosen as Jathedar of Budha Dal . Akali Nihang Baba Bishan Singh the seventh leader of Baba deep Singh's Shahida Dee Missal Tarna Dal presided over the succession . Baba Ji over the years has full filled his duties as supreme leader of all Nihang's well . Until the incident of 1984 , when Baba Ji after the destruction of the Akal Takht stepped in to rebuild it , most Sikh's have had no complaint's against Baba Ji . With this incident , the details of which I will go into latter

in the Chapter on the Jathedars of Akal takht , the Budha Dals old enemy S.G.P.C. painted Baba Ji a traitor to Sikhism and he was wrongly excommunicated by S.G.P.C controlled Akal Takht from Sikhism . When the S.G.P.C realised this was having little effect on the position of Baba Ji within the Nihang Dals . The leader of the S.G.P.C Torha decided to prop up an Budha Dal and Tarna Dal excommunicated young Nihang Balbir Singh with authority of Akal Takht as new leader off Budha Dal . Through Balbir Singh Torha , the man most responsible for the attack on the Golden Temple in 1984 , is trying through the Indian courts to steal all of Budha Dals historical Gurdwaras from Budha Dal . When I interviewed Balbir Singh at this years Hola Mhala (1998) . He made the bold claim all Nihang's are with him and that Baba Santa Singh has only a few hired hoodlums with him . Yet when Baba Santa Singh Ji arrived in Anadpur I found all my old mates in Baba Ji's camp . The few Nihangs that were in Balbir Singhs camp I recognised none of them . Majority of Balbir Singh's entourage was police and commandos supplied by the S.G.P.C supported Akali Dal government of Punjab . I went around to other Nihang Jathedars such as Baba Dya Singh Bidhi Chand Nihang Dal , Baba Kirtan Singh Jathedar of Baba Deep Singh missal Baba Bkala , Baba Nagar Singh acting Jathedar of Hari Vela Nihang Dal ect. asking all if they recognised Balbir Singh as the Jathedar of Budha Dal . All said no . Then on day of Hola Mhala apart from the Bidhi Chand Nihang Dal which likes to keep politically neutral and Phoola Singh who is not recognised as a Nihang by Budha Dal , all other Nihang Dals took part in the procession lead by Baba Santa Singh . Then when the Hola Mhala concluded all the Jathedars came and sat at Baba Santa Singh's feet . On this day Balbir was no where to be seen . His claim that all Nihang's were with him , was seen to be absolutely without an ounce of doubt , a false claim . The Budha Dal at present is fighting a life and death struggle with it's old enemy S.G.P.C . A struggle which most Sikh's are oblivious to . All over Punjab Budha Dal Nihang's are fighting the S.G.P.C and it's stooge Balbir Singh in law courts . Trying to preserve the Budha Dals lands from the evil greedy grasp of the S.G.P.C. Akali Nihangs refer to S.G.P.C as the Sirmuni (Disgraced) Gurdwara Prbandak Committee . This fight has been going on since the Sirmuni committee came into being .

Chapter Two  
Mythological Origins Of Chatka Gatka  
And Its Progress Through History

The origins of Gatka are lost in mythology . In the Dasm Gur Granth Sahib Ji the first Sikh martial scripture is the story of two brothers . Bbeck meaning knowledge and Abbeck meaning ignorance . Soon as these brothers were created by God they got up and began to fight each other . In time Knowledge created an army of Virtues . His brother Ignorance created an army of vices . These armies vehemently clashed thus war was born to the world .

According to the oldest Indian text and holiest Hindu scripture Rig Veda . Once the King of the Gods Indra the Rain God lost in battle to the King of Demons Virta the Drought . As Indra fled the battle field with his army of Gods . He came across Rikhi (Holy man) Ddeech grandson of Brhma the Hindu God of creation . Indra deposited all his armies weapons with the holy man who was doing severe penance . Indra and the Gods then fled to Mandri mountain and hid from the Demons for many aeons . Eventually out of shame Indra decided to come out of hiding and once for all fight the Demons to the bitter end .

Indra went to collect the weapons deposited with Ddeech . But because of Ddeeches severe penance all of the weapons were absorbed into his body . Indra wanted his weapons so as he could destroy the Demons and up hold Dahrma (Moral Order) . Ddeech suggested that he would give up his life and the Gods can then forge their weapons from his bones . But provided Indra gave a place for his soul in his Heavenly Kingdom Indrapuri . Indra agreed and Ddeech gave up his life . A holy cow was brought who licked of all the flesh of the holy mans bones . Indra forged his mighty thunder bolt Vjra from the spine and from the remaining thirty one bones other weapons of the Gods were forged .

The Gods now had great weapons but no great knowledge of how to use them . Because of this in the first place the Gods had lost to the Demons . Gods prayed to Brhma for help . Brhma in the interest of Dahrma created and gave to the Gods Dhnu Veda the Book of the Bow . In it was knowledge of all forms of weapons and unarmed fighting skills (Gatka ) and powerful Mantras evoking of which ensured the reciters victory . Such as the Brahm Kavach which all Nihangs to this day recite as part of their Nit Nem ( daily Meditation ) . The Gods took this mighty book and contemplated its knowledge . In time the Gods challenged the Demons and destroyed them . There is another mythological story which tells how this martial knowledge came to mankind .

Once again the Gods lost to the Demons and fled the battle field . The Demon King was Muroo . The Gods fled to the Himalayas to Brhma . Brhma and the Rikhis made many sacrifices for many days . Then Kharg Dev also known as Asu Dev the Sword God appeared . Lightening flashed and none of the Gods could handle the sword . Then a voice came from heaven and told the Gods ,

“ Don't be afraid take hold of it and with it destroy Muroo  
and give peace to the world .”

Brhama took hold of the sword reading the Mantra called Kvch Pchees Namn meaning Armour of Twenty Five . Then he gave the sword to Vishnu . Who then went and destroyed Muroo . Then Shiva took the sword and destroyed the Demons of Trepur meaning three cities . From Shiva the sword went to Mreech Rikhi the eldest human son

of Brhma . Then to Indra , he destroyed Virta Demon with it . Then it went to the Goddess Chandi who destroyed the Demons Sumbh and Numbh with it . It eventually found its way to Manu the creator of mankind . Manu after creating mankind divided mankind into four great casts . To the warrior cast Khashtriya , literally meaning protector of people , he gave the Dhnu Veda and the Sword .

For many centuries the Khashtriyas ruled large parts of India . The greatest dynasties of the Kshtriyas were the Surya Banse (Sun Dynasty) and the Chandra Banse (Moon Dynasty) also known as Yadevs . Rama Chandra was the greatest hero of the Sun Dynasty and Krishna was the greatest hero of the Moon Dynasty . In time the descendants of the Khashtriyas became to be known as Rajputs (Sons of Kings) . From mid seventh century to close of twelfth century was the golden era of the Rajputs . Then due to internecine warfare and challenge of the hordes of invading Muslims . After confronting the foreigners for four hundred years Rajputs lost India . Many a true Rajput was killed in battle . Out of the remaining some collaborated with the invaders others retreated to inaccessible mountain and desert regions of India . For the next four centuries armed Indian resistance to Islamic rule was practically none existent . But ideological resistance to Islamic proselytising activity took the form of the Bhagti (Devotion) movement . Which accumulated in the fifteenth century in creating Sikhism .

At first Sikhism attracted little attention of the Muslim Moghal state . But in time as it grew it came to the attention of the Moghals . They tried to snuff this movement out by martyring the fifth Sikh Guru Arjan Dev Ji . It is at this juncture of history Sikhism took a militant turn . The fifth Guru was of the Sodi clan . The Sodis were the direct descendants of the ancient Khashtriyas of the Sun Dynasty . Before the Fifth Guru's martyrdom , according to Bhagt Ratn Mala attributed to Bhai Mani Singh Shahid , he had through two Rajputs Bhai Jaita and Sigara introduced Chatka Gatka into Sikhism . On the other hand Sikh oral tradition say's it was Baba Budha Ji who according to fifth Guru's wishes introduced Chatka Gatka into Sikhism . Baba Budha who lived a hundred and twenty five years . Was a Sikh from the times of Guru Nanak . He finally shed his physical body after having instructed Guru Hargobind in the arts of war . Nihang oral tradition holds when Guru Nanak went to Sach Khand ( Gods True court ) and received Shabd Vidya ( Knowledge of holy word ) from Vahguru . He then also recieved Kshtriya Vidya ( Chatka Gatka) from Vahguru Mahakal . Thus like Bani (Sikh scriptures ) Chatka Gatka is also Dhur Dee Vidiya ( Knowledge direct from Vah Guru ) . Hence any cruption or deliberate alteration of it in Akali Nihang eyes is a great evil . Baba Budha Ji was then instructed on a spiritual level in this great warrior tradition by Guru Nanak Ji himself . For all knowing Jagt Guru Baba Nanak knew that in order for Sikhi to survive in this world saintliness had to be combined with soliderness at some point . Thus in Nihang way of thinking the progression of Sikhism from just being Sant Marg ( Spiritual Way ) too Sant Sipahi Marg ( Saint solider way ) was a natural evolution of Sikhi intended by Guru Nank Ji himself . After Guru Arjandev the story of Gatka comes mingled with that of the Akali Nihangs which I have already told .

Through the times of Guru Hargobind and Guru Gobind Singh Ji Gatka tactically and technically remained close to the Rajput fighting arts . But latter after Banda Bhadur when the Moghal state waged a war of genocide against the Sikhs . This harsh period we can call the golden era of Sikh Gatka . In this period Sikh Gatka was profoundly changed from Rajput Gatka both tactically and technically . Fighting all ways against heavy odds .

Sikh Gatka developed so one man could fight many . Tactically the Sikhs of Budha Dal and Trana Dals developed and perfected the Sikh Guerrilla war fare tactics of Di Phat meaning two and half strikes . Tactics to which Guru Gobind Singh had quite clearly alluded to in the 204 and 207 Treh Chitra . It was at this period also that the Sikh martial bravado language Grj Gah Bole meaning , ‘Words That Thunder’ , evolved . Finally after countless sacrifices and years of running and fighting the Sikhs won their own Kingdoms in North West India . Considering Sikhs only represented one tenth of the population of their empire you can appreciate how great a feat it was . Of which Maha Raja Ranjit Singhs Kingdom was the most powerful . Which after his death fell to the British because of the betrayal of certain traitors .

After conquering the Punjab in 1849 the British quickly set up a loyal cell of Sikh leaders and scholars . Who with British guidance began to re-educate and cultivate the Sikh populace and thus alter the structure of Sikhism to accommodate and justify British Raj . An fine example of this is one of the Rehts of the Singh Sabha Sikh reformist movement which made all Sikh converts swear loyalty to Queen Victoria and the British Raj . Another example is the circulation of such fictional Sakhis as in which Guru Tegbhadur Ji predicts the coming of Topi Vale Sikhs meaning the British under whom the Sikhs would become great . The story that Maha Raja Ranjit Singh Singh lost his kingdom and his family lineage ended because he had against Guru Gobind Singh’s wishes built the Guru’s memorial at Sach Khand Hzoor Sahib was also circulated by the British . So as to justify their clever genocide of Shere Punjabs family . Nihangs even hold that both Shere Punjab and his son Khark Singh was administered slow Poison by the British over a period of time through there agents the Dogras . It must be remembered Adolf Hitler did not for nothing say ,

‘If you wish to rule an empire do it like the British .’

Thus during British Raj began the derailing of Sikhism from it’s true Akali Nihang Khalsa path . Coming into power in the Punjab the British banned all military activity out side its army . Gatka in those days was a part of military training . It is said Gatka was not directly banned but its Akharas were . For they were considered military training places . Where as far as possible all fire arms were confiscated . Weapons making particularly sword and spear was banned . James Gilling in his book , ‘The Life Of A Lancer in The Wars Of The Punjab or Seven Years In India .’ published in 1855 writing of events during the first Anglo Sikh war writes ;

‘In keeping with the warlike state of the Punjab , many artisans were employed in making swords , shields , fire-arms , &c . This trade was destined in a few more years to receive its death blow , for on annex-ation of the Punjab every individual was dispossessed of them and none permitted to carry them but by special authority .’

Baba Ram Singh Nihang says British even banned the carrying of agricultural tools which in any way resembled weapons . It was only the Nihangs of Budha Dal who one away or another managed to keep hold of their traditional weapons . Because for the Nihangs their weapons were not just tools of war but objects of religious worship . Here I will relate a story concerning British fire arms confiscation which shows how resilient the old Nihangs were . It is said to have happened after the British had settled the Punjab and the Nihangs had again began to establish themselves in the Punjab under the leadership of Baba Gian Singh . At this time the Nihangs were not much of a threat to the British .

Thus the British adopted a more relaxed attitude towards the Nihangs . But felt it prudent to take away their old muskets . The Buddha Dal countered this by mass making off wooden replicas of their fire arms . Thus even those Nihangs who did not have fire arms suddenly it appeared over night to posses fire arms . When the British came to collect the Nihang guns all they got their hands on were wooden replicas . The British eventually stopped harassing the Nihangs . But passed a law that without a licence none might keep fire arms . Since their was no law banning gun replicas the Nihangs managed to by pass this law by carrying real guns mixed with the replicas . To this day some Nihang keep this tradition of carrying musket replicas .

As years of manipulated peaceful British Raj passed just as a new form of Sikhism emerged a new form of Gatka also emerged which was shorn of it's lethallness . It was now longer a military art . Just as Sikhism was no longer the free fierce Shikhism of Guru Gobind Singh Ji . Gatka was reduced to a ritualistic sport geared for demonstrations during religious and cultural Sikh festivals . This new form of Gatka mainly evolved out side the Dals and villages in the towns . But slowly it crept into the Dals . Fore where as before the coming of the British when the Dals were strong . If any body wished to take Amrit from the Budha Dal . Then he had at minimum to serve twelve years within the Budha Dals . Doing all forms of menial tasks such as cleaning utensils , fetching water , looking after horses ect. well as studying Gurbani , Panthk (Sikh national ) history , Panthk traditions and Joojaroo Vidya ( Science of warriors ) . Thus only after twelve years of apprenticeship which would have included in old times fighting in battles were you given Amrit . But after the destruction of the Budha Dal in the Anglo Sikh wars . Baba Gian Singh out of necessity decided to quicken the process of recruitment to Budha Dal meaning giving Amrit . Thus in time , when the British had relaxed their persecution of Nihangs because Budha Dal Nihang's numbers were so depleted , a number of ill disciplined people emerged within the Dals . Whom the practising Nihangs called Nangs meaning ; 'Naked Ones' . For they were mostly poor home less people or people run away from home some of criminal back ground . They joined the Dals just to get a meal and a place to live but had little respect for or regard for Akali Nihang way's . Indirectly I have heard said these Nangs did one great service in protecting the true Nihangs . Because of these Nangs the British attention was taken away from the few true remaining Nihangs . It was through these Nangs that this new Gatka crept into the Dals . Until only a few traditionalist Akali Nihangs were left practising the true battle fields Gatka . This new Gatka was shorn of all its lethallness it was basically designed for playful demonstration at religious functions . A saying of that period sums up the difference between this playful Gatka and the actions of warriors .

‘ Ptabaj Khel Dikhavat Heh .

Soor Bir Kartv Kart Heh .’

Translation - Gatka Players show games .

Warriors do great deeds .

This new Gatka was attune with it's times . Where as Chatka Gatka was out of place . Thus this new Gatka apealed more to the people . This new Gatka did not attract adverse British attention . For it's traditions and practice did not threaten their authority . In order to distinguish this form of Gatka from the battle fields Gatka some Akali Nihangs began to call the traditional Gatka Chatka Gatka . Chatka means to kill with a single blow . It is in this context that the Chatka word appears in the Dasm Gur Drbar ( Dasm Granth ; see

first Treh Chitra ) . Some called the new Gatka Kcha meaning unripened Gatka and Chatka Gatka Pka meaning ripened Gatka . Some called the Kcha Gatka Jahir meaning revealed Gatka because it was demonstrated in public. Pka Gatka they called Gupt meaning hidden Gatka because it was concealed from the public . One brilliant way Akali Nihang Singh's concealed Chatka Gatka was to show in public only Jahir Gatka . This is the second way how Jahir Gatka crept into the Dals . Then privately to a select few they only revealed the true Budha Dal fighting art . Singh's had to be extra vigilant because of the British spies which infiltrated every walk of Indian life during the imperial British occupation of India . A Akali Nihang Singh most responsible for almost single handily keeping Chatka Gatka the Gatka of Guru Hargobind alive within the Budha Dal Khalsa Panth was Akali Nihang Baba Savan Singh Bhangar Chatka Gatka Ustad Budha Dal .

Not much is known about him except that he was from the times of Shere Punjab and was a survivor of the Anglo sikh wars it was he who passed the torch of Chatka Gatka on to his great student Akali Nihang Baba Mangal Singh . Baba Mangal Singh resided and secretly taught at , 'Shahida Da Bagh' , Anandpur Sahib . He was a close associate of Baba Sadhu Singh who went on in time to become sixth leader of Baba Deep Singh Shida Dee Missal Tarna Dal Baba Bkala . His greatest student was Baba Gian Singh alias Ucheh Chvareh Charia Rab . Baba Gian Singh was extremely hard of hearing . That is why he was called , 'Ucheh Chvareh Charia' , meaning climbed on a high tower which in Nihang talk means some one deaf or hard of hearing . He was known as Rab meaning God . Because of his unmatched Gatka skills , knowledge of weaponry , horses , Gurbani and his fearless honesty . My own Ustad , who was one of his students , all ways referred to him as Rab only . For many years I thought by this he meant God . It was not till latter when I heard Baba Kundan Singh the Jathedar of Baba Deep Singh Shida Dee Missal Pikh Vindi Tarna Dal refer to Baba Gian Singh as Giana Rab . That I realised who my Ustads Gatka teacher was and my Dada Ustad was . Then when Baba Ram Singh another student of Rab Ji saw my Chatka Gatka . He commented this is Chatka Gatka of Baba Savan Singh . Hence my Ustad who never revealed his true name for he was a Gupt Bhangam ( Wondering Nihangs who conceal their identity ) Singh was Baba Gian Singh's student . Akali Nihang Baba Gian Singh Ji died around 1968 . Unlike my Ustad he was a man of very short temper . Baba Kirtan Singh the Jathedar of Baba Deep Singh Shahida Dee Missal Tarna Dal Baba Bkala said ;

' Once Giana was coming out of the langer hall over their ( Pointing to Shahida dee Bagh Da Langer hall ) . A very tall young Nihang Singh full of pride came into his Path . With out excuse me or any thing Giana who was a man of great aggression and learning . Punched and knocked him down . The young Nihang did not know what had hit him he was astounded at the power of this frail old man . '

A Nihang at Kot Isa Khan who was one of the last to see Baba Ji alive . Said ;

' I used to take langer to him . Although he was greatly respected by Baba Ji ( Meaning Baba Kundan Singh ) it was hard to believe he was a Brahm Giani ( Knower Of Gods wisdom ) . He was a man of great aggression . Once I took him langer and as I approached , without out warning he lashed out at me , with his stick , nearly taking out my eye . '

Nihang Baba Ram Singh said of his Ustad ;

‘He was a man of great aggression . Soon as he picked up a Gatka stick he grit his teeth and his eyes went blood shot . If he wanted to kill you he could just do it like that .’

My Gatka Ustad Nihang Baba Ktapa Singh use to say ,

‘ My Ustad was such you could not look him in the eye .  
Such was his Robh ( Meaning intimidating power ) .’

High point of Nihangs this century came during the partition of India . Around 1942 S.G.P.C through some of it’s workers approached Budha Dal for a Gatka Ustad to teach Sikhs in Amritsar Gatka . Because they had heard the Muslims were preparing a volunteer army of Blauchs . S.G.C.P wanted to prepare the Sikhs for the on coming troubles by creating a Akal regiment . Baba Chet Singh considering the trouble times ahead decided to put aside for the time being the troubled relationship with S.G.P.C for sake of the Panth . Baba Gian Singh was deputised by Baba Chet Singh Jathedar Budha Dal to teach Gatka at Phoola Singh Dee Burj . Baba Gian Singh Ji agreed on condition S.G.P.C did not interfere in any way . This S.G.P.C agreed to but insisted on giving Baba Ji a wage . Baba Ji being a Bihangam felt insulted at this . For in Nihang eyes being a Tankia meaning taking money for Gurus work is a great sin . A former student of Baba Ji who then was a worker of S.G.P.C managed to step in and cool Baba Ji’s anger and at same time managed to appease S.G.P.C . He said he would collect the Tankha intended for Baba Ji and distribute it amongst the poor and holy Sadhus and Bihangams . Thus Baba Ji began teaching at Akali Phoola Singh’s Burj around 1940 . He was around fifty five years old then . Akali Phoola Singh’s Burj then was under severe British surveillance . For the Muslim League had caught onto rumours that Sikhs were creating a army . Baba Gian Singh began the secret plan of bringing this army about . In Public and to the young lads he taught the ritualised Jahir Gatka . So as not to upset the British and allay the suspicions of the Muslims . Whilst secretly Chatka Gatka was taught to adult young men . The young men’s training according to Baba Ram Singh consisted of .

‘Getting up at three in the morning then half hour of massage . Then hour of Dand Betka ( Squats and Press Up’s ) . Then hour of Shaster Ferna ( Wielding of weapons ) . Then hours of sparring under the watch full eye of Baba Gian Singh . Full range of Chatka Gatka weaponry was taught . All possible stratagems concerning how we would deal with and counter any form of Muslim threat was discussed . Baba Gian Singh even had his young men who rode on bikes learn to mount and dismount of them on both sides . So as to prepare for attack from both sides when they were riding . Guns and hand grenades were also secretly stock piled .’

Because in those days under British Raj only Nihangs could keep and carry weapons . Many a Sikh took Amrit from Budha Dal and became a temporary Nihang . So as to keep a spear and sword . When the trouble broke out in Punjab in 1947 it broke in modern day Pakistan . Sikh and Hindu’s were indiscriminately butchered by Muslim fanatics . Then eventually it happened in Amritsar . Akali Phoola Singh the Burj was attacked and a extremely revered old Akali Nihang Baba Ishar Singh Bedi was murdered by a Muslim mob . Young Nihangs called for revenge . At night all the Nihangs and Sikhs that Baba Ji had trained were gathered and the Muslim residential area in Amritsar attacked . Baba Gian Singh was to old to participate in this himself . Young blood had taken over .

Houses were bombed with hand grenades and set alight . No man in particular but not even women and children were spared all were butchered . A Nihang who was involved in the above said ,

With this mass slaughter the S.G.P.C , local Hindus and Muslims tried to make peace committees . Mean while Muslims in Pakistan were sending train loads of Sikh and Hindus from their side . We then decided to break these peace committees . We got hold of freshly dead Sikh Hindu bodies and mutilated them

to make them appear if they were tortured . Then threw them outside of Sikh Hindu villages . We then trained a number of clean shaven Shajdhari Sikhs to be Muslims . We even circumcised them . I did them personally . We did all this in a month . They appeared , talked , prayed just like Muslims . Then making them memorise as many surrounding villages as possible we sent them into Muslim villages

and residential areas . They told the Muslims of Hindu Sikhs butchering whole Muslim

villages sparing no one . They also told them those villages who saved themselves how they gathered all their weapons at one place and when the Sikhs and Hindus attacked the men folk all gathered at this given spot and took hold of their weapons .

So as they could provide a united front to the Sikhs . The foolish Muslims took the advice of our spies and gathered all their weapons at one place . This information

our spy got to us . On the Night of the attack he sneaked out of the village . We lobbed grenades into one side of the village as the fools ran to collect their weapons we were already waiting for them . We butchered in hundreds and thousands . I myself

killed near two thousand . Burning , bombing and cutting them all down . No one was

Spared . This way we broke the peace committees . Then as violence exploded through out Punjab . We had our revenge on the Muslims . Under my command Nihang Singhs

must have killed two hundred thousand Muslims . All this happens in war .’

After India was partitioned the need for Chatka Gatka was perceived as not so great . Plus the horrific and sickening blood letting of the partition turned the Punjabi minds to more peaceful activities . Seeking material prosperity came the pursuit of Sikhs . Young men lost the interest in learning and preserving Gatka . Because Chatka Gatka was all ways kept secret and only Jahir Gatka shown in Public . Ordinary Sikh’s thought it was Jahir Gatka with which defence of Sikhi was made in 1947 . Jahir Gatka is just the basics of Gatka involving a few set strikes and hits plus allot of ritualistic dance like movements . In time a number young men learnt this Jahir Gatka then just set them up as Gatka Ustads . Baba Ram Singh Ji Says ;

‘What they did not realise was that the Gatka they had was just Shoshabaji ( showmanship) . All it was Sandha Kot Khel (Ox beating game) . These young men weren’t willing to serve their Ustads . They were full of ego . Even if shown proper Vidya they were not willing to put the effort into it to

learn . They Were not willing to receive beatings of the Ustad . In the past it was the suppression of the foreign English which limited the spread of the greater Vidya of Gatka known as Chatka . But afatter partition Sikhs lost interest in learning Gatka . With this in time the old Ustads got older and many of them now are dead only a few are left . Thus now because of lack of good Ustads and lack of interest in the Sikh youth this Guru Hargobinds martial art is hidden . The

Gatka found at present in the towns and Dals is not the ancient Vidya .’

At the present time Gatka is not as popular amongst the Sikhs as it should be . Where it is found it is usually in its Kcha form . Chatka Gatka can only be found within the Akali Nihang Dals if you are extremely lucky . Because its practitioners are extremely rare and secretive . This secretiveness is due to Chatka Gatkas lethallness . Fore its the battlefields killing art of Sikhs of the Missal period . Even in the Dals because of large number of Nang Nihangs Chatka Gatka was once a closely guarded secret but now it is just rare . Traditionally the legacy of secrecy is a strong Nihang tradition . Even though authentic Sikh historical and religious texts give ample testimony to Chatka Gatka majority of modern day Sikhs when exposed to this lethal art can not stomach it’s bloody fierce Akali Nihang martial history , techniques and traditions . Alas majority of modern Sikhs can not take Sikh history and traditions as they were but prefer to alter them to suit their own modern way of life or suit their own idealised perception of history . In modern times apart from a historical , cultural aspect and to some extent in terms of self-defence , like the Akali Nihangs their Chatka Gatka is perhaps out of place . But even so when a Sikh experiences Chatka Gatka the awe and pride that it inspires of his ancestors and race is unsurpassable . Only when one has pride of his culture , religion and race can it’s traditions , culture and history be passed on from generation to generation . I Nirdar Singh am a fifth generation Ustad of Budha Dal . I received my ashriwad (Blessng) from Baba Santa Singh supreme leader of all Nihangs in 1993 . After eleven years of study and Kmai (hard work ) . When I was taught and now when I teach it is solely to preserve and propagate the ancient true Khalsa Sikh Warrior meaning Shiromni Akali Nihang Budha Dal Panjva thakht’s traditions . So as my beloved Khalsa Kom (Race) of Akali Nihang Guru Gobind Singh may grow strong and all ways prosper .

### Chapter Three

#### Chatka Gatka

Chatka = Chat + Ka

Chat = Speedly or instantainously

Ka = Kao = Kat = Kill

Chatka = Quick instantanoius Kill

Chatka also literally means to strike and wrench with a single motion and thus kill . This translation of Chatka is derived from the striking wrenching cut of the traditional Sikh sword Tulwar . The word Chatka can be found in the Dasm Gur Granth Sahib where it's meaning is as above , 'To kill quickly' .

Gatka = Gat + Ka

Gat = Motion . In ancient India Gat Vidiya was a greatly studied science winds , ocean , heart ,

(Science)

. The motion of armies ect. was studied .

In the ancient way of thinking motion meant life . Hence in Gat Vidiy all forms of related to life was studied . Bhai

knowledge  
Kanh Singh

commenting on Gat Vidiya says ;  
'Only the knower of Gat Vidiya can live his life in comfort .'

Ka = In relationship to

Gatka = In relationship to motion .

Chatka Gatka = Lethal Art of Motion

My Ustad used to ask me ;

'When Shemi Patsha (Sixth King meaning Guru Hargobind Ji ) , Dasmesh Pita (Tenth Farther meaning Guru Gobind Singh Ji ) , Sikhs of Missals and Reasta period went on the battlefield to wage war then what did they go to do ? When a Gurmukh does Nam Simran , reads Bani what is he doing ?

The answer is . All the above said went to slay the enemy . Be the enemie Dusht , Bbeck or Abbeck . (See Chapter 13) To slay means Chatka hence **true Gatka is Chatka Gatka .**

Chatka heh Gatka , Gatka heh Chatka .

Ekh chokeh seh joh jan harpeh .

So Chatka Gatka janieh .

Avar Gatka Sabh Katch fika chootha manieh .'

Chatka is Gatka , Gatka is Chatka .

With one blow wich swallows a life .

Recognise that as Chatka Gatka .

Know all other Gatka as unripened ,

watered down and false .'

A warrior who steps onto a battle field with not Chatka in mind will have not a focused mind . He will loose out . An old Punjabi proverb reflects Chatka Gatkas attitude well ;

‘Sir kaim Jang Kaim .’

If the head is intact then the battle goes on .’

Another old Punjabi proverb summing up a Chatkabajs attitude says ;

‘Mreh toh Shahid , mareh toh Gazi .’

If I die I am a martyr , if I kill the enemy

I am a hero .

Chatka Gatka is a total , unique and complete martial system in itself . I say it with pride that I have not seen another martial system as complete and unique as Chatka Gatka . Yet through out Sikhism the little Gatka that dose exists , like the predominate Sikhism of toady , is but it’s Katcha form Jahir Gatka . This artificial Vidiya with it’s artificial weapons and techniques . Is designed to appeal to the Yudh Vidiya (War science) ignorant masses . Where as the traditional Chatka Gatka is designed to slay enemies and win battles . Standing back at a safe distance Jahir Gatkabaj batter each others shields with their blunt artificial weapons . Employing no Pentra . Whilst Chatkabaj employing a myriad Pentras fighting with heavy razor sharp battle worthy swords seek if not Chatka(Killing) then definitely Patka (Maiming , mutilating or crippling ) of opponent ; unless that is the opponent backs off and concedes defeat . They scrupulously avoid intentionally smashing there sword edge against opponents shield and thus breaking or blunting the edge . They with their swords seek out flesh and bone only . Jahir Gatka Baj train for public displays . Chatkabaj train for the battlefield . Jahir Gatkabaj perform in front of lay crowds amongst whom are families and children . Chatkabaj consider this a cardinal sin . Spilling blood , breaking bones , Patka and beating a person until he concedes dose not go done well with grannies and kiddies . Chatkabaji Mukablas are done in private . After both participants have made it clear they , their friends and families will abide by the result of the engagement . No mater what physical injuries have taken place . Even if death occurs the matter is closed . After proper assurances are made Chatka Gatka is fought in a private excluded spot away from the eyes of the public . It is not sound stratagem to show your fighting techniques in public . As Jahir Gatkabaj do . For amongst the public might be the eyes of the enemy . Thus in public it is a absolute rule of Chatka Gatka , if you are cornered into doing Gatka even if it means loosing face , to only show Jahir Vidiya . When Jahir Gatkabaj fight with sticks . The sticks are of such a pathetic nature , that with them you would have difficulty swatting a fly , never mind a armour clad warrior on the battle field . When Jahir Gatkabaj fight these bajigar (Tricksters) hit each others sticks mostly repeatedly . If with these Shatia (Light bamboo stick) they do make physical contact , generally by accident , they are too light to do any damage . These Shoshabaj do not realise that by training with just light sticks their whole training is corrupted . The techniques you do with a heavy wooden clubs are allot different to those done with light weight sticks . For instance the Shandva techniques which are so devastating with heavy wooden staff’s are almost impossible to do with staffs made of light woods like bamboo . The old Khalsa on the battle field wielded heavy wooden clubs of Abnoosh(Ebony) and Kaoo(Olive tree) . It is exactly this kind of technical knowledge which makes Chatka Gatka Chatka and lack of this type of technical knowledge which makes Jahir Gatka Jahir . If the above fighting with Shatia was not enough Baji Gari . Jahir Gatka Baj tying see through bandages on there eyes or tying

them in such a way so as they can see downwards their feet . Proceed to cut Bananas , coconuts ect. apparently blind folded . Thus these tricksters fool the ignorant public . In England twirling burning Mrhteea , Chkars ect. performing with flickering disco lights and smoke beloving machienes is all part of their elaborate shenanigans . I ask them where dose all this farce fit into the Khalsa Pranpra . Jahir Gatkabaj's lack true knowledge but know not better . An old Punjabi proverb says ;

‘Aduri vidiya pran kha vidiya .’

In complete knowledge is life taking vidiya .

If Jahir Gatka Baj ever indulge in Chatkabaji with a Chatkabaj they will see how true and applicable is the above saying to them . This I say not out of arrogance . But say on the strenght of the fact that Chatkabaj have the whole , tried and tested , Sikh martial original tradition of Budha Dal to fall back on when teaching and fighting . Jahir Gatkabaj have no such martial tradition to fall back on . Many Jahir Gatkabaj may go too Nihangs and learn from them how to tie Dmalas , learn a Bola (Battle Chants) or two , learn to dress like a Nihang , learning a bit of Jahir Gatka and thus having the trappings of the Nihangs they exclaim themseves Nihangs . Yet these idiot imposters know nothing of true Akali Nihang traditions . Nor do they respect these ancient martial traditions . These thieves of Nihang traditions remain at heart S.G.P.C , Akhand Kirtni Jath ect. Sikhs . These Jahir Gatkabaj when they teach they feel there is no need to substantiate there teaching methods by drawing upon ancient Sikh oral or written tradition . Where as Chatka Gatkabaj feels unless it can substantiate it's techniques and methods through ancient Sikh oral or written traditions it's techniques and methods are not valid . At present in some quarters of the world like England and Italy for example . I have come to here of Jahir Gatkabaj introducing foreign martial techniques into their Jahir Gatka or just making things up or doing both and teaching them as traditional Gatka . These people might be doing this for genuine reasons . Such as seeing the limitations of Jahir Gatka they have tried to compensate for this by drawing upon foreign sources and their own inventiveness . But I say to them please first look at Chatka Gatka then decide whether there is anything lacking in the traditional Sikh fighting art of Chatka . I say with a Dava (Assertion) Chatka is the true Akali Vidiya of Guru Gobind Singh . As is the Akali Nihang Sikhi the true original and genuine Sikhi of Guru Gobind Singh Ji . In this Martial Vidiya of Guru Gobind Singh Ji there is not an ounce of or shade of foreign Mlavat . All of it's techniques can be substantiated either through ancient Sikh texts , Nihang oral tradition or Punjabi folk culture . I say with pride all who have sat down and talked this Vidiya with me and seen these or felt these techniques have walked away convinced this is the true undiluted , untainted martial Vidiya of Guru Gobind Singh Ji . But I make this plea do not ever even in your dreams contemplate pick and choosing from Chatka Gatka and combining it with Jahir or any other foreign fighting art . The strength of Chatka Gatka lies in the fact it is a complete traditional system . Doing Malavat (Contaminating) it with foreign or self made techniques is like giving slow poison to the Budha Dal martial tradition . So I say oh Khalsa Ji preserve your martial heritage of Dasm Gur Drbar and Sarbloh Gur Drbar Chatka Gatka intact without any compromise . The Jahir Sandeh Kut (Ox beating ) Gatka is not Guru's Vidiya it is like modern day Sikhism of the Singh Sabhias and S.G.P.C , the product of the times of British Raj .

Angs meaning limbs of Chatka Gatka are as follows .

(1) Bahuyudh - unarmed combat . In this delivering various forms of Punches , Kicks , Open hand strikes , Elbow Knee strikes ect. to the hundred and seven Marmas meaning vital points of body and employing innumerable techniques of lethal grappling Kushtan to break joints , neck ect. . Akali Nihangs defend themselves employing only the natural weapons of the body . Bahuyudh is also known as Platha , Fultha , Musht Kushti , Bhanyudh etc. Reference to Bahuyudh are to be found in the writings of Guru Gobind Singh's Dasm Gur Drbar and Sarbloh Gur Drbar and also in Gurbilas Shemi , Suraj Prakash etc. The most recent Punjabi text referring to Sikh unarmed combat which I have found is , 'The Punjabi English Dictionary' published by Punjabi University in

1994 . In it the definition of Platha is given thus ;

Pltha = fencing , training in swordplay with sticks used as swords ; fighting with clubs ; **unarmed combat** .

At present out of all the categories of Chatka Gatka . Unarmed is most rare .

Thus

because of it's rarity . The first thing I have to do when I meet Jahir Gatkabaj is to convince their doubting minds to the authenticity of this Chatka Vidiya . When I spoke

to BabaRam Singh of this he said ;

'This was of no surprise the true Vidiya of Guru Hargobind now is hidden .'

Then I bluntly asked him , I have this recorded on tape , is the Pltha Vidiya I have the

Nihang Vidiya of old . He replied ;

'Yes yes this Vidiya is that , to strike some one in the eyes with fingers , to strike someone armed under the nose and escape or snatch his weapon of him ; our Ustad use to say if nothing else take a bite , all this Pltha the Singhs of old trained in . But now it is rare . Because people

Vidiya

have not seen

it they know not off it . You don't mind these doubters . You show openly show what true Vidiya is . These fools today even doubt the Dasm Gur Granth and Sarbloh Gur Drbar .'

Thus alas I have to say with sadness good or bad I am at the present one of the few Nihangs left with a complete knowledge of this Vidiya . If their is any one else out there

among the Khalsa Kom (Race) with the authentic Platha of Chatkabaji . Then by all

means please contact me . In my life time I am obliged by tradition to teach at least

five people this complete Chatka Vidiya . Once this is done I can go Gupt(Hidden) if I

wish . Plathabaji traditionally is divided into these six categories .

- (1) Fulthabaji
- (2) Guthm Gutha
- (3) Geh Gich
- (4) Hath Bath

(5) Gfm Gfee

(6) Paeh Gehneh

At present lacking in Plthabaji some Jahir Gatka Baj have tried to compensate by learning foreign unarmed skills and incorporating them with their Gatka . This in the long run only serves to undermine Sikh martial tradition . Some Jahir  
Gatkai

have gone a different path . With the Chatka Gatka language I have introduced into circulation they are latching onto this and incorporating with their Jahir art . What they will find in the long run as introduce more and more Chatka Gatka into their Jahir Gatka is that Chatka will negate there Jahir art . I must warn them  
Chatka is

a lethal fighting art . Practised without due attention or experienced supervision can be extremely dangerous . One lad from Manchester on seeing myself and  
Parmjit

demonstrate and give talk on Chatka Gatka . Went away and copying a technique of Chatka Gatka ripped open another young mans arm whilst sparing with him .  
Thus

I recommend caution for any Jahir Gatka Baj who is thinking of incorporating  
Chatka Gatka technique with his or her Jahir Vidiya .

(2) Bishwa Yudha - Dagger and Knife fighting . Particularly those Daggers and Knives which are held with the tip downward . Bishwa literally means  
Scorpion .

(3) Fent Yudha - Also Dagger and knife fighting . But particularly those Daggers and  
and Knives which are held like Sword with tip forward at stomach level . Fent literally means stomach .

(4) Augar Shastr Yudha - Combat with various forms of heavy wooden clubs and metal maces .

(5) Ugar Shastr Yudh - Combat with various form of Battle Axes and Sickle type weapons .

(6) Asu Yudh - Fighting with various forms of Short , long , Single hand and  
Double hand Swords and various forms of Shields .

(7) Pala Yudh - Fighting with various forms of Spears and Lances .

(8) Kapt Hthyar Yudh - Combat with various forms of concealed deceptive weapons such Panther Claws Bagh Nakhe etc.

( 9) Chaptn dee Kiriya - Practice of disarming armed assailants .

(10 ) Dima Dee Lraee - Stone Fighting .

(11) Jtha Yudh - Group Fighting .

(12) Rsal Vidya - Horsemanship .

(13) Nejabaji - Lance and horsemanship .

(14) Dhnu Vidiya - Archery .

(15) Bndook Andaji - Marksmanship with firearms .

(16) Dai Phat Dee Lraee - Study Of Battle strategy .

(17) Tangia Da Gian - Skill of Keeping watch and scouting .

(18) Terna - Swimming .

(19) Mlagiri - Knowledge of Boats . The skill of crossing rivers during the Missal

period was very crucial . This is where Mlagiri came into the Chatka Gatka equation .

Guru Gobind Singh Ji was nown to keep several boats . On which he would sail down

the river and hunt game as it came to drink . The most popular way of crossing a river

during the missal period was ; inflating the water carrying goat pouches (Mashka) with

air and using there buoyancy to swim across the river . This though not technically a

boat but because of connection with crossing rivers was considered part of Mlagiri .

(20) Brin Vidya - Knowledge of healing wounds .

(21) Prachin Sikh Dharmk Te Itehas Da Adyan - Study of ancient Sikh Religious and Historical writings .

(22) Jangi Akali Nihang Prampra Da Adyan - Study of the Martial Traditions of Sikhism ie.the Akali Nihang traditions .

(23) Jangi Bole Da Adyan - Study of ancient battle chants .

(24) Trk Vidya - Art of deriving at the truth through rational reasoning

(25) Malsh Teh Muthi Chapi - Art of Massaging the body . Where as western massage is designed to relax the body . Punjabi massage is designed to flex and limber up the body well as relieve soreness of muscles and limbs .

Traditionally it is done applying various oil's , such as Bdam Rogan (Almond Oil ) , to the body before and after training . Unlike other Martial arts which employ various stretching exercises to flex the body . In Desi (Punjabi) martial arts only Malsh and Muthi Chapi cater for this . Whilst Malsh is being done the Malshi ( One who massages ) whilst rubbing and kneading the body proceeds to twists and turns the joint's and limb's thus flexing the whole body .

(26) Shikar - Hunting . This without doubt was one of the most important aspects of Chatka Gatka training . It was the only time you could do regular Chatka with out going onto the battle field . Through hunting animals like deer cunning , stealth ,

snaring and trapping skills were developed . To develop and test courage the warrior

taking a single shot musket in hand or taking a sword and shield in hand went into the

densest of jungles to hunt a tiger . A tiger is a animal of great intelligence and cunning

himself . With the ability to pounce from thirty feet and slay a man with a single swat

of his paw . A hunter who failed to kill the tiger with a single shot from his musket or single blow from his sword . Became tiger lunch . Mounting on horses with lances in hand and chasing down the powerful wild boar who ran twisting and turning . Trying

a horse mans horse skills to the limits . The hunter knowing the boar could quickly

turn about at any opportune time and knock down the horse and rider . Then with it's powerful tusks rip open the hunter . Was the best way of training with horse and lance . Shooting wild fowl taught the Singhs to hit moving targets . Shedding and

seeing blood and taking life prepared the Khalsa warrior Nihang for the bloody deeds

of the battle field . In Gurbilas Dasmi Bhai Sukha Singh Ji writes regards Guru Gobind Singhs Chatka Gatka training thus ;

‘Then went hunting the life of the world (Meaning Guru Gobind Singh Ji ) with many warriors of many types (Meaning warriors armed with different sorts of weapons ) .

Against Singhs Guru Ji pitted warriors armed with swords and shields .

Some practised with Kartars by themselves they who were warriors

of varied skill .

One taking a musket with fear in heart he sought out a tiger . (Meaning the fear in the Singhs heart is because of respect of the tiger he hunts ) .

The compassionate charitable one (Guru Gobind Jj ) thus in the jungle set up this Yudh Akhara (training place for battle) .’

## Chapter Four

### Basic Teaching method of Chatka Gatka

My own Ustad who was a Gupti Bihangam . Bihangams are wondering Nihangs who sever all attachments to the world . They live like the free Bihangs meaning birds . Such is their belief in effacing ego they do not even keep a name for this gives identity and hence attachment . Remaining absolutely free from all worldly involvement Bihangams remain intoxicated in the Name of God . They are holy men of great learning and wisdom . Their wisdom is termed Anpav Vidhya divine intuitive knowledge born through Simran (Contemplation ) of Nam (Truth that is God ) . Akali Nihangs believe this cognitive process to be the greatest of all . Hence the knowledge born of it the greatest of all . Bihangams are the most revered and mysterious of Akali Nihangs . They move from place to place contemplating constantly Vahgurus Nam . They are the true upholders of Dharm . Nihangs believe Guru Gobind Singh Ji and other great Shahid Singh's of the past in Gupt Pehra (Incognito duty) as Behangams move amongst us mortals . My Ustad Ji never told me his name nor did I ask him I referred to him as Baba Ji . He used to say ;

‘All you need to know is that in the Akali Nihang tradition there is only one true Gatka Ustad meaning Gatka Master his name is Akali Nihang Baba Ktapa Singh .’

Ktapa literally means beating . Thus true Gatka is beaten into a Shgird meaning student . But this does not mean a Ustad senselessly beats his Shgird . The teaching is very systematic yet not rigged but practical geared towards actual combat . Both on a physical and mental level . Before I start to explain the training methods of Chatka Gatka in my own words let me quote Bhai Ratan Singh Ji on this subject from his Panth Prakash ;

‘ In the centre Sat Gur sat himself (Guru Gobind Singh Ji ) .  
Around him stood the Singhs fully armed .  
Just as Krishna among the milk maidens .  
Thus did the Sat Gur stand out amongst the Singhs .  
Teaching military manoeuvres , some telling to run .  
Some times looking around telling Singhs to stop .  
Some one telling too sit another telling to stand up .  
Some one telling too stand he told to run .  
Some one he gives a heavy club .  
Two two groups are performing military drills .  
In the middle of the ploughed field did Sat Gur go and stand .  
Picking up clods of dirt did Singhs fight .  
(This is known as Deema (Theema) dee Lraee meaning fighting with stones . Two Singhs or more if so divided into teams would go into a freshly ploughed field . Then manoeuvring within the field anywhere they liked . Picking up clods of earth would try to hit each other whilst dodging the opponents incoming clods . Being clods of dirt when they made contact they inflicted pain on the body even bruising but not bone breaking injuries . A type of boxing (Mush Yudh) with stones in hand was also practised by Singhs of old as it is in Chatka Gatka today .  
In this form fighting stones are wielded whilst in hand generally

but can be cast at opponent at a suitable opportunity .)

Playing Sonchi as Singhs got entangled they grappled .  
(Sonchi which I will describe below in detail and wrestling  
were and are used as a platform to teach Sikh unarmed fighting  
Hasv Yudh .)

In order to start teaching the art of actual physical fighting to a Shgird . He is first shown and taught the basic Pentra . The basic Pentra the 'Mool Pentra' , a Shgird is expected to practice this in his own time and prefect . The Mool Pentra is basically designed to develop speed , co-ordination and fluidity of body movement . Well as increasing stamina and strengthening legs . This helps the Gatkabaj get his bouncy agility . A simple interpretation of Pentra is foot work . But in actuality Pentra is much more than this . Pentra is the controlled and restrained movement of the whole body in accordance with the laws of Gatka which regulate fighting postures , fighting foot work and fighting body movement . Pentra is also interpreted as meaning strategy . Pentra is the soul and heart of Chatka Gatka . That is why it is isolated and taught through out Chatka Gatka training by it's self well as in the games of Sonchi . In fact Akali Nihang tradition holds once you have mastered Pentra you have mastered Chatka Gatka .

Sonchi is a ancient Sikh martial game . References to it can be found in Ratan Singh Bhangus historical work the Prachin Panth Prakash . Major part of Chatka Gatka training is playing various forms of Sonchi . For it is in Sonchi that actual fighting is taught . Just like Tiger cubs in the jungle learn fighting through play fighting in a natural state . So do we the Gurus Tiger cubs play the many games of Sonchi and become fighters . Sonchi can be played systematically in many ways so as to develop different aspects of fighting . It is played first unarmed then with weapons . As you progress it gets more and more dangerous . Eventually merging into real fighting . The basic form of Sonchi for beginners is as follows .

We have two players . One has to strike the other in the chest three times with his palm strike (Tfa) . The other must stop the other striking his chest by parrying , blocking , evading dodging the Tfa's and try to grab the Beeni (Wrist) of one of the opponents arms . If the striking player (Katk) lands his three blows than he is winner . If defending player (Rakhwala) Grabs Beeni than he wins . In this basic Sonchi a Chatka baj develops speed of body and strikes , stamina and reflexes . The Ustad whilst watching the players play Sonchi will intercede many times as required and point out proper technique , stratagem method ect. and show how the Tfa can be used to attack proper Marms or how Tfa's can be substituted for other forms of hand strikes to attack appropriate Marms of opponents body and explain there consequences . From this game next comes the Game of Beeni Shadauni .

In Beeni Shadauni both players sit down facing each other with legs spread out forward . Each players right leg goes over the others left leg . This is done so as there is no involvement of hip in technique . Then one player grabs one of the other players wrist with both his hands firmly . The grabbed player then employing various twisting , wrenching and peeling the grabbers fingers and thumbs away with free hand tries to free his grabbed hand . Bending of fingers or thumbs is forbidden as is leaning backwards or sideways . You must remain upright and use only strength of upper body and arms . The grabber can adjust his grip to keep a hold . Beeni Shadauni (Freeing) much as skill is also a trial of strength . The Ustad again intervenes to show proper method and technique .

Then once the Gatkabaj have exercised themselves through Been Shadauni . The Ustad gets them to stand up then explains and shows how rather than brute force how a person even with less upper body strength can get his or her arm released from a much stronger person by relying more on technique . In suite of Beeni Shadauni the Ustad also teaches them Ang Fandneh / Bandish / Banneh meaning joint locking techniques . From this follows Ang Kadneh (Joint dislocating techniques) . Whilst teaching utmost attention is paid to putting all methods , techniques and stratagems in context of actual fighting . One advanced form of Sonchi is as follows .

We have two players . The rules of this type of Sonchi state . They may strike each other only with their palms and back of hands only on chest , side of neck , cheeks , fore head , back of neck and back of head . Forward pushing strikes with the palm (Tfa) under the chin , nose and to fore head are forbidden . These may lay lead to serious neck injuries depending on how much force you use . Back hand strikes to eyes and slaps to the ears are also forbidden . Again to prevent unnecessary injuries . The players face each other and after saluting each other begin the game . Trying to block , parry and dodge each others blows whilst trying to land ones own blows . The Ustad will stop their game from place to place correcting and enhancing their Pentra , blocking , parrying , ect. and showing them how they would strike the appropriate Marmas with proper fist , open hand strikes ect . in a real fight and telling them what the consequences would be . In this form of Sonchi the basic aim is to teach you how to protect your face against fist strikes . This form of Sonchi is known as Trol Trapi Hona . Reason why we use back hand and fore hand slaps is two fold . First to avoid serious injury and secondly slaps can be delivered faster than punches . So you need quicker reaction to avoid them . This develops fast reflexes in the Shgirds . In time they will use first half punches then eventually solid punches . Another advanced way Sonchi can be played to teach Bishwa (Dagger ) fighting is as follows .

Two players face each other . Their one hand is clenched . They are to strike with the bottom part of their fist i.e. underside of little finger . In another words they are assuming they are holding daggers with point pointing downwards . Again after salutation players try to avoid each others strikes whilst trying to strike each other with their own blows . Again Ustad , sometimes joining in , stops them from place to place correcting them . Explaining to them the subtleties of cutting and stabbing appropriate Marmas ect. He may also go into the history and mythology of the weapon or technique or strategy concerned all ways drawing on ancient text or Sikh Akali Nihang oral tradition . Another form of Sonchi played with many players is played as follows .

One person (Kack) is put in the middle of a crowd of other Rakhwaleh Gatka Baj numbering up to ten or more . The Kack moving in all directions at his discretion can strike firmly those around him with his Tfa's , back hand (Puth Hath) , Hureh (Fists) , Muthia ( Strike with bottom part of clenched fist ) , Tuda (Front kick with ball of foot ) and Pshanda (Back kick ) , Huda (Knee and Elbow blows ) . Rakhwaleh moving around him evading , dodging , parrying and blocking the blows must try to grab him or tackle him and take him down to the ground and pin him down without getting hit . If any Rakhwala is hit firmly then he is considered dead and must not take part in the game any more . As required the Ustad will intervene . Showing the Katak the Pentra best employed to counter being surrounded by the pack . Showing him how to hit and run and break up the pack thus opening avenues for escape . The pack of Rakhwaleh is shown

how to close down the one in the middle . Then how whilst engaging him simultaneously from all sides . How some of the Rakhwaleh are to stealthily to get on the blind side of the Katck and pounce on him . The origins of this traditional form of Vadi (Big) Sonchi are derived from when in the past village young men on chasing and cornering a armed thief or bandit would hound him from all sides and try to subdue him . The cornered thief or bandit lashing out with his weapons would try to save himself and escape . This form of Vadi Sonchi can be played with more than one person in the middle . It can also be played at advanced stages with razor edged weapons .

So you can see Sonchi can be played many ways . Apart from pairs it can be played two against one , three against two ect. or in small groups which may be more than two so as to develop group fighting . Sonchi eventually evolves into artificial War Hola Mhala . Thus Sonchi is taught this way to teach both unarmed and armed fighting . Like with Pentra certain aspects of a particular Sonchi game might be isolated and taught separately . So as to strengthen different aspects of ones fighting skills . Strikes and blocks might be isolated and taught in a relative set format known as Kaeaa . Arm and wrist grip releases might be isolated and taught in the game format of Beeni Shadauni ect (As explained above ) . To teach how to break a opponents balance through pushing and pulling the game of Panja Melna is taught . Suite of which follow Ptkaun (Throwing) techniques . Their is much more involved in teaching Chatka Gatka such as Shere Pentra , Vrah Pentra , Bagh Pentra , Hath Bath Hona , Charna Yudha ect . They are beyond the scope of this book to explain .

What must be mentioned here unlike most other modern martial arts where the teaching is structured in a linear fashion geared towards making money . The teaching structure of Chatka Gatka is all enveloping meaning unarmed and weapons training well as one on one fighting and group fighting is taught along side well as over overlappingly with each other . The whole teaching is heavily saturated in traditional Akali Nihang Sikh martial history , traditions , battle stratagems , fighting techniques and philosophy ect. Infact forty percent of Chatka Gatka teaching involves explaining the above said . For the main purpose in teaching Chatka Gatka is to transmit to the future generation of Sikhs the correct true Akali Nihang Budha Dal martial traditions of Sikhisms . Making a personal profit in any form from Chatka Gatka is forbidden . It is usually hankering for material profit which leads a person to abuse an art , religion ect. When I was taught and now when I teach all my Shgirds must make three pledges before being taught ;

(1) Not to teach for any form of personal material profit .  
(Nihangs are not Tankhia or mercenaries they teach  
and practice Chatka Gatka only to up hold Khalsa Dharm )

(2) Not to abuse Chatka Gatka in any way .

(3) Not to teach them who do not give the above two  
pledges .

Every Shgird before he is accepted to be taught must be vouched for by some one in the Akhara . Any Shgird seen abusing Chatka Gatka in any way out side the Akhara is not to be taught again . In the past such Shgirds could be killed or crippled by the Ustad or other senior Shgirds or at least they were publicly humiliated and thrown out of the Akhara . The irresponsible acts of one bad Shgird taints the whole Akhara . Hence the traditions of the Akhara . Thus a bad Shgird insults Sikhi .

In terms of how long it takes you to master Gatka ? It is traditionally held that Jahir Gatka can be taught to a Shgird in three months . Where as Chatka Gatka is taught to a Shgird in two to four years of rigorous none stop training . As for mastering Chatka Gatka it can take not only this life time but others to come as well . Akali Nihang tradition believes that Chatka Gatka practised in past lives by a Gatkabaj will also express itself in this life time . Here some might say two to four years training doesn't seem that long . It is when you consider each Chatka Gatka lesson can easily last to four or five hours and the training is done seven day a week . In the old days training was done up to believe it or not seventeen hours a day in the Akali Nihang Dals . Some Akali Nihangs taking Sukha would train through out most of the day and night . Take this into consideration as well , Akali Nihang Dals are armies . Modern armies after giving their soldiers intense daily nine months training consider them battle worthy . It is same with the Akali Nihang method of training . It is a intense mode of training geared towards producing high quality soldiers in the shortest possible time . I myself have been involved in Chatka Gatka for over thirteen years . As for physical training I have had almost six years and study of historical Sikh texts and scriptures about six years as well . Apart from my knowledge and skill of Chatka Gatka I have ample sword and dagger wounds to prove my intense training . I do not say this in context of a boast . Any one can come and check my Chatka Gatka skills in any way they like . Chatka Gatka being an art of war it is geared towards confrontation and best tested this way . Only after studying Chatka Gatka for ten years did I began to teach Chatka Gatka after getting my Ashrevad (Blessing) from Akali Nihang Baba Santa Singh Ji to teach this Akali Nihang Fighting Art .

Chapter Five  
Sher Pentra Of Chatka Gatka

The fighting science of Chatka Gatka is a very ancient science . It can not be confined within the boundary's of Sikh history . As can not the truth contained within Sikhism . For the truth contained within Sikhism is ;

‘ Adi Sach Jugad Sach Hevi Sach Nanak Hosiv Vee Sach’ .  
True before time began , true when time began , is true now  
oh Nanak it will be true in the future .’

Long before Sikhism came into being the ancient ancestors of the Sikhs the Khashtriya were great warriors . Chatka Gatka has come down from them to the present day Khalsa Sikhs . Amongst those warrior ancestors of ours was one called Nar Sinha ( Nar Singha )

It is said that Indra the King of gods and the other gods became full of pride and ego . Thus in order to break this false pride Vah Guru created in the ancient Punjab a great demon King Hynashs . After many years of doing penance he attained a boon from Brhama the God of creation . The boon protected him from death from all men , gods and animals . Nor could he be killed during day or night nor inside or outside nor by any weapon or poison . Protected by his immunity and considering himself immortal . Hynashs conquered the world and the heavenly abodes of the gods . He ordered all to worship him instead of Vishnu (God) . Hynashs had a son Phralhad . The demon was incensed to discover his own son still worshipped Vishnu . He tried many ways to persuade him not to worship Vishnu but the child would not . The child was handed over to his soldiers to be killed . The soldiers tried many ways to kill the child but each time he was saved miraculously by Vishnu . Scared the soldiers brought the child back to his evil farther . Hynashs sister Holika said she would kill her nephew . Holika had a boon from Shiva that fire could not burn her . A large bonfire was lit and Holika gathered the child in her arms and walked into the fire . But again Vishnu intervened Holika was reduced to ashes . As Phralhad stepped out of the bonfire unscathed he kicked Holikas ashes into the air . From this began the Hindu festival of Holi . Akali Nihans celebrate this event by throwing colours during Holi Mhala . Hynashs grabbed hold of his son and demanded to know where is Vishnu . Phraladh said ;

‘ He is every where you seek him .

Pointing to a iron pillar the demon said ;

‘Is your Vishnu in this Pillar .’

Pralhad said ‘Yes’ .

Hynashs angrily struck the Pillar with his sword several times shouting ;

‘Come out , come out Vishnu if you are there .’

With this a being stepped from within the iron pillar . He was part god , part man and part tiger . It was Nar Singha the fourth avatar of Vishnu . His eyes were blood red and his mouth was full of blood . The demons soldiers rushed to subdue Nar Singha . Nar Singha slew them all . Then a mighty battle ensued between Hynashs and Nar Singha . First they fought with weapons . Then finally they grappled striking each other with fists and slaps . A open hand swat felled Hynashs unconscious . Guru Gobind Singh Ji say's Nar Singha revived the demon with water . Again a mighty unarmed clash ensued . Eventually subduing the demon , Nar Singha dragged him to the door way . Then placing Hynashs on his lap so half of his body was inside and half out . The time was neither day

or night it was in between meaning sun set . Nor was Nar Singha god , man or beast . He was all three . Nor was he using any weapon to slay the demon . He was using his claws . Thus all the conditions fell out side of Brhamas Boon . He then proceeded to disembowel the evil demon . After the slaying the demon Nar Singha gave the demons kingdom to his Bhagt (Devotee) Prhlad . The capital of the Kingdom was then renamed Prhladpur . Which in time with association with the great Punjabi race the Mal the town became to be known as Maltan . Which in time came to be pronounced as Multan . Multan is at present to be found in Pakistan Punjab . It was here where Nar Singha took his avtar . Hence Nar Singha was a Punjabi . It is from him that Chatka Gatka gets it's Sher Pentra .

There are altogether six distinct Pentra in Chatka Gatka . Pentra has two meanings ;

(1) Pentra is stratagem of war .

(2) Pentra is the controlled and restrained movement of the whole

body

in accordance with the laws of Gatka which regulate foot work

and

fighting postures .

Pentra is the soul and heart of Gatka . Of the Six Pentra Shere (Tiger) Pentra known as Nar Singha Yudhan in Sanskrit . It is the one most popular in Punjabi Gatka . As the name implies in this Pentra it is the tiger style of fighting . The tiger is clever , patient , cunning , powerful and ferocious . A tiger stalks it's prey cautiously or lays in ambush for it . Once the prey is within definite grasp it pounces and speedily over powers and kills it's prey . Old hunters tell of how a tiger corners a wild boar . The tiger is fully aware it can not just rush in blindly and over power the boar . For the boar's deadly tusks are lethal weapons . So the tiger in Pentra stealthily manoeuvres it self around the boar looking for an opening . The boar is also aware of the tigers pouncing ability and dares not turn it's back on him and run . The boar again and again tries to charge down the tiger . Each boar attack the tiger evades by jumping aside or over the incoming boar . Only when the tiger sees it has a clear attack on the boar without any danger to it self does he pounce and subdued the boar .

The Sher Pentra is a two step width Pentra . Being two step wide it gives you a wide stanced deep strong posture . The Sher Pentra style of fighting is characterised by clever evasive nimble foot work . The Plthabaj stays just tauntingly out of range of the opponent . Manoeuvring himself either side of him stealthily stalking him for an opening . False attacks are done to see opponents responses and reflexes . In defence emphasis is on Fandna meaning evasion . Once an opening is seen . The Plthabaj pounces . Sher Pentra blows are characterised by powerful slapping like motion . Ideally a single blow is enough to neutralise the opponent . In Sher Pentra opening's are also created through deception . A Plthabaj breaks of attack and apparently shows no desire to engage the opponent . He may even appear to walk away . Then as opponent relaxes his gourd the Plthabaj suddenly pounces and attacks . Another way of deceiving the opponent in Sher Pentra is to deliberately leave opening's in ones gourd exposing a limb to a attack . As opponent responds to the bait . The Plathabaj already having worked out the possible responses you can have to the various way's that exposed limb can be attacked counter attacks accordingly . The first rule of stratagem taught in Sher Pentra is ;

‘ Pratham Leejeh Herh .

Sab Karj Meh Hoeh Daler .’

‘ First like a hunter figure out your opponent .  
Then be courageous in all actions .’

It is also taught in Sher Pentra never fight an enemy when he desires to fight you and the way he desires to fight you . The battle field is not a place to show martial skill or how courageous you are in battle their is but one purpose that is Chatka of the enemy and Nischet Jeet ( Absolute Victory ) . If the enemy is too strong then their is no shame in disengaging and coming back when the enemy is in a weaker position . This is how the Nihangs in the missal period defeated the powerful Afghans . This is discussed in detail in chapter twenty four dealing with Khalsa battle stratagem through out the ages . All this we learn from the tiger . A Nihang Bola say’s ,

‘ Shashter Dhari Singh Kesa Hoveh ?  
Jesa Ban Meh Pookha Sher .’  
‘ How should a armed Singh be ?  
Like a hungry tiger in the jungle .’

Apart from the Sher Pentra the other Pentras in teaching order are as follows .

- (1) Vrah Yudhan ( Vrah Pentra ) - Wild Boar Pentra .
- (2) Sesh Nag Yudhan ( Nag Pentra ) - Cobra Pentra .
- (3) Garur Yudhan ( Janor Pentra ) - Bird Pentra .
- (4) Nandi Yudhan ( Belh Pentra ) - Bull Pentra .
- (5) Nar Singha Yudhan ( Sher Pentra ) - Tiger Pentra .
- (6) Hanuvant Yudhan ( Bandar Pentra ) - Monkey Pentra .

All the above Pentra in themselves have short coming’s . Only when they are combined do we get a complete Pentra hence Chatka Gatka in it’s complete form . The seventh Pentra is Sapt Ang Yudhan meaning Seven limbed combat . The Sanskrit word Sapt meaning seven in Punjabi becomes Sat meaning also seven well as eternal truth . There is but only one universally recognised eternal truth vouched by all religions and cultures . That truth is ;

‘All that is born or created must one day come to a end i.e. die .’

Hence one eternal truth is death (Kal) . Death of death is Maha Kal meaning Greater death or that which is greater than death hence Maha Kal means Vahguru (God) . Thus Sapt Ang Yudhan (Seventh Pentra ) is the Yudha ( Combat ) of Maha Kal meaning Kal Yudha meaning the Pentra of Death .

- (7) Kal Yudhan ( Mot Da Pentra ) - Pentra of death .

It is through contemplating Kal (Death) that Nihang’s come conscious of their own mortality and then once acknowledging their own mortality they begin to contemplate that which is not Kali (Mortal) meaning that which is Akal (Immortal) . In the process of contemplating Akal they become Nihangs meaning Hangna Reht meaning free from desires of life . Thus Isha Reht (Free from desires) unhindered by wordy desires loosing all fear of death they can meet Kal in the Medan meaning playing field meaning battle field meaning life itself . Seeking to meet Kal they then progress to seek Kal of Kal meaning Maha Kal that which is greater than Kal and is Akal . It is by contemplating Akal that Nihangs become Akalis .

Capter Six  
Analytical study of Guru Hargobind's Chatka Gatka Pentra's  
as found in Soorj Prkash

In Kavi Santokh Singhs great work on the lives of the Sikh Gurus , 'Gur Prtap Soorj Prkash' . Kavi Ji in great picturesque detail describes Guru Hargobinds sword duels . In Chatka Gatka these descriptions of Kavi Santokh Singh are used to teach proper Pentra . In the , 'Punjabi -English Dictionary' , published by Punjabi University Patiala in 1994 , Pentra is defined as ;

Pentra = position , posture , stance ; strategy , strategic posture , tactical deployment

Pentra Mlna = to take tactical position

Pentrabaj = strategist , tactician ; cunning

Pentrabaji = taking of , skill in taking tactical stance .

(1) Guru Hargobinds duel with Mugls Khan as described by Kavi Santokh Singh Ji .

'Siri Hargovind keh smukh Hoeh . 'Bhu mre h pju nahen Kaj hoe h . '

Facing Guru Hargobind ( Mugls Khan said ) . 'Many have died nothing has been achieved .

'Abh mor tor ranh hev kral . Avehlokh lokh hrkeh bisal . '

Lets you and me fight a fierce battle . May the people see and be greatly happy .

'Keh maroh-n aph keh leoh mareh . Tab hoe h har keh jeet kar . '

Either I will be killed or I will kill you . Then will be loss or victory .

'Gur sunjhu sabhan koh dejh htaeh . Abh khareh pikeh ranh ker da-eh . '

The Guru heard and told every one ( Meaning Akalis) to back off .

Now stand back and watch the skills of war .

'Ooteh T-urk hateh nahen kavh kaleh . Eet Sikh miteh Gur bakh nalh . '

Over their the Muslims backed off fighting not . Over here hearing Gurus word

the

Sikhs backed off .

'Arh preh beer donho sdir . Sabh lakeh Pata Baji soh Khan . '

Both warriors were great . Muglskha-n watched carefully the Guru's archery .

(Pta=Pats=sword / Ptkabaji = Swordmanship = Chatka Gatka = total leathal skills of war hence including archery ) .

'Pikh Guru sang kiniseh bkhanh . Meh chaho-n Kharg koh karn jang . '

Seeing the Guru he said . 'I wish to fight with a sword .

'Tum teer tjuh bal adik sangh . Samta nah champ bidya mjar . '

You dispense arrows with great strength . I do not posses equal skills of archery .

'Badeh marteh hoh prithmeh nihareh . Sunh dharm yudh kee riteh janeh . '

You see first and shoot great arrows .' Listening to the traditions of righteous

battle

and understanding .

'Gur preh utreh taje h kikkan . Samshe r gehee samh she r hath .

Guru Ji got of his horse and forsook his bow . In a tiger like hand he took the tiger like sword .

'Bhu Gurb Puladi badeh sathe h . Jaeh lagt loh koh kat-h jaeh . '

Many armours did Guru Ji cut with it . Where ever it fell it cut through iron .  
 ‘Haj narin katan kiya keh bnaeh . Sabh lipteh so-n chamk char .  
 For cutting horse and men what can be said is made . All were adorned with  
 gold and glistened .  
 (The above two lines are difficult to translate even though a transliteration of the  
 above lines can be easily made . But then again are irrelevant to our main object  
 of  
 study meaning Gurus Pentras . Thus when I was taught by my Ustad Ji , who  
 taught  
 from memory . Rather than giving me complete translations of the passages  
 concerned  
 he mainly concentrated on recounting only the portions of the passages actually  
 dealing with the Pentras of battle ) .  
 ‘Krh bamh sath geh mhd dar . Uth Muglskha-n khenchi Kirpan .’  
 In his left hand (Guru Ji ) held a shield . Dismounting Muglskha-n drew his sword  
 .  
 ‘Geh Sipar pju jابه savdanh . Bhu lkheh daeh eet oot bchaeh .’  
 When taking hold of a large shield he was ready . Many techniques did he  
 consider  
 moving this way and that .  
 ‘Ranh riti firteh ch-heh karneh ka-eh . Hoeh bam dahneh karteh nerh .’  
 Observing the traditions of the battlefield he moved about desiring to kill .  
 Moving  
 left and right coming nearer .  
 ‘Gur smukh aeh chahet so-h perh . Siri Har Govind tabh kehseh taeh-n .’  
 Coming face to face with the Guru he wished to fight . Siri Guru Hargobind Ji  
 said  
 to him .  
 ‘Sunh Khan jitak bidhya so-h paeh . Sabh kareh dikhavneh ajh aph .’  
 ‘Listen oh Khan the (Martial) knowledge you have learned . All off it today you  
 show .  
 ( If a warrior claims to posses secret techniques of battle one of the way’s , but  
 not necessarily the best way , to find out is to fight him so he is forced to use them .  
 Guru Ji above first want’s to see what Pentras Muglas Khan has then play his own  
 Pentra . )  
 ‘Bisvas jas keh treh daph . Dal duhneh ker jodha dikhanteh .’  
 With confidence and gaining praise fight with pride . Soldiers of both armies are  
 watching .  
 ‘Sabh jeet harh as-ah tranteh . Abh prthmeh varh krh leh prharh .’  
 All are hoping for victory not defeat . Now the first strike you strike .  
 ‘Avlokeh bal ketikh jujar . Sunh dhir sahet-h Gur keh so-h benh .’  
 Our strengths ( Skill) many warriors are watching .’ Listening patiently to the  
 words  
 of the Guru .  
 ‘Tabh Muglskha-n krh smukh nenh . Chahit prharh nahen davh paeh .’  
 Then Mugls Khan focused his eyes . He desired to strike but could not

see a opening for a technique .  
 ‘Jeh hthohn Kharg tanh leh bchaeh . Krh agar daleh adho kreh .’  
 If I strike with sword he will save himself . He will put shield in front and block  
 the  
 blow . (Mugls Khan is thinking to himself ) .  
 ‘Hoeh nefil var kush nahen sreheh . Gur savdhan hoeh choferh .’  
 The technique will be wasted nothing will be gained . The Guru is alert and  
 moving  
 all around .  
 ‘Samsher hath samh shere hereh . Tkh rehoh bhut-h nahen davh paeh .’  
 Sword in hand like a hunter he (Guru) is stalking . He (Mugls Khan ) is watching  
 for  
 a opening but he can find none .  
 ‘Tabh parhju aneh Aseh koh uthaeh . Oopar jnaeh trh koh parharh .’  
 Then attacking (Mugls Khan is trying to create an opening for attack ) raises  
 his sword high . Feigning attack too above he delivers a low blow .  
 ‘Gur gaeh koodh ga shoosh var . Pun Kharg sees kee dish chlaee .’  
 Guru Ji leapt and evaded the blow . Then (Mugls Khan) struck at the Gurus body .  
 ‘Gur Sipar shigar hee krh bchaeh . Teh rokh oopereh hath leeneh .’  
 Guru Ji with speed blocked the blow on his shield . Taking the blow on it .  
 ‘Geh Kharg aphno var kineh . Pujkeh tareh so-h tehen lagj jaeh .’  
 Grasping his sword (Guru Ji ) struck his blow . It struck below his arm ( Mughals  
 Khans sword arm . )  
 ‘Bal seht-h bheju es-h bidh sfaeh . Sabh Shashter baster phereh jeh ang .’  
 With power thus did the sword deal a clean blow . All weapons and clothes on the  
 body .  
 ‘Kat gaeh sakal ekh bar sang . Gan pasreeneh sabh kat deeneh .’  
 All were cut at once . All the ribs were cut .  
 ‘Jug khand hoeh dahr prneh keen . Sir bhuja seht-h pah ekh khand .’  
 Cut in two the body fell . Head with arms lay one side .  
 ‘Jug charn jukt duteoh prchand . Imh bheju Kharg sabh kat dareh .’  
 Legs and feet lay the other side . Thus was the sword wielded all did it cut .  
 Sabooneh teh jimh tarh pareh . Reh gae akh pasree besal .’  
 Like wire through soap it cut . His (Mugls Khans ) eyes and ribs lay open .  
 End .

In the above battle it can be seen that the Guru’s opponent is no fool . He realises the Guru is too strong for him in archery thus he request the Guru to fight with shield and sword . Gurus sword Kavi Ji describes as being such that it could easily cut through armour , horses and men alike . Chatka Gatka can only be done with a Kal roop Shashter ( Weapon which is the very form of death ) . Mansui (Artificial ) weapons are for artificial Gatka meaning Jahir Gatka . Initially in the duel whilst moving Eet Oot (This way and that way) and facing each other (Sanmukh) they begin to access each other . But do not strike with the sword . Mugls Khan is moving side to side and stealthily come nearer the Guru . Guru Ji challenges the Khan to show all his art . Thus he can then figure out his opponents Pentra . Mughals Khan thinks to himself if I strike thus the Guru will

save himself thus . He tries to find openings but can not . Guru Ji is stalking and accessing Mugls Khan as tiger stalks and accesses it's prey . Then Mugls Khan decides to attack . Feigning a high attack he sweeps low with the sword . Guru Ji leaps back and evades (Fandna) . This attack the Khan quickly follows up with a blow directed at the Gurus body . This Guru Ji anticipates (Tarna) and quickly intercepts the blow half way through it's execution on his shield . Thus catching the Khan in no mans land of being inbetween Khetr Chatka Da Te Khetr Bcha Da (Sphere of Chatka and sphere of safety) . This Khetr(Sphere) is sphere of Mot-h (Death) . You get caught in this sphere then you are mostly likely dead in Chatka Gatka . Guru Ji catching the Khan in the Katk Khetr (Death Sphere) he strikes down the on rushing Khan with either Baghal Da Hath (Across body under armpit ) or Peti Hath ( Below Bagal Hath but above Fent (Stomach) Hath thus a cut across area of torso between Armpit and stomach ) . Both of the above cuts mentioned are termed Kbund (Torso) Deh Hath (Cuts) . It must be noted here in this duel Mugls Khan only dealt two blows and Guru Ji only one meaning Chatka a single death blow . This is contrary to the stupid art of Jahir Gatka in which whilst basically planting there feet Gatkabaj deal blow after blow with out considering Katan Deea Dharian ( Cutting lines ) . Just keeping right back out of hitting range smashing shields is normal with them . To the untrained because of their speed and fury it seems good . But as Nihang Baba Ram Singh said of Gatka at this years Hola Mhala , they may show all the speed (Furtia) they like but with out the Jugti(skill) of Chatka it is all but Sandeh Kut Khel the art of ox beating .

(2) Guru Hargobinds sword duel with Abdul Khan as described by Kavi Santokh Singh Ji  
 'Abdul Khan Vilokateh krodha . Janehoh rideh Guru badh yodha .

Abdul Khan appeared in great anger . He knew Guru Ji to be a great warrior .

'Fandateh lalkarteh mukh bola . 'Khreh rho nahen kijeh ohla . '

Moving backwards evasively shouting a challenge from the mouth he (Abdul Khan)

said . 'Stay standing do not hide behind a shield . '

( Here I must explain the word Fandateh . In Gatka practice , whether in Jahir or Chatka , for Jahir is just a weakened water down form of Chatka Gatka , when the basics of foot work is taught one step of the leading leg involves stepping back and across the back leg . This step is called Fandna . The meaning of Fandna can further be expanded to mean evasion in general . In simple Punjabi Fandna is simply termed Var Khali Langona meaning letting the

opponents

strike pass empty meaning with out touching you . )

'Kaheh taeh keh Sipar jeh hath . Paeh sikandeh sigrta sath . '

Why do you have this shield in hand . Defend your self with speed of feet and shoulders .

' Nageh Kharg gaeh Gur fir-eh . Eet Oot dav takbo kreh . '

Guru Ji with just sword in hand . Watching for an opening moved this way and that way .

'Pun Gao mootrkar firanteh . Smukh p-ra kabh bichrnteh . '

They moved about rhythmically but erratically . Some times facing each other  
some times pulling their faces away side on .

(In the first line above Kavi Santokh Singh Ji uses a seemingly unusual way of describing Pentra movement . He uses the word Gao mootrkar . Which literally means Bull urination . Bhai Vir Singh the editor of Surj Prakash which was published earlier this century translates this line thus .

‘Like Bull urination in form of WW they move about .’

Bhai Kahn Singh Ji in Mhan Kosh translates this line as thus ;

‘To move like the moving bull’s urination seen falling on the ground in a snake like manner .’ )

‘Patehbaj bidhya avyas . Abdulkha-n bhu krteh upas .’

Practice with the sword . And practice with the bow Abdul Khan did allot .

‘Jimh Gor karta Khan timh kreh . Khan krteh jimh Gur timf fir-eh .’

As the Guru did so did the Khan . The Khan moved as the Guru moved .

‘Dohoo chahet hev var chlaeoh . Jeh hovan dohnoh manh paju .’

Both wish to strike . Both desire victory .

‘Senha donho keh mukh eh-heh . Donho dav Kharg nirbhe-n .’

They both are leaders of their armies . Both wish to solve matters with a technique of the sword .

‘Ot-h Sipar kee dohno tehagi . Dohno Bir Ras pagi .’

Both have cast aside the protection of shields . Both are intoxicated with the warrior spirit .

‘Donho Shashter Bidhya karta . Larn hatan keh donho prta .’

Both engage in weapons skills . Both are skilled in engaging and disengaging .

‘Donho bankeh bir jujareh . Donoh areh mrneh keh mareh .’

Both are brave warriors . Both are intent on killing or being killed .

‘Donho keh bhu pah utsahoo . Dohno arun brn ranh mahoo .’

Both are full of courage . Both are stubborn in battle .

‘Donho kreh var koh nana . Donho trheh-n avno jana .’

Both strike many blows . Both move forwards and backwards .

‘Gur koh ranh lakh sur sumdaeh . Utlavt avlokneh ah-eh .’

Seeing the Guru fight warriors gathered to watch . They gathered quickly to watch

Thireh ggan meh-n herateh yudha . Donho bir bhreh ur krodha .’

Under the still skies all watch the battle . Both warriors hearts are full of  
aggression .

‘Kabhoo Khan Gur oopar aveh . Kabhoo Khan prh Shiri Gur javeh .’

Sometimes the Khan rushed the Guru . Sometimes the Guru attacked the Khan .

‘ Kabh baveh-n nikseh kabh daeh-n . Bichrat ushrateh Kharg oothaeh .’

Sometimes they moved around to the left sometimes to the right . They moved  
around

jumping and hopping raising their swords .

‘Abdulkha-n tabh var prhara . Kharg agar krh Guru sahara .’

Abdul Khan then struck . Guru Ji blocked the blow on his sword .

‘Bhur hatju lakheh Shooshoh vareh . Satgur Fandteh hath ubareh .’  
 Moving right back Guru Ji accessed the missed blow . Gur Ji employing  
 evasive manoeuvres raised his sword .  
 ‘Oocheh bolheh krju riph dataneh . Takju treh koh jngan katneh .’  
 Shouting (Guru Ji ) reprimanded his enemy . Focusing his eyes low as if  
 preparing to strike to the legs .  
 ‘Janju Khan soh treh prhareh-n . Var bchavaneh het-h sanbareh .’  
 The Khan thought the Guru is going to strike low . He prepared to defend himself  
 .  
 Treh Jangh disheh jابه birmaju . Krh bal koh Gur Kharg chlaju .’  
 When he was engrossed in the thoughts of defending his inner thigh . With  
 strength  
 did the Guru wield his sword .  
 ‘Tareh bchaveteh moorkh rehju . Chanderhas greeva prh bhaju .’  
 The fool stayed guarding from a blow from below . Gurus sword fell on his neck .  
 ‘Tatshin dhar the sis ootara . Bhee saf bhu teekhan dhara .’  
 In an blink of an eye the head was cut off . Cleanly did the very sharp sword edge  
 strike .’

End

In above battle Abdul Khan suggests to the Guru that they cast aside their shields and fight just with swords . He suggests lets us employ the speed of our shoulders and feet to evade and defend our selves and not use shields . All evasive movements of lower body are initiated by feet and upper body movements with shoulders . Although all body movement is pivoted on and orchestrated by the Bhujangma (Kundlini) , a area just under Nabhi (Navel ) of the body . For this is the centre of gravity of the body . Both the Guru and the Khan are great warriors . For a while they move around each other watching for an opening . Sometimes they face each other sometimes they lean back pulling their faces away side ways . This is a evasive manoeuvre to protect head and neck . There movement is smooth but erratic . In this form of shield less fighting there is more chance of getting cut with Kacheh Hath meaning superficial cuts . Talking about such cuts Bhai Ratan Singh Bhangu in Prachin Panth Prakash says ;

‘Cham mas Shashter lgeh toh Singh maneh nahen .  
 Hadh lgeh tbh bal ghteh tbh Singh kshuk thkaeh-n .’  
 If weapons hit skin and flesh Singhs ignore them . Only when  
 weapons cut down to bones then are they weakened and  
 they feel some tiredness .

Although Kacheh Hath are initially on whole harmless but in time they can fester up and prove fatal . This was one reason , to suppress the niggling discomfort of such Kacheh Haths that the Guru’s and Nihang Sikhs of old took Sukha and other drugs . Again it must be pointed out in a fight many times an opportunity for Chatka best presents it self only when the opponent is engaged in delivering a Katch Hath or when he is engaged in a Paka Hath wich you then cancel out with your Pentra . For when you are in hitting range it is also then that you are also within the range of getting hit your self . Thus when a Chatkabaj fights many times he can only open up a opponent by offering up his body or part of it as bait to the opponent . This is a risky game picking up Kacheh hath is not

unusual . In Nihang thinking only they are true warriors who bare the scares of battle meaning markings of Katcheh hath . Such scares purify a warriors body for they show a warrior has been purged by the heat of battle . Baba Kabir Ji in Adi Gur Drbar says ;

‘ Dageh hoeh soh ranh mahen joojeh bin dageh bhagjaee .’

They who have battle scares they fight in battle those with out scares flee the battle .

The hallmark of a true warrior is he who recognises Katcha and Paka (Chatka) Hath . Meaning the Katcheh Gatkabaj by not appreciating Katch Paka . Go for strikes which are Katcheh and thus stand a good chance getting themselves killed . By not appreciating Katch and Paka they can not properly anticipate (Tar) correctly an opponents intentions . Thus they become defensively weak . Both the warriors know the duel can only end in one of their deaths . Chatka Gatka can only be done with the mind fully focused on Kal meaning death meaning Chatka meaning Nishchet Jeet meaning a complete victory . Thus unlike in Jahir Kach Gatka in Chatkabaji when indulging in challenges (Mukablas) , Chatka Gatka can not be play fully shown . It can only be done . With many strikes Guru Ji and Abdul Khan ward each other off and manoeuvre about . These Nana (many blows ) are a defensive measure not an offensive measure . They compensate for lack of Shields . They are also Tohn Deh Hath (Techniques of probing ) . By hitting out with your sword , Tileh Hathi (Loose handily) meaning putting no strength behind the blow , at specific areas of the opponents body then pulling back and switching to other areas . You prod the opponent for openings and if no opening appears you Herh (Assess) opponent from his responses to your prodding . Then with this information gained you proceed to draw up your Pentra (Stratagem) to defeat him . Thus these Nana blows are not Chatka Deh Hath (Killing blows ) . To deliver Falthoo (Waste full ) Chatka Haths is defeating the object of Chatka . Considering old swords weighed from four pounds upward to twenty pounds . Warriors of old fully decked in armour and other weapons could have up to forty kilos of weight to carry . Combine this attire weight with their body weight . Only then you would realise why any Falthoo physical excersion such as Falthoo blows would be avoided . They would quickly tire a warrior out leaving him vulnerable to Chatka . Both the Khan and Guru are moving backwards , forwards left and right . The reason way in all Indian fighting systems , whether they are Rishi Agastyan and Pasuram Akharas of Southern India or Hanumvanti Akharas of central India or Hargobind Akharas of the Khalsa , an usual stepping back and forward motion is employed ; is to conceal intention off movement . The Sikh terms for the basic five movements of such Pentra is as follows ;

- (a) Sanmukh- to be face on .
- (b) Eet -moving to side .
- (c) Oot - moving to opposite side from Eet .
- (d) Fandna - moving back evasively .
- (e) Taeh - moving forwards / meaning to attack .

The above basic movements can be combined with Chungia , Lapkna , Chaptna , Udho , Adho , Srir Chukona , Smet-hna , Dkna , Tkna , Shndna , ect . Thus moving in this Pentra a warrior can stay in a stationery plane or move backwards or forwards ect . Total Disha (Directions) of movement of Pentra are ten in all . By altering the width of the feet a warrior can increase the area (Dira) covered by the Pentra for going around on blind side of opponent . This method of increasing Dira of Pentra for going around opponent is

known as Pentra Kt-tna . By shortening the width of the Pentra a warrior can pivot and turn fast cutting the path of the larger Pentra and thus intercept the opponent . This method of decreasing the Dira of Pentra is known as Pentra Ktna . To avoid getting confused between these two terms let me state ;

Pentra Kt-tna = To go around

Pentra Ktna = To cut in side of larger Pentra .

The reason why I am saturating this chapter in traditional Chatka Gatka terminology is to show Jahir Gatkabaj how rich is their traditional true fighting system . Jahir Gatkabaj being a impostor Sikh fighting art has no such richness of martial terminology , technique , traditions or Pentra . By combining the width altering Pentras with switching from Eet too Oot . You can manoeuvre in various ways so as to catch opponent flat footed . By increasing width of Pentra a warrior can sit back and adopt a deep posture . So as to incite an opponent to come in deep to attack leaving him vulnerable to a attack from below . A warrior who understands Pentra can up the speed and tempo of a fight whilst physically exerting himself less than his opponent . One way of doing this is to make opponent manoeuvre around you by pressuring him so he is forced too move . Then as he tries to fend himself by moving away cutting the path of his wide step Pentra with your short step Pentra . Thus Per Ukhar (uprooting his feet) you force him to maneuver around you , thus the opponet covers more ground than you hence he exerts himself more than you , this is termed as Prkarma Krwonia . In Indian traditions Prkrma (Incirclements ) are done around a person to desegnate that persons greatness . So when a Gatkabaj says , 'I will make you do Prkarma around me .' It means I will humiliate you making you acknowledge my greatness . When a Chatkai ( Gatkabaj ) applies a technique so as a opponents fore head touches the ground in front of his feet . This is termed as Matha Tkona meaning bowing of head . You bow heads to acknowledge some ones greatness . Thus this is another away of humiliating a opponent . Traditionally when applying such techniques such words are spoken ;

'Bow to your Bap ( Farther) or Bow to your Ustad .'

One traditional way of humiliating is to Lat heth Lagona meaning to pass opponent under your leg . In traditional Chatka warriors apart from Patka (Maiming , crippling and mutilation ) and Chatka also used fear of Bejti meaning complete humiliation of opponent as a extremely effective physiological weapon . Defeated opponents could be stripped naked (Nangeh karneh) . They could have their ears and noses cut . Or have both of the two above said acts done to them . Traditionally in a Indian society criminals had such acts done to them . The tradition of making your defeated opponents wear women's clothing and then letting them go also existed . Guru Gobind Singh Ji speaks of this in Treh Chitr in Dasm Gur Drbar . In a another Treh Chitr a merchants wife humiliates her cowardly boastful husband . Who is all ways telling of his valiant deeds . By making him think she is a bandit . Then forcing him to bare his buttocks then she cuts a symbol of bird on them with a point of her sword . So as he remembers when ever he sits that , like off dumb beasts , birds feed from my ass . Buggery of opponent is also traditionally considered means of humiliating opponent . In one Treh Chiter a Queen teaches her adulteress husband a lesson by . Getting a Phalvan (Champion warrior) , whom she first seduces , to humiliate her husband the King . She tells the Phalvan the King has had his wife . Thus he being a true man must seek and get revenge on the King . She then suggests

a plan to the Phalvan . Then one day she lets her husband see a beautiful woman . She says to the King her husband ;

‘If you want to enjoy her I wouldn’t mind in fact .  
I am perfectly happy to make all the arrangements  
for this . Why is it that I alone should have services  
of such a wonderful lover as you , it is selfish .’

Thus baiting the adulterous King . She gets the vengeful Phalvan to dress as a woman and wait in the Kings chamber . When the adulterous King goes to the chamber thinking a gorgeous woman is waiting for him . The Phalvan subdues him and buggers him . The humiliated King never again cheated on his wife concludes the Guru . This is the only incident of reference to homosexual sex act in any Sikh religious or historical text . But oral tradition dose speak of it through Sakhis (Traditional stories ) as one of the signs off degradation of human behaviour in Kal Yug . A darker evil side of humiliating your opponents is to humiliate his women . Rape being the worst and most evil forms of humiliation . There are but very few cases in Sikh history of Sikhs doing such vile acts . Thus the fear of humiliation can be a great physiological weapon of Chatka Gatka . When doing Parkarma Dumba (Thick tailed Ram or Goat) Husa Javeh (Tires) you Chatka him . Thus coupled with fear of a warriors reputation many such tricks and strategies are employed by a Chatkabaj . Eventually Abdulh Khan sees an opening and goes for Chatka . Guru Ji blocks the blow on his Chanderhas . Chanderhas is a sword made of Skela (Indian steel) . Thus because it was steel it could be employed to block sword on sword . Chanderhas could not be made of Fulad a form of Indian metal , swords of which had a better and keener edge than Skela swords , but Fulad swords were prone to be extremely brittle . If Fulad swords fell slightly out of line or were hit on the side hard they easily broke . The best swords were which combined the fine hard edge giving qualities of Fulad with the flexibility and durability of Skela . One such sword , perhaps the finest sword produced in medieval India was Sirohi . Blocking sword on sword was done only as a last resort . Thus the Guru having blocked Khans blows leaps right back out of danger and accesses the opponents blow . Then employing evasive movements Guru Ji goes in for the kill . He first distracts Abdulh Khan with is words of reprimand . Then fools him into thinking he is intending to cut low by fixing his vision low . As Khan prepares to defend his inner thigh (Jangh) where lies a major Artery (Jangh Nas) . Guru switches his blow and takes his head . Again the Gur has but used a single Chatka blow to finish the fight . As with Mugls Khan Guru Ji in this duel also seems to have been fighting on the defensive letting his opponent have the first blow but in the end the victory is Satgurs .

(3) Guru Hargobinds sword duel with Kabl Beg as described by Kavi santokh Singh Ji

‘Gaeh dhal Kirpan firjoh grbeh . Dikhravit chaturta srbeh .’

Taking hold of shields and swords they moved about full of pride . Showing all their

ingeniousness (In regards Pentra) .

‘Krh shigrtah soh Fandath Ojh dhreh . Eet Oot firjoh hoeh agar khreh .’

With speed they with vigour Fandh . They move this way , that way and stand facing

each other .

‘Shiri Gur chanchlta krhkeh . Krh dav fir-eh As-h koh dhr keh .’  
Siri Guru with speed . Employing technique moves about with sword in hand .  
‘Kabh sanmukh hoeh tkavteh heh-n . Chaheh-n marn ap-h bchavet-h heh-n .’  
Some times they face each other and look for openings . They wish to kill and  
save themselves .

‘Samh donoh dav bicharteh heh-n . Ushlanteh maha pag darteh heh-n .’  
They contemplated techniques equally . Leaping into the air they take great  
striding steps .

‘Gurvakhjoh krh var pura . Nt-h hev pushtavn nahen kra .’  
Guru Ji spoke strike the first blow . Other wise don’t have regrets afterwards .

‘Mam var chleh nahen bacheh-n goh . Rajh shronat dirgh racheh goh .’

If I strike you will not survive . In the dirt will be spilt your blood .

( The above second line though it’s transliteration is not difficult  
but I found it difficult to make out the meaning of the sentence as  
a whole . Thus I have translated the above second line with some  
reservation . )

‘Tabh Kablbeg shitabh kreh . Eet Oot Fandateh var kreh .’

Then Kabl Beg picked up speed . He moved this way that way evading and  
striking  
out .

‘Gur shar kri soh bchaeh gaeh . Jabeh shoosh preoh tabh krodh paeh .’

Guru Ji leaped and saved himself . When his blow missed (Kabl Beg ) was  
angered .

‘Krh nerh bhur prhar krjo . Nat keh samh fandat Beg drjo .’

Coming near he struck out with many blows . Agile like a acrobat Kabl Beg  
moved .

‘Pun dalh soh Oopar rokheh lejoh . Gur ap-neh var prhar kijho .’

Then taking the blow in his shield . Guru struck his own blow .

Trh nimrt pootal sath Shoojo . Lguta krh dav bchaeh gaehjo .’

Sinking low touching the ground . With great speed and agility he (Kabl Beg)  
saved  
himself .

‘Karvar ubarateh var krjo . Tirshi soh tishi hateh manh bhrjo .’

Raising his sword (Kabl Beg) struck . Striking a downward diagonal blow full of  
pride . ( Kabl Beg is full of pride because he feels his blow will be successful . )

‘Bhu shigr kreh soh bchaeh rreh . Pipla khag agar sreer shooheh .’

With great speed he (Guru Ji) saved himself . But the front part of the sword  
struck  
the Gurus body .

‘Shuteh shronh bhejo Gur cheer pige . Chamkeh Shmsher bilokeh saheh .’

Blood spurted out and flowed Guru’s wound was soaked . The sword flashed  
(Guru’s sword ) all watched .

‘Krh dhal soh agar dbaeh lejho . Krh shigrt Oobjeh door pejho .’

Placing shield in front Guru Ji pressed forwards . With speed (Kabl Beg) backed  
off afar .

‘Pikheh Beg lladekh sadh khjo . Krh kat-h kidhon Gur leho ghjo .’

Seeing (The wound) Kabl Beg shouted victory . I will kill or capture the Guru .  
 ‘Nahen janat moodh khilavteh heh-n . Kirt manv ki manh pavteh heh-n .’  
 The fool doesn’t know the Guru is playing with him (So as to access him) .  
 The workings of a mortal mind is limited . (Meaning Kabl Beg dose not understand the workings of the Guru’s divine mind .)  
 ‘Chplnteh chljoh pun nerh kijoh . Lguta drsae hankar hijho .’  
 Picking up speed he(Kabl Beg) then closed in . Showing great speed with mind  
 full  
 of ego (Because he feels victory is near) .  
 ‘Prathmeh samh chahet var kroh-n . Dhr dveh krhkeh dhr peh soo dhro .’  
 ‘I will strike first and beat him to the blow . Cutting the body in two I will cast (Guru’s ) body to the ground .’  
 ‘Karvar sanbhareh ubareh maha-n . Tak var prharneh Beg lha .’  
 Grasping the sword raising it high . Picking out a strike Kabl Beg desired to strike  
 .  
 ‘Gur ageh peh bin tras tbeh . Dish doenh keh bhat tandeh sbeh .’  
 Guru rush forward without fear . Warriors on both sides all stood still .  
 ‘Rip dhaleh dhal piraeh daee . Krh ooch usarteh shigr lehee .’  
 Clashing his shield into the enemies shield . Quickly raising his sword with speed  
 .  
 ‘Bhu Kabl Beg bchaeh rehjo . Bal sath Kirpan mhan bhejo .’  
 Kabl Beg tried hard to save himself . With strength the great sword struck .  
 ‘Lageh tung sikandeh chir deho . Atckjo na khoo-n chleh par pjo .’  
 Striking from high up , the shoulder it cut open . It did not stop straight through it  
 went .  
 ‘Jimh hoteh janceoh prjoh gar meh-n . Timh doh dhr hoeh girjo dhr meh-n .’  
 Just as the cermonial Hindu string hangs from shoulder across body . Thus the body cut in two fell too the ground .  
 ‘Bhat jodh soh niharteh heh-n . Gur jeh Gur jete h ucharteh heh-n .’  
 Warriors (Sikh) who watched the duel from the start . Shouted victory , victory to the Guru .  
 ‘Lakeh kotak anandh darteh heh-n . Utsaeh kreh lalkarteh heh-n .’  
 Rejoicing greatly a hundred thousand ways . Excited they call out challenges .  
 End

Taking hold of their swords and shields . Guru Hargobind Ji and Kabl Beg moved Eet oot and Sanmukh . They show many a skill of Pentra . Pentra does not necessarily mean large movements of the body it can be little things such as how firmly you grasp your weapon . By watching out for this a Chatkabaj can access whether a opponent is about to deal a firm blow or not . For when a person desires to dig in with his blow he makes his grip firm on the weapon . Thus from seeing his hand tense when gripping firmly you can assume with confidence a strong committed blow is coming . On the other hand if the grip is relaxed then you can safely assume the opponents blows are more likely probing blows . But then again saying this it also depends when he tenses his grip is it at beginning of technique or towards the very end or some way in-between ect. But here it will be difficult discuss such subtleties of technique in written form . They have to be

shown and then seen to be appreciated . It is the lack of knowledge of such subtleties which show up the impostor Jahir Gaska Baj for what they are . As a old Punjabi proverb says ;

‘Bander kia Janeh Adkar the swad .’

What dose a monkey (Fool) know of the taste of ginger .

They are looking for the kill Chatka . Taking bounding steps they move this way and that way . They are employing Large open two step Shere Pentras which are used to cover greater ground and circumvent the opponent and catch him on a undefended side . Guru Hargobind challenges Kabl Beg to strike the first strike . For the Gur is confident in his single blow kill meaning Chatka technique . Taunted Kabl Beg takes the offensive . He is fast he tries to over whelm Guru Ji with rapidity of his many proding strikes . In Punjabi when a person lacking skill but greatly powerful tries to over whelm a more skilled yet physically weaker opponent with brute strength this is called Jat Jfa meaning embrace of a Jat . Here the Guru is not weaker than Kabl Beg . But like his previous mentioned methods Guru first accesses his foe than . As Kabl Beg evades and rushes on . Guru blocking Begs sword blow on his shield strikes his Chatka blow . With great skill Beg sinks low hugging the ground and thus evades Gurus Chatka blow . This method of Fandna is done by sitting into Bir Asan (Warrior Posture) the posture taken when taking Amrit . Then from there the body crouches lower , side on , onto the folded back leg . Your sword wielding fore arm touches the ground and the whole body tucked behind the Shield . Sipar large Shields are best used in this technique . Traditionally Sikh warriors apart from shield in hand used to wear a large shield on their back . More as armour than actual hand held use . This crouching position under cover of two large shields was traditional way of protecting oneself if caught in the open from shower of arrows and to a lesser extent from a cavalry charge . An English man writing in the Anglo Sikh wars writes of a similar stratagem of Sikh protection employed by the Sikhs in the Anglo Sikh wars , where the shield on the back played a crucial part , he writes .

‘Sikhs wore voluminous thick puggeries round their heads , which our blunt sowrds were powerless to cut through , and each horse man had also a buffalo hide shield slung over his back . They evidently knew that the British swords were blunt and useless , so they kept their horses still and met the British charge by laying flat on their horses necks , with their heads protected by the thick turban and their backs by the shields ; immediately the British soldiers passed through their

ranks the Sikhs swooped round on them and struck them back-handed with their sharp , curved swords , in several instances cutting our cavalrymen in two . In one case a British officer was hewn in two by a back-handed stroke which cut right through an ammunition pouch , cleaving the pistol bullets right through the pouch and belt , severing the officer’s backbone and cutting his heart in two from behind .’

In hand to hand fighting when an opponent rushes onto you delivering sword blows to your upper body . Then backing off and suddenly slightly stepping aside sitting down into Bir Asan and checking him , his legs can be swopped and cut . Kal Beg dropping low and evading Guru Ji’s sword blow . Feels Guru Ji has stepped in deep enough to be Chatkad . He quickly , most likely from Bir Asan , delivered a cross body Aputh Tirsha Hath ( Back hand diagonal cut ) aiming most likely to decapitate or cut the Carotid and

Jugular arteries of the Guru Ji . Guru Ji with great sense of mind cheated death by leaping back out of the Mar Khetr (Death sphere) just in the nick of time . But still he was caught with the front part of the sword Pipla most likely across the chest . It was a deep bloody cut but a Katcha Hath . All it did was anger the Guru . Guru Ji in fury placing shield in front rushed , most likely Bir Asan sitting , Kabl Beg . Who quickly leapt back afar . Kabl Beg seeing the wounded Guru felt victory was at hand . Filling with false pride he underestimated Guru Ji . He thought he would cut the Guru's body in twine as the Guru struck his below by beating him to the strike . But Satgur Ji was thinking far ahead of Kabl Beg . As Kabl Beg put his Pentra into action Guru Ji broke his Pentra by clashing his shield powerfully into his shield and thus off setting his Santulan (Balance) . With this the Guru Ji stuck Janeo Hath . A cut which goes diagonally across the body from left shoulder through too right kidney . Thus severing the body so as right arm and head falls one side and rest of the body other side . The off balanced Kabl Beg saw it coming but could do little to protect himself . For with out Santulan no technique of offence or defence can be performed . In this duel Guru Ji although aiming for Chatka with single blow , but due to Kal Begs wonderful skill , his first Hath (Technique ) failed . Leaving him in a most vulnerable position . From which he just about extricated himself . Thus he had to deliver a second Chatka blow . In Chatka Gatka it is said if you can not slay an opponent with the maximum of three blows and each blow must be Chatka blow . Then you should retire from the fight and re-examine your skills .

(4) Guru Hargobinds sword duel with Lala Beg according to Kavi Santokh Singh Ji  
 'Mchjoh dandh yudhn Kirpanan chlaeh . Kbeh nerh dhookeh kbeh dhoor hoveh-n  
 ;

A duel with swords started . Some times they closed in some times backed off .  
 'Dohoon bir bankeh hteh-n kat-h jovehn . Dohoon kirti chaheh-n chonpeh  
 joojareh .'

Both are brave warriors who are aiming to kill . Both desire praise both are  
 warriors  
 full of passion .

'Dohoon Senh keh soor swami udareh . Bijeh bansheh dohoo rasn bir pineh .  
 Both are great generals of their armies . Both desire victory both are full of  
 warrior

spirit .  
 'Dohoon Shashter vidhya kmaee prbeen . Dohoo judh jaita ghneh jang kineh .'  
 Both are highly skilled in the science of weapons . Both are winners of many  
 battles .

'Hjnh heen dohno ranh dharm chineh . Dohoo davh takeh-n areh-n app mahee .'  
 Both are with out horses both know the laws of the battle field . Both consider  
 techniques and clash with each other .

'Manoh shere dohno miteh-n paeh nahe-n . Rupeh bir donho gjnraj bhareh .'  
 Consider both are tigers neither stepping back . Both are like mighty powerful  
 elephants .

'Bdeh dant-h dhari maha shovh vareh . Dohoon dhal dohi dkah dook kini .'  
 With mighty tusks they are glorious beings . Placing the shield in front they block

each others blows .

‘Dohoon Khag dhari mtih koph pinee . Lalabeg dhajo karchol mara .’

Both are swords men full of anger . Lala Beg attacks with his sword .

Guru dhal peh leenee ojh sanbhara . Kehjo var oran kro khat-h pehkeh .’

The Guru gathering his strength took the blow on his shield . Then said , ‘ strike again .’

‘Pishari bisooreh gireh-n mirteh hevkh keh . Dleree Guru kee mhani pshani .’

Come with joy and kill me . He (Lala Beg) recognised the Guru’s great courage .

‘Kreh var teh var koh khag pani . Punh shigr sath krjo nerh ajho .’

Stiking blow after blow (Guru Ji ) sword in hand . Then with speed coming nearer

‘Chahjo marehbo hath ooch uthaehoh . Krhee dhal soheh-n nirpeh hoeh ageh .’

Desiring to kill he raised his hand high . Placing the shield in front (Guru Ji)

fearlessly

moves forward .

‘Guru Ji chlajoh rideh kop jageh . Lalabeg neh app nahee prharjo .’

Guru Ji struck , in his heart anger arose . Lala Beg himself is not striking .

‘Guru var teh angh saroh ubarjo . Kree shal Eet Oot hojo .’

From the Gurus strike he leaps back saving all his limbs . Leaping back he with speed runs this way and that .

‘ P-honchekh Guru Ji gehjo dhoor johjo . Khro hoh gidee kha-n janeh paeh .’

As the Guru gets near him he runs away . Stand your ground oh coward (says

Guru Ji )

you can not run away .

‘Dijeh var meroh kha-n loh bhaveh-n . Sunh benh kopjo Lalabeg biran .’

Let me have my strike and try to save yourself . Hearing these words the warrior

Lala Beg became angry .

‘Thirjo ferh eseh rideh dhareh dhiran . Pjo samuheh jajo bikhee hoeh bhareh .’

Then standing his ground he steadied his heart . He went and faced the Guru

standing like a great snake (cobra) .

‘Dabeh poosh teh katbeh koh pdaroh . Prhar Kirpan kehee var keeneh .’

As when a snake has its tail end stood on it quickly turns to sting so did Lala Beg come back to fight . Striking with his sword he struck many blows .

‘T-tha shigr dhare Guru ot-h leeneh . Dhree hath bameh bdee dhal bharee .’

And the Guru with great speed took cover . In his left hand he had a heavy shield .

‘Duti hath maheh kirpanan sanbhari . Treh var takjo prhareh smana .’

In his other hand is a sword . He (Guru Ji) indicates a low hit to match the

incoming

(Lalabegs) low hit .

‘Karee ot-h tahoon Lalabeg gjana . Treh dav koh meh bchavoh-n ch-hanta .’

Believing a low blow was coming he catered for it with his shield . It is a low

blow

from which I should defend myself (He thought) .

‘Karee dhal ageh soh preh-n rupanta . Guru shigr the hath ucheh ubhara .’

Placing his shield in front he took a firm stand . Guru Ji with speed raised his striking hand .

‘Karchol bhajo lagee jaeh dhara . Bhee kanth meh par vee riteh ehseh .’

The sword was wielded it’s edge struck . Struck the throat such that it cut straight through .

‘Kareh kat-h saboon koh tar-h jeseh . Girjo sees sign rheh nen-h bajoh .’

Like a wire cuts through soap . Fell the head with speed the eyes remained open .

‘Mnoh shreeflan baju shakha girajoh . Bina mundh teh rundh pooh meh prjoh heh .’

Consider the wind has blown down a coconut . Without the head the body lay on the ground .

‘Troo mool shn-nan mnoh soh girjoh heh . Rhjoh bchavat-h treh koh oopar pejo prhar .’

Consider a tree has been cut at it’s root and it has fell . He defended himself from below but got struck from above .

‘Pran tejageh gmnjoh pehst Satgur agar nihareh .’

Satgur sees him (Lala Beg) forsaking his life and going to heaven .

End

Both begin the duel in earnest . Engaging and disengaging many a times . Both are seeking honour on the battlefield . Both are highly skilled in Chatka . They are winners of many duels . Like tigers in the jungle they stand their ground firm and engage each other . Tigers when fighting will stand on their hind legs and swathe each other as if boxing . Thus do the Guru Ji and Lala Beg stand their ground firmly and fight . Blocking Lala Begs blow Guru Ji tells him to strike so as he don’t have any regrets afterwards . Lala Beg recognises Guru’s courage . As Guru Ji attacks he now begins to give away . In this battle unlike his other duels Guru Ji is not fighting on the defensive as much but is overtly aggressive . At first Lala Beg stands his ground but then he begins to crumble under the Guru’s fierce offensive . Here it must be pointed out although they are striking out many a blow . Which you may say resembles modern day Jahir Gatkabaj . Who strike blow after blow smashing there sword edge or other wise onto the opponents shield . Oblivious to the damage they do to there sword . This is not so in Chatka Gatka . For the last thing you want is for your Falad sword to break or Skela sword edge to be blunted so as it won’t cut . In Chatka all blows are dealt with the sword along Katan Deea Dharia ( specific cutting lines of the body ) so as opponent is killed instantly . The Guru has obviously worked out that Lala Begs resolve is weak . The way you find out the emotional and physiological state of an opponent is through his eyes . If the eyes are Khulia Akha meaning wide open then a opponent is in a panic state . The wider they open the weaker is his resolve . Then the point his face begins to pale (Chereh toh rang udna ) then you know he is dead . A person who fears an opponent but is determined to put up a good fight to save face . He will rush into the fight trying to over whelm the opponent right away . Many times he tires himself out and is thus defeated or rushes blindly onto a bellow . Such a person fights in desperation thus he can be dangerous because of his recklessness . Such a persons eyes have a fixed gaze (Takh) he is firm in resolve for the time being and looking for an opportunity to apply his technique . If it is Dabi Akh

meaning not directly looking at targeted area or opponent but seeing through corners of eye and anticipating opponents techniques . Such a person is a seasoned and clever fighter who knows how well to hide his intentions . There are many forms of Drishtia-n meaning readings of eyes in Chatka Gatka , Shere Drishti (Tiger Vision) , Kooker Drishti (Dog vision) , Nagh Drishti (Cobra vision) ect. all of them tell a Gatkabaj the emotional and physiological state of opponent . Guru obviously read Lala Begs eyes and determined to uproot his feet (Per ukharneh ) from the field of battle . The way you do this is to put constant pressure upon the opponent by closing in on him and always keeping the correct fighting distance (Yudh Fasla) . A distance which is not too close as opponent can hit you . Nor too far away that you can not Fandh (Evade) the opponents blow and as he delivers his blow and draws it back you , with out having to make up any excess ground , can ride it back in and strike your blow . If you evade and move too far back then when you Taeh (attack) your opponent would see you coming . Keeping correct fighting distance Guru Ji is ridding Lala Begs withdrawing blows back and delivering his blows . Some of which by chance fall on his shield . To hit shields deliberately is the stupidest of deeds . Considering ancient shields were designed for breaking an opponents sword or sword edge . When an experienced warrior delivering a blow realises his blow is going to go without connecting or is going to smash into a shield or uncuttable armour . He will pull the strike back . This is known as Hath Khitchna (Pulling a strike) . Such a Pentra is employed against a opponent of weak resolve . You shower him with blows pulling your strikes back at last moment and switch them from high , low side to side . As the fear of being struck begins to panic the opponent . He under such pressure will either run off or leave an opening for Chatka . Lala Beg decides to run . Guru Hargobind Ji calls him a coward and says ,

‘Come back let me have my blow .’

From this it is quiet clear the Guru although delivering many blows . He was in the process of setting up Lala Beg for the blow that counts meaning Chatka . But Lala Beg decides to save himself by running . Stung by Guru’s words Lala Beg , who is warrior of reputation after all , with a wounded pride comes back with determination . Guru would now know Lala Beg will act in desperation and act quickly to show his watching soldiers that he was not a coward . Beg struck out a number of blows . Guru Ji took them on his shield . In Chatka Gatka one tried and tested Pentra is thus . You deliver a couple of high blows to the opponent switching from one side of his head to the other . Thus forcing him to raise his shield so as it obstructs his own vision . Then suddenly breaking of this Pentra you dash forward to his left and your right side enter Daian Pasv Kon Dar ( Area between Sanmukh and his Bian Pashv meaning left side ) and sit into Bir Asan and cut his Kutch ( Cut behind knee) . Lala Beg probably tried a similar Pentra on Guru Ji . But Guru Ji Tarh Geh (Anticipated) . He fooled Beg into thinking he was going to do a Sanja Hath ( Shared simultaneous blow ) with him . Sanja Haths in Gatka are taboo . Because they result not only your opponents death but also your own . It is a irony that when a experienced warrior fights a not so experienced warrior . Where as a experienced warrior is fully conscious of Sanja Hath not so the inexperienced . Experienced warriors have been occasionally known to have been injured pulling out of a Sanja Hath with a less experienced warrior because he will not pull out . When a warrior of lesser experience faces a more seasoned warrior he usually tries to mimic the more experienced warrior . This is a big mistake for once the seasoned warrior has Herhed (Accessed) him he can

lead him into a Fand (Trap) . Guru Ji tricks Lala Beg into thinking a Sanja Hath is coming . This would involve mimicking Lala Begs large circumtory bounding Doh Per (Two step wide) Pentra . As Beg tries to defend himself by taking a firm posture . Guru Ji switches Pentra by shortening his Pentra to Ekh Per ( One Step ) Pentra steps in and cuts the path of the circumtory larger Pentra and breaks Kabl Begs Pentra (Pentra Torna) . The sword cuts from front across and through the throat severing his head . Thus the Guru wins another great duel .

Above I have given the four duels of Guru Hargobind according to Kavi Santokh Singh Ji . When Chatka was taught me it was through reflection on such Pentras as depicted in Guru Ji's duels . I can elaborate more on the above but it is beyond the scope of this book . For I feel in what I have written in this chapter I have written enough to show , in particular to Jahir Gatka Baj , that Pentra is more than just four simple steps . Pentra is the heart and soul of Gatka . Gatka begins with Pentra it ends with Pentra . As the Akali Nihangs say ;

‘Pentra pka loh toh Gatka agia .’

Learn your Pentra and you will learn Gatka .

## Chapter Seven

### Chatka Gatka Ustads Akharas

#### and the ideology behind the teaching of Chatka Gatka

The word Ustad is derived from the Persian word Ustat which literally means , “To Praise” , hence Ustad is he who is praised . We praise them who have some admirable virtue , like a particular skill or wisdom , we like . If then we ask him to teach us these skills and wisdom then he becomes our teacher . It is in this context that in the Indian languages the word Ustad is used . Thus Ustad means teacher . Traditionally rather than individuals seeking out Gatka Ustads the community elders sought out and obtained the services of good established Ustads for their Village or towns young men . The Ustad was approached through some one the Ustad knew and respected . He then avouched for the prospective students in terms of good character and reliability . The Ustad then considering every thing then decided whether to accept the Shgirds meaning Students or not . Shgird is derived from the Sanskrit word Shish meaning learner . Once this relationship of Gatka Ustad and Shgirds was established . Students were enrolled into the Akhara .The enrolment involved a simple Ardas offered in front of Gur Adi Drbar , Dasm Drbar and Sarbloh Drbar with the presence of other existing Shgirds and exceptence of a turban from the new Shgirds . Then Prasad meaning consecrated sweet food brought by the new Shagirds was distributed amongst every one present . Taking the Prasad meant that you acknowledged the new Shagirds . Thus old Shgirds acknowledged the new Shgirds . After this all the Shgirds embraced and symbolically became brothers in arms . Then the new Shgirds went and touched their Ustads feet and received his blessings by having the Ustads hand placed on their heads . In fact this ritual of feet touching and giving blessings always happened at the beginning and ending of Akhara . Thus symbolically Ustads and Shgirds acknowledging their relationship and obligations to each other . The turban symbolised the Shgirds honour . In other words the Village elders were placing the honour of their youth in the hands of the Ustad . Asking him to respect it and teach their children honourably and well . At the end of the Shgirds tuition a Ustad would give a turban back to the Shgirds . Thus symbolically asking them to keep his and the Akharas honour by not misusing the skills obtained in the Akhara and gaining honour on the battlefield . The word Akhara is derived from two words Akar and Rara . Akar literally means like and Rara means battlefield . Thus Akhara is a place like a battlefield . Traditionally Akharas within Sikhism were very secretive in nature . Thus they were all ways set up within military establishments like the Akali Nihang Dals or if in villages or towns in isolated spots away from public viewing . Gurbilas Dasmi of Sukha Singh speaks of Guru Gobind Singh Ji setting up Yudh (War) Akharas in the jungles whilst hunting . In the past hunting was a integral part of Khalsa warriors training . Traditionally training within Akharas was geared towards one thing alone battlefield effectiveness meaning Chatka . For the Akharas Shgirds represented the soldiers of the Khalsa race . Thus taking this into account the teaching ideology of Chatka Gatka was formulated .

A Ustad of the Akhara meant he was in regards to Gatka the most knowledgeable , most experienced and if not now due to age but once was a Phalwan meaning champion fighter as well . Thus he earned his praise and became acknowledged as a Ustad . As a Ustad his purpose was to teach his students in such a manner that they could face the Gurus enemy in the battlefield successfully . The aim of the Ustad was to produce the best fighters as possible . For in this lay the best interests of the Khalsa Kom . At the

minimum he desired his students to reach the levels of skill and understanding of Gatka as himself at his best . But hopefully his Shgirds would build upon his years of experience and reach even higher levels and in turn pass their experiences on to the Khalsa generations behind them . Thus making each Khalsa generation stronger . The method for teaching employed by the Khalsa as mentioned before was Ktapa . Within the Akhara students constantly competed with each other under the guidance of the Ustad . They competed in various ways one on one , one against many ect.ect.. Shgirds competed viciously but not maliciously . They competed to be the best but not at the expense of each other . Their competitiveness was not hostile but co-operative . They do not seek just to better themselves but also seeked to help their fellow Shgirds reach the highest of standards . For every body in the Akhara knew no individual by himself represented an army . Success on the battle field depends on every body in the army pulling their weight equally . Thus over a period of time the Akhara produced a number of strong Phalwans . On number of occasions in the year different Akharas met and competed with each other . This was particularly so at Hola Mhala in times of Guru Gobind Singh Ji . During the Missal period when ever the Khalsa got together they would hunt together and engage in Gatka Mukablas ( Competitions ) . When different Sikh Akharas met they put their best Phalwans forward . The Champions clashed viciously employing their best techniques expressing their skills to the fullest and tried to expose all their opponents weaknesses . Where as Phalwans could pick up painful injuries in these Mukablas . The intention in the Mukablas was not to kill or inflict serious injuries . For this would be self defeating in trying to produce quality soldiers . But occasionally as in hunting serious injuries did happen . This is expected when you train with real weapons . History records that at the tender age of ten whilst training , Baba Kapur Singh was unable to block a sword blow on his shield . He recieved a deep cut to his shoulder . This blow almost killed Baba Ji . Apart from physical confrontrations the different Akharas freely discussed all aspects of Chatka Gatka with each other all ways seeking to improve and better their Chatka Gatka . This way the Akharas helped to strengthen each other . For ultimately these Akharas combined to form the Khalsa Dals .

The first Sikh Akhara as mentioned before was the Ranjit Akhara . In the times of Guru Gobind Singh Ji there were innumerable Akharas led by experienced Sikh warriors such as Akali Ude Singh , Akali Bchitar Singh , Akali Jiwan Singh ect. In fact Saheb Jada Ajit Singhs and Saheb Jada Jujhar Singhs Chatka Gatka Ustad was Akali Jiwan Singh . Akali Guru Gobind Singh Ji also personally taught his Sikhs Chatka Gatka . During the Missal period the number of Akharas increased as the numbers of the Khalsa increased . The infrastructure which held together these Akharas , as in the case of Missals , was pretty lucid . At that time , like modern Nihangs , the Khalsa followed a theocratic ideology . Each Khalsa had absolute faith in the Gur Akali Nihang Khalsa Panth . Each Singh in those days surrendered his mind and body to the Satgur . Akali Nihang Singhs even today repeat these words in their daily prayers ;

“ Nanak Guru Gobind Singh Ji we place  
our heads in front of you .”

In one of the Bole of the Akali Nihang Singhs it is said ;

“ Nihang Singhs are strong and firm in faith .  
They recognise no leadership no authority .  
Save that of the True God .

Drinking Bhang remaining intoxicated in war .  
They for ever wield their swords and gain honour .”

A Rehtnama of the Akali Nihangs also speaks in a similar manner ,

“ Khalsa itself is God .

Fore in the Khalsa reside the virtues of God .

Khalsa doesn't recognise any authority save that of God .”

In case of Ustads it was all the more important they surrendered them selves completely to their Guru . Fore being placed in a place of authority their ego could easily lead them astray from the pure theocracy of Guru Gobind Singh Ji . My own Ustad all ways remained Gupt (Concealed /Anonymous / mysterious) and asked me after he was gone not too seek him and let him remain Gupt . He even went as far as to say do not even speak of him , speak of the Sat Gur alone . But this promise although I have tried , I have not been strong not enough to fully keep . He appreciated , seeing my adoration for him , how easy it could have been , for me to idolise him and put him on a pedestal , Vah Guru forbid , equal to the Gurus . I can say this could have easily happened . The knowledge he had was phenomenal . His technique and skill although effected by old age was a joy to watch . Every thing about him was mystical and magic . I never have nor will I ever meet any one as great and wonderful as him . By remaining Gupt he saved me from my self .

It must be appreciated in the past because of the emphasis on physical prowess within the Akali Nihang Khalsa Panth usually the Ustad was also the Jthadar meaning leader of the Khalsa . Jthadar is derived from to “Jthaband Karna” , meaning to ‘Organise and Gather’ . Thus a Jthadar was he who organised and gathered the Singhs together . Jathadars of the Khalsa Panth were just looked upon by other Sikhs as the most capable Nihangs (Warriors) amongst them at the time . So if a Jthadar had a privileged position it meant he earned it . Yet no Jthadar had absolute power only the Sarbat Khalsa who's voice were the Panj Pyare had that . Jthadars of the Missal period like their present descendants within the Budha Dal and Tarna Dals would just as easy lead the Panth as serve in the langer or sweep the stables . Bottom line within the old Khalsa Dals was this ; Adi Guru Granth , Dasm Guru Granth , Sarbloh Guru Granth represented the Shabd (Scripture) Guru which was the Gurus consciousness and intellect ; Rehtwant Panj Pyare ( Five Khalsa Sikhs of good conduct ) represented the Panthk (National) Guru which was the Gurus Body and Shaster (Weapons) Guru was the Gurus life . Thus the combination of Shabd Guru , Panth Guru and Shaster Guru was the complete true Satgur (True Guru ) . Thus centring their lives on the Satgur the Old Khalsa of the Missal period were bound to each other by common interests , goals and aspirations in this lucid theocratic infrastructure . At any time any Shgird could leave one Akhara and join another if he felt the quality of Gatka was better there . Just as any Nihang could leave any Missal and join another at his own desecration . Within the Khalsa Akharas their were no grading systems like modern day eastern martial arts like Krate , Judo ect. In the Khalsa Akharas only fighting skill and knowledge counted which was constantly tested in the arena . Through Charcha (Discussion) and Mukablas (Physical contest ) . Their was no such things as weak Akharas in the old days . For in those warring times the weak perished quickly . In those harsh times no one could just set himself up as a Gatka Ustad . For that brought in challenges . Challenges between Ustads took the form of Ptkabaji . In Ptkabaji the aim was to mutilate , maim or cripple each other . That was if one of them did not back off and concede defeat . Thus any body who was conceited enough to carry on when

he knew the opponent is too good for him paid a heavy price for his ego . Ego is the root of most evils . An egoistic Ustad dose not only get himself killed but could gets all his Shgirds killed as well . A true Ustad is he who abandons all ego . For then he opens himself to more knowledge . Thus he becomes stronger . For if like modern times the Khalsa Kom in the past tolerated weak Gatka Ustads the Khalsa Kom as we know it would have been extinct long ago . For weak Ustads produce weak Shgirds . Weak Shgirds are weak soldiers . Weak soldiers mean lost battles and wars . Thus the defeat of the Khalsa Panth . At the present time I have sadly to say that Gatka is very weak in the Khalsa Panth . It's very existence is in question . If we want it to survive than the Khalsa Panth in particular it's youth need to sacrifice some of their leisure and time and devote it to Chatka Gatka . In the Past Khalsa youth willingly trained hard in Chatka Gatka . For on their Chatka Gatka Skills depended theirs and their races survival . At the present it is not so . Yet I feel as a Nihang in particular we as a Akali Nihang Khalsa Kom have a sacred obligation to the memories of our great ancestors to preserve as far as possible their great Martial traditions . Finally Summing up the teaching ideology of the Khalsa Chatka Gatka it's essence lies in honest fierce co-operative Mukablas . Only such Mukablas have and can now keep the Akali Nihang Khalsa fighting art strong and progressive . This is also the traditional and best way to monitor Gatka and wean out the weak Charlatan Gatka Ustads of which their are many now . Who lacking knowledge of traditional Chatka Gatka are either making things up for themselves and adding it to what little knowledge of Jahir Gatka they have or they , particularly Akharas out side of India , are adding foreign martial arts to their Jahir Gatka or doing both of the above said . This way these fools are undermining traditional Chatka Gatka of the Gurus . In the eyes of Budha Dal and Tarna Dal Nihangs this is a great great sin . For Chatka Gatka is not only unique but also a complete fighting system of the Kshatriya . Which has come down through Guru Nanak Ji to the Khalsa . Just as Bani is Dhur Dee Bani (Direct from Vah Guru ) so is Chatka Gatka . As Khalsa of Akali Nihang Guru Gobind Singh Ji any true Sikh should never mind indulging in , but should not even tolerate the idea of doing any form of Milavat (Foreign contamination) with our Khalsa institutions . For Malavt is one of the surest ways of destroying the valdity and uniqueness of a traditional institution and hence the institution it self .

## Chapter Eight

### Some Chatka Gatka Terminology

(1) Shastr Pooja - Shastr means weapon but specially that weapon which cuts . Pooja literally means to respect but is also interpreted as worship . In Akali Nihang usage the practice of martial skills is called Shastr Pooja .

(2) Akhara - Name given to a place of martial and spiritual education . A Gatka training place . It can be any where in the open and private . In times of Guru Gobind Singh Akharas were set up whilst hunting because hunting was part of Gatka . Bhai Sukha Singh in his Gurbilas Dasmī an old historical gives testimony to this . To say the Gurus only hunted to emancipate human souls who were due to a course trapped in animal bodies . Is nonsense propounded by some utterly confused idealistic modern vegetarian Sikhs . Hunting was a valid part of a warriors training . It developed blood lust , stealth , cunning , sharpness of senses and courage . All qualities required on a battle field . When possible Nihangs even today indulge in hunting .

(3) Mngla Charn - Verbal salutation done to the weapons before Gatka training begins . Words are mainly drawn from Dasm Gur Drbar Saihb . In the Akali Nihang Dals you would all ways find three scriptures . Unlike other Sikh institutions where only the Guru Granth Saihb is found . On the left hand side of Guru Adi Drbar ( Guru Granth Ji ) you will find the two texts of Guru Gobind Singh Ji . Dasm Gur Drbar and Sarbloh Gur Drbar Ji . Where as Guru Granth Ji embodies the spirit of Peace Shant Ras . The other two Granths are embodiments of Warrior spirit Bir Ras . In fact in Akali Nihang Tradition holds unless Dasm Gur Drbar is present your Amrit taking is considered invalid . They need to take Amrit again .

(4) Mrhtee - A training implement of Gatka . It's a shoulder high bamboo stick . The ends of which are bound in cloth to produce small cloth balls . A Mrahtee is held in the middle and the Gatkabaj twirls it round his body moving in Pentra . Mrhteea develop flexibility and strength in arms and helps in sharpening up Pentra . In modern Kcha Gatka you can see allot of excess Mrhtee movements which have no battle relevance . They are their to please the eyes of spectators . In the ancient past the Mrhteas ends were alighted and the Mrhtee twirled in front of a on coming elephant charge . The sight of the burning Mrhteas coming at them was intended to frighten the elephant . Thus forcing them to retreat . In Dasm Gur Granth Sahib Mrhtee is refered to as Ksua .

(5) Chungi - Leaping motion which is derived from a antelope . Gatka is influenced by many animals such as Tiger , Panther , Crow , Eagle , Wild Boar , Bull etc.

(6) Fandna - Strike dodging method of Gatka . References to which can be found in Dasm Gur Granth Ji , Sarbloh Gur Granth Ji , Soorj Prakash etc.

(7) Binee Shdaunee - Grip releasing techniques of Gatka .

(8) Jor Fandne - Joint locking techniques .

(9) Fulthabaji - Distance fighting . Well as another name for Gatka .

(10) Guthm Gutha - Close Quarter striking and fighting but no grappling .

(11) Plthabaji - Close quarter grappling and throwing techniques which is devided into three . Also another name for Gatka .

(12) Hth Bth Hona - A style of Plthabaji .

(13) Kaeaa - Prearranged striking and blocking exercises .

- (14) Bagh Penra - Literally means Penrtra of a Panther . These are advanced Penra equivalent to Japanese Kata . A particular form of Sonchi is employed to teach this initially .
- (15) Fteh Nama - Ritualistic Salutation done before starting sparing in Jahir Gatka Gatka . But not in Chatka Gatka .
- (16) Dao Smetna - A form of blocking . Where a opponents strength is used against him self .
- (17) Lpkna - A form of pouncing method to deliver a blow .
- (18) Chade Gate Karna - Throwing methods in which the aim is to break the neck .
- (19) Ltarna - To trample and kick opponent under foot .
- (20) Goda Ferna - To crush opponent under the Knees.
- (21) Dohbi Pata - Shoulder throw .
- (22) Dakh - Hip throw .
- (23) Banse Da Hath - Banse is the pronounced curved part of the sword Tulwar . With which heavy bone cutting blows are dealt . Da means Of and Hath means strike . So Banse Da Hath is the heavy bone cutting blow of the Sword .
- (24) Pipla Da Hath - Pipla the front leaf shaped portion of the Tulwar . With which Huja (Stabs) are done and light slashes done to exposed arteries .
- (25) Kcha Hath - Literally means unripemd strike . That strike which just causes bruising or draws blood but does no serious damage .
- (26) Shastr Sootna - Unsheathing of Sword or weapon .
- (27) Shastr Pkharna - Cleaning and resheathing of Sword . Also means ending of war .
- (28) Mool Marm - The five basic body targeting areas of Chatka Gatka . Which are Ankle , Knee , Groin , Wind Pipe and Eyes .
- (29) Hath Charna - Striking of the Marms of the hand so as opponent drops weapon .
- (30) Kmrksa Ksna - Traditional way of tying weapons around the waist . Also means to get ready for battle .
- (31) ShooH Baji - Is a form of Gatka Mukabla ( Challenge ) . It is done with light Mansui (Artificial) weapons made of Bamboo ie bamboo sticks . Victory is attained through just touching or getting in close and indicating a thrust hit to the Vital points . This form of ShooH Baji is traditionally used in teaching only . At the present ShooH Baji is employed in Gatka and Fari ( Sword Stick and Shield) sporting competitions . In the past when one opponent even though getting fairly struck in ShooH Baji did not acknowledge the hit . Then the fight could easily escalate into Ptka Baji . Such idiots ended up seriously injured . I have heard of one such Nihang who nearly lost is sword arm just because the idiot would not except defeat in the ShooH Baji Competition .
- (32) Ptka Baji - This is the second form of Gatka Mukabla . It is used only by advanced Gatkabaj for serious testing of fighting ability and courage of heart . In this opponents use real weapons of war . The aim is to cripple , maim or mutilate your opponent or opponents but not kill him or them . The fight dose not end until one opponent surrenders . Never minding how badly he or they are injured . This may sound vicious . But because any opponent can pull out of the fight at any time he feels it is getting to dangerous for himself . There seldom are serious injuries . Only they fight Patka Baji who feel competent in there skills and are competent in their skills . Other wise the stakes are too high . If stubborn fools out of pride indulge in Ptka Baji they pay a high price for loosing

. Some times experienced Gatka Baj may resort to Patka Baji to teach stubborn less skill full Gatka Baj a lesson in humility .

(33) Chatka Baji - This is the third form of Gatka Mukabla . Which is usually reserved for battle only . But Dand Yudhs meaning duels have occurred in the past and not so distant past which have ended in Chatka .

(34) Shoo Baji and Shosha Baji - This form of Mukabla has come into being due to the pressure of Jahir Gatkabaj performing in front of crowds . They do Shoo Baji with showmanship (Shosha Baji ) in mind . Thus instead of acknowledging hits and stopping . They carry on oblivious to them so as to appear good in front of the crowd . This type of Mukabla should not be . Saying this Jahir Gatka should not be . Fore it is self defeating in it's aim to produce strong fighters . Fore when Gatka is done with actual weapons of war . Then a firm single hit is all that separates you from life and death .

## Chapter Nine

### Some Weapons of Chatka Gatka

(1) Dooka - A form of fist formed by protruding the thumb between fore finger and large finger . The softer Marms are struck with the protruding thumb . A reference to Dooka is to be found in Gur Sarbloh Drbar .

(2) Muki / Kileea Musht - Fist formed by placing thumb behind fore finger and large finger . The Marms are struck with protruding knuckles of the index finger and large finger .

(3) Tud - Front Kick with ball of foot .

(4) Jang - Front kick or side swinging kick with shin . Reference to this to be found in Gur Sarbloh Granth .

(5) Huda - Elbow and Knee strikes .

(6) Trol - Heavy back hand and back of fore arm strikes .

(7) Kard - Small sharp knife . Traditionally this is kept in a Akali Nihangs Turban (Dmala) . In some old texts instead of the Kara the Kard is considered one of the five K's .

(8) Kmand Krora - Is a form of Chain and ball . There are two types of chain and ball

(a) Used in hand to hand combat . It is welded in the left hand .

The purpose is to snare the opponents weapon with the chain .

Once this is done , than with the weapon in the other hand the opponent is cut down .

(b) Is a larger form of Chain and ball . Whose shaft is a long staff . The chain is almost equally as long . This large Kmand Kora was used to bring down horses . It is said Nihangs would conceal themselves as they saw on coming enemy horsemen .

Then as the enemy charged past . The Singhs rushed out of hiding and swung the Kmand Kora into the horses front legs . Binding the legs of the horse . Then wrenching the Kmand Kora violently the horseman and the horse was brought down .

A grappling hook used to scale castles and climb onto elephants was also known as Kmand Kora . Other names used for chain and ball is Kal Bana and Sucha Bana .

(9) Jamdar - A form of punch dagger Krtar . It's forked blade can be used to entrap (Jkrna) weapons .

(10) Sef - A Sword that is wielded in two hands .

(11) Tabr - Heavy battle Axe wielded in two hands .

(12) Slotr - Heavy club . Clubs traditionally were made of Abnoosh (Ebony) and Kohoo (Olive tree) . Abnoosh was imported from Asam and kohoo from Afganistan . Well as a weapon Slotr is also used to grind Sukha of which I will speak of latter .

(13) Baank - A smal hand held Sickle like weapon .

(14) Gurj- Form of iron mace .

(15) Sfajang - Small Axe used for close quarter fighting . Well as being used as a tool .

(16) Jamdar Kara - A form of bracelet with four sharp protruding tooth like spikes .

(17) Kirpani - Small Sword .

(18) Balam - A form of spear whose tip is almond shaped . The tip has three shallow grooves in it so as the point dose not get stuck in flesh . The grooves allow air to

penetrate the wound thus braking the grip of the air vacuum created on puncturing the flesh . All bladed weapons have these grooves known as Tareea .

(19) Krpa - A form of spear of which the shaft is five foot long and double edged blade is three foot long . Their is a heavy metal ball with a sharp spike at the back of the shaft to counter weigh the heavy blade . It also serves as a weapon .

(20) Bindapal - Small sharp heavy metal hand throwing arrow . It is thrown at close quaters under arm . Or a small heavy throwing wooden stick ; Indian version of Boomerang . It is thrown at close quater by twirling it around the head and aiming at the opponents head . It must be pointed out a number of Gatka weapons share names .

(21) Sool Dhar Krot - Small metal Shield with a six inch meata spike protruding from the middle .

(22) Singeea - Small sharp metal arrow used to pierce chain mail and armour in close quarter hand to hand fighting known as Muth Per . Singeea was kept concealed behind the front breast plate of the armour .

(23) Nakha (Claw) , Nar Nkha (Man claws) , Shere Panja (Tiger claws) , Bag Nakha (Panther claws this is also a name for a sickle type weapon which has two and half foot long metal shaft - Nkha like the Bhidapal and Jamdar Kara was one of the Kapt Hithyars meaning weapons of deception . It was a claw like weapon . When it was slipped on to the hand , by inserting the fore finger (Trjni) and small finger (Kanshinika) into rings , it's Nakheh meaning claws , attached to a metal bar on either end of which were the rings , protruded out of the palm just under the fingers . Thus when you clenched the hand the claws were concealed within the hand . All the opponent saw were the harmless looking rings on the topside of the fingers . Closing in on the opponent grappling holds and slapping strikes were executed . Once an opponent was gripped and the razor sharp Nakeh sunk into the flesh . There was little he could do to extricate himself . With the aid of the Nakheh it was easily to execute techniques of Kushtan ( Lethal wrestling ) . Fighting with Shere Panja was known as Nakha Kushti (Wrestling with claws) .

(24) Pash - A form of lasso . There were to types of lasso . One for snaring animals and for snaring men . The noose (Fand) of the Pash was thrown around an unexpected enemies neck from behind and then powerfully wrenched . Bringing the opponent down . Then he was strangled to death or brought to a state of unconsciousness so as he could be captured . Another way of capturing an opponent was for Bahujan (Unarmed fighters) with Nakha in one hand to grapple and subdue a opponent . Then putting noose around his neck could bind his limbs a practice called Mashkna . The noose was put around opponents neck so as if bound he tried to struggle he strangled himself . An extra long Pash was used to scale castle walls . Such a Pash was also known as Kmand .

(25) Tsreea - A form of hand wielded spear . It's bamboo shaft was covered in leather so as to protect it from sword cuts . At the end of the spear was attached a leather cord . The end of which was held in the back left hand . Thus whilst wielding the Tasreea could suddenly , from under arm position , be thrown from the hand and if failing to hit the target it could be quickly retrieved by pulling the cord .

Their are hundreds of more Chatka Gatka weapons . Too innumerable to mention in such a book .

Chapter Ten  
Detail discourse regarding the controversies  
surrounding when the Nihang's were  
Created

The Akali Nihang Sikh oral tradition says that on the creation of the Akal Takht the Akalis came into being . In his historical novel , 'Satwant Kaur' , Bhai Vir Singh a Sikh reformer of the begining of this century , gives written testemony to the Akali Nihang oral tradition ;

‘Akal Bunga was constructed by the sixth Guru at that  
time was the foundation of the Akalis layed .’

Then before Guru Gobind Singh departed this world he gave over the looking after Sikhi and Sikh religious institutions to the Akali Nihangs . Bhai Khan Singh Nabha in his Mhan Kosh writing about the looking after of Sikh temples (Gurdwaras) says ;

‘In the times of the Sikh Guru's and Budha Dal the looking after  
of Gurdwaras was particularly paid attention too .’

Although the word Nihang occures several times in Dasm Gur Drbar . There it referes not to the Akali Nihangs . The first Sikh text to refere to Akali Nihangs is the Rehtnama (Code of cunduct) attributed to Bhai Daiya Singh . One of the original Panj Pyaras (Five Beloved ones ) meaning the first five Sikhs to join the Khalsa order . The words contained in this Rehtnama are suposed to be those words as said by Guru Gobind Siongh Ji himself . In the Rehtnama Bhai Ji first gives the code of cunduct for a Akali and Nihang . He begins to dicuss Nihang Reht with these lines ;

‘He who wears a high Dmala now him as a Nihang  
his deeds are same as the Akalis listen oh Sikhs with  
your ears .’

Thus Bhai Ji clearly makes distinction between Akali and Nihang . From this there is amlpe proof Akalis came before Nihangs . The Sikh texts after Guru Gobind Singh Ji meaning , Gur Sobha , Gurbilas Shemi , both Gurbilas Dasmi and Bansivali Nama of Kesr Singh Shibar make no references to Akalis or Nihangs . But then again all these historical texts are forms of bioraphies of the Sikh Gurus . Heavly saturated with the poet writers flights of fantasy and mythologisation of events and explanations of events . In many places they are self contradictory and in many places express beliefs and practices more akin to Hinduism than Sikhism . Crucial Sikh events such as Amrit Sanchar and construction of Akal Takht are but mentioned as if in passing . Although they give in some cases very good historical information they are not realy true historical texts . The first true Sikh historical text is the Panth Prkash of Ratan Singh Bhangu .

At the beginning of the nineteenth century the Sikh people had begun to be seriously noticed by the British . Sir David Ochterlony deputised captain Murry based at Ludihana to collect the history of the Sikh people and find out how they arose to power . Captain Murry looked around for some one to relate this history to him . He found one Boota Shah a Muslim cleric . He wrote done for captain Murry the History of the Sikh's . One day writes Ratan Singh he happened to pass that court where Murry was discussing the history of the Sikh people with Boota Shah . What he heard he did not like . Ratan Singh got Murry to one side and explained this history Boota Shah has given you is all wrong . Captain Murry said then you relate to me what is the truth . For I wish to send the truth of the Sikh people to London . It was then in 1809 Ratan Singh Bhangoo the

grandson of Bhai Metab Singh Shahid related from the then vibrant Sikh oral tradition the Sikh history to captain Murry . Thirty two years later in 1841 Bhai Ratan Singh wrote every thing he related to captain Murry for the Sikh's in his great book Panth Prakash . The potency of the history Ratan Singh told lay in the fact it was basically the history of his parents and grandparents and there generation . All the information he collected was from those Sikhs who had some how been directly related to the incidents being related . In the Akali Nihang Dals Ratan Singh Bhangoo's historical work is venerated like no other historical text . It is almost treated as scripture . For in Nihang eyes it speaks of the true Akali Nihang Sikhi of old . It is the oldest Sikh historical text relating the history of the missal period . All other texts written by Sikhs afterwards on the missal period borrow heavily from Ratan Singh . I here quote from Ratan Singh's Panth Prakash .

#### How the Nihangs lived

(Young  
Gur  
edged  
built

First the Guru ( After creating the Khalsa in 1699) sent the Bujangis Sikhs ) towards Maja ( Area of Amritsar ) giving Amrit they settled near Chak .

Like this there was a great increase in the Panth of the Bhujangi Nihangs . In there hands they kept clubs from there necks hung Khanda ( Double swords ) .

Some wondered about others stayed in Gurdwaras ( Sikh temples ) . Some built Dharm Sals ( Place of religious education i.e. temples ) some Bungeh ( Forts ) .

Bhujangis only invited other Bhujangis over for a meal . They never mixed with others . What ever the Bhujangi needed . Seeing a Singh's house he took it of them aggressively . He took that much provisions . That much Ghee , flour and Salt as he needed for a meal . He shouted ( Meaning Bhujangi ) the Nihang's have come . Oh Singhnia ( Sikh women ) joyfully open your doors . They who were Singhnia they heeded the Nihang's words . They brought forth what ever the Nihang's needed . Like this every day Sikhs (Nihang's) asked and sought out the houses of the Singh's . The Singhnia came running out calling out to the Singhs and gave them what ever they needed .'

In the above text Bhai Ratan Singh uses the words Bhujangi , Singh , Sikhs and Nihangs to refer to one and the same person . Unlike modern Sikhs who wrongly see Akali Nihang's as a distinct sect within Sikhism . Ratan Singh makes it clear this is not so . The true and real form of the Khalsa race is the Akali Nihang Singh form . The Gur Prtap Soorj Prakash of Kavi Santokh Singh written in 1833 and Nveen Panth Prakash of Giani Gian Singh written in 1867 both relate stories about the creation of Nihangs . From which it is inferred Nihangs came into being after the creation of the Khalsa . Thus

contradicting Bhai Ratan Singh . Kavi Santokh Singh in his great work Gur Prtap Soorj Prkash tell's us thus how the Nihang's came into being ;

‘ Tell me how I may serve you ( Gulaba is asking Guru Gobind Singh ) . What ever you desire , say I will bring now . Guru Ji said thus from his mouth .

Bring us Sukha ( Cannabis ) and black pepper . I have spent a long time without Amal ( Drugs) .

I desire to take some . Hearing this Gulaba went right a way .

He went to the bzzar to buy them .

When the Guru was sitting in the garden . There where was great beauty .

There the Guru felt a need for Amal . He desired to take Amal .

The three Singh's with him guessed Gurus plight .

But none of them had Sukha on them . Save that is Man Singh who had some .

Hearing of Guru's desire he presented it to the Guru .

He only had little but prepared it . Haply Guru quenched his thirst .

Being pleased he gave a blessing . In the Panth Khalsa you are in .

Dressed like you and of great character like you .

Called Nihangs there would be many Akalis .’

In the above Kavi Santokh Singh makes it clear Guru Ji used drugs . It was his need for drugs which prompted Bhai Man Singh to act . But the most interesting lines in the above are the last two lines which in the original are like this ;

‘ Tuj Sam Bekh Swao Bisali

Nam Nihang Anek Akali.’

Transliteration of this line is thus , Tuj = You / Sam = Like / Bekh = Dress / Swao = Character

Bisali = Great .

Nam = Name / Anek = Many

Bhai Vir Singh who had the Soorj Prkash edited and published earlier this century translates these lines thus ;

‘ Like you in the Panth Khalsa would be many Akalis who would be dressed like you and of great character like you .

They will be called Nihang's or Akalis .’

Bhai Vir Singh's translation of first line though lucid it is correct . From this the interesting fact that appears is that Bhai Man Singh before the Guru's blessing is already dressed like a Nihang meaning he was a Akali . This is made apparent in the next line . Which Bhai Vir Singh completely miss translates . For by translating it wrong the vital fact that Akalis existed before the Nihangs is missed . For this line makes it clear , there will be ‘ Named Nihangs many Akalis’ not that , ‘They will be called Nihang's or Akalis .’ The fact as stated before that Man Singh was already dressed as a Nihang before creation of the order substantiates my translation . I must point out although Bhai Vir Singh was a scholar of repute he had no qualm's about altering original texts in name of idealism born of the Singh Sabhia ( Sikh reformist movement ) . For instance when he edited and published Ratan Singh's great work Panth Prkash earlier this century . He deliberately altered bit's of it . In many places where the word Sura meaning alcohol came he changed it to Suda meaning Amrit (Ambrosia ) . The passage dealing with worship of Chandi he completely edited . See Giani Kirpal Singh's preface in his edited version of Nveen Panth Prkash volume one . Now I will move onto Giani Gian Singh and how he relates the stories in regards to how Nihang's were created ;

‘ The story of the Nihang Singh’s  
Guru Nank Dev Ji who gave many pleasures to the world and kept the honour of  
the  
ancient traditions and shone the sun of wisdom in the world .  
Contemplating him and bowing at the feet of the Khalsa I now tell the story of the  
Nihang’s .  
From old Nihang Singh’s , as they have seen it written , I heard so I say oh  
brothers  
listen attentively .  
More than virtue of Purity (Sat Gun ) more than virtue of dyanism ( Raj Gun ) in  
them  
is the virtue of darkness and violence ( Tam Gun ) .  
This the Nihang’s themselves have said .

#### First story

‘ One day the Tenth Guru decided to give his own bodies weight of Sesame  
seed , oil and iron in charity to Brahmins .  
In the door way stood many beggar Bhangar ( Cannabis addicted) Sikhs .,  
they thought to themselves why are these Brahmins rushing by .  
Why should they get the blessing of the Guru .  
They snatched all the gifts of the Brahmins , the Brahmins ran back to the Guru ,  
hearing their plight the Guru laughed and said these Sikh’s are Akalis .  
Poverty , impurity and bad luck due to evil conjunction of stars and planet’s  
which  
I have cast out of the house .  
Not having patients force fully they have kept them so shall they always stay in  
them for ever .  
The Guru Ji then had Kards(Knives) and bracelets made from the iron and the  
Sesamee seed was fried and shared amongst the Akalis .  
Then giving them Blue clothes to wear the Guru said these are the Guru’s Akalis  
.’

#### Second story

‘Then one day midst the Gurus court in the Guru’s presence came Baba Fateh  
Singh  
( Guru Gobind Singh’s youngest son ) .  
Carrying a club over his shoulder , wearing a high Dmala and a Kasher ( Knee  
length  
Shorts ) he shouted Akal Akal .  
Seeing him the Guru said this sect ( Of Nihang’s ) will also flourish within the  
Panth  
and be known as Fateh Singh’s Panth .’  
Another story is like this . It is also found in Soorj Prkash .( Comment of Gian  
Singh ) .

#### Third Story

‘When the Guru went to the gardens of Mashivar Bhai Man Singh came after him  
.  
He drank allot of Sukha and gave some to the Guru , the Guru commented .

Tying slanting turbans just like you and drinking Bhang you will have your own Panth .

Thus with these words of the Guru did Man Singh start this Nihang Panth you see now oh brothers .’

#### Fourth Story

Listen to the fourth story as Nihang’s have told , in Mashivar when Guru had adorned

black clothing . He then went to the good village of Dilo in Malva there Sodi Kol Ji

asked Guru Ji .

To wear these white clothes and cast aside the black clothes , this the Guru did tearing

the black clothes into shreds threw them into the fire .

One shred Guru Ji kept and gave to Man Singh from then on the Nihang’s began to were high turbans ( Meaning Nihang’s came into being ) .’

These four stories . As I have heard and seen I have written .’( Comment Gian Singh) .’

In the first story the Guru is shown honouring Brahmins with charity . Which is against the ideals of Sikhism as expounded in Dasm Gur Granth were the Guru attributes all his victories and knowledge ect. to the Khalsa and states all charity should be given to the Khalsa . Giving charity to Brahmins (Pameh) has no place in Akali Nihang Sikhi . Then in this story when Guru Ji dose give the blessing for the creation of the Nihang’s . What does he bless them with but poverty , impurity and bad luck . Guru Gobind Singh who called Nihang Dals his beloved army would not blesses his beloved ones thus .

The second story has been excepted to some extent by modern Nihang Singh’s . It is sung of daily in the Damaleh the salokh by Nihangs in their Nit Nem . It’s appeal lies in it’s connection with Baba Fateh Singh . Yet learned Nihang’s like Baba Nihal Singh Harian Vela and many others although acknowledging it’s romantic appeal see it as historically invalid . It is accepted that Baba Fateh Singh was born in 1698 and was martyred at the age of five or six . Then the creation of Nihang’s must have took place around 1702-1704 . This was a time of war and chaos in the Guru’s life . The Khalsa was fighting for it’s very existence against the imperial Moghals and Hindu hill Rajas . Considering Nihang’s are Guru’s Shahidee Dal ( Suicide armies ) . Isn’t this bit to late to form such suicide squads .

The third story Giani Gian Singh gives he say’s is the one found in Soorj Prkash . Although Giani Ji gives it in a rather terser form than Kavi Santokh Singh .The fourth story is similar to the third one but slightly altered . They have said to have taken place in Mashivar . Guru Ji was in Mashivar in 1705 . So again question arises isn’t it too late to create a suicide squad .

Firstly the fact Giani Ji tells of four stories regarding the creation of Nihangs casts a doubt over their authenticity . For there can be only one truth . He himself at the end say’s as I have heard them I relate making no comment on them . He doesn’t say if he believes in them or whether he believes one is more valid then the other or if they are all false . It must be remembered when Gian Singh was collecting the material for his book .

This was a period of Nihang degeneration . When majority of them had been killed fighting the British and remaining few been driven from Punjab . But when Ratan Singh Bhangu was writing Nihang's were at their peak . Ratan Singh although not telling when Nihang's were created but above makes it quite clear when the Khalsa race was created their was a increase in the Nihang's . This makes it clear Nihangs existed at the time of the creation of the Khalsa . On the subject of creation of Akali Nihangs two English writers write thus . Malcolm a contempory of Ratan Singh Bhang writing in 1812 in , 'Sketch of The Sikhs' , writes ;

'The class of Acalis , immortals , who had been established by Guru Gobind ,-----.'

J.D.Cunningham writing in 1849 in his book , 'History of the Sikhs' , writes ;

' These were the 'Akalees ,' the immortals , or rather the soilders of God , who , with their blue dress and bracelets of steel , claimed for themselves a direct institution by Govind Singh .'

Thus these two English writers although stating Guru Gobind Singh Ji created the Akalis meaning Akali Nihangs . They do not say whether they were created before , same time as or after the Khalsa . So the question persists were the Akalis transformed into Nihangs before creation of the Khalsa or same time as the creation of Khalsa or after the creation of the Khalsa?

I have heard many Nihangs say the day Guru Ji created the Khalsa he created the Nihang Khalsa . Hence Khalsa and Nihang were and are one of the same . In order to substantiate themselves they quote Bhai Gurdas the second ;

' Thus came into being the Singhs Bhujangi dressed all in blue .'

Colour blue is the traditional colour of Nihang dress . Other Traditional Sikh institutions Taksali , Nirmala and Seva Panthi dress is white and that of Udassis saffron (The fore mentioned alongside the Nihangs are the traditional five schools of Sikh thought ) . Nihang's point out in his Var (Balad) Bhai Gurdas quotes Guru Gobind Singh as promoting the Jap (Contemplation) of Akal . Nihangs say . To this day it is only they who still contemplate Akal as a mantra . Nihang's also make a a point that it is only they who to this day use the words of Bhai Gurdas whith slight variations , an inevitable unintentional concession to the passage of time , in their Jakaras (Battle cries ) . Thus when Bhai Gurdas was talking about the Khalsa it was in it's Nihang form . So they hold Khalsa and Nhangs came into being one and the same time . I have found a unusal passage in the writings of Budh Singh's Rehtnama , 'Khalsa shtk' , wich Apparently seems to support these claims .

'Siri Guru created the Khalsa ----- . From Daiya Singh came Generals , from Himat Singh Nihangs , scripture readers and scripture interpereters from Mokham Singh , from Dharm Singh came Nirmalas of wisdom pure , priests Sahib Singh honoured .'

Thus Kavi Budh Singh Ji is claiming generals , Nihangs , scripture readers ect . all were brought about by one of the Panj Pyares . Question arises did not generals , scripture readers and priests exist before . As regards orogin of Nirmala Sikhs that is a subject matter just as complex as the one being discussed in this chapter . I wiil not dabble in it . Any how my Chatka Gatka Ustad from whom I learned most of my knowledge , always said ,

First came into being Akalis of Akal Sena then Akali Nihangs then Akali

### Nihang Khalsa Panth .’

He believed the Akal Sena was first reorganised into Akali and Nihangs . Then on creation of the Khalsa they were made into the vanguard of the Khalsa . Being the vanguard and leaders of the Khalsa the Guru Ji called the Akali Nihang’s his Ladleea Fauja ( Beloved armies ) . My Ustad was never able to give the date when the Akal Sena was transformed into the Akali Nihang Dal . So this appears to weaken his argument . Though saying this it must be pointed out that in Sikh history although the creation of the Khalsa is popularly excepted to have taken place on Bisakhi 1699 . Yet Ratan Singh Bhangu and writers like Seva Singh Kosh in his work , ‘Shahid Bilas’, give the date of the creation of Khalsa as 1695 . This same date has been given in Rehtnamas (Sikh texts on codes of conduct ) of Bhai Nand Lal and Bhai Prhlad Singh . Bhai Kesr Singh Shibr in his , ‘Bansivali Nama’ , gives the date of creation of Khalsa as 1697 . The writer of Prem Sumarg gives it as 1698 . Piara Singh Padam makes an interesting comment in his book , ‘Rehtnameh’ ;

‘ Our desire here is not to start a discussion on the year , I have touched upon this subject merely to point out that in some old Rehtnameh the date given at the end is 1695 this is according to ancient historical sources .

Then

question arises why has the date 1699 become popular ? An easy answer

to

this seems that the Tenth Guru Ji before replacing Charn Phaul , ( Before the creation of the Khalsa . Sikhs were initiated into Sikhism by drinking water touched by the toe of the Guru . This was known as Charn Phaul ) , he experimented with Khanda Bata Da Phul on a small scale in 1695 . Then in

1699 on the yearly gathering he asked for heads and gave Khanda Bata the Phaul on a wide scale and gave Amrit to Sikhs at large and made them keepers of long hair and weapons and gave them the name Singh . This is how the year 1699 became popular as the year of the creation of the

Khalsa .’

Now could have it been that perhaps it was in 1695 when Guru Ji reorganised the Akal Sena . Any how what there is no doubt of is that when the Khalsa was created it was created in it’s Akali Nihang form . To this day all Singh’s of Budha Dal and Tarna Dal’s are Akali Nihang’s or Nihang’s . It is also a excepted fact that at one point in Sikh history Nwab Kapoor Singh divided all the Khalsa into the Budha Dal and Trana Dal’s . Question arises if the descendants of those Dal’s are all Nihang’s to this day then how could it be that their ancestors weren’t all Nihang’s . Then if before them the Singh’s of the Tatv Khalsa weren’t all Nihang’s but just Singh’s . How was it then that they suddenly on creation of Budha and Tarna Dal’s became Nihang’s . It must be pointed out that the distinction that marks out a modern day Khalsa from a Nihang Khalsa is only there method of dress . There is no separate ceremony of ordination of Nihang’s . Where as a modern none Nihang Khalsa is content with just wearing a single ceremonial sword as a weapon . A Nihang Khalsa to this day carries as many weapons as possible , he still rides horses and dresses in Chola and adorns Damaleh like his ancestors . The language of the old Singh’s the , ‘Garj Gah Boleh’ , Nihang’s alone to this day speak and use . If you look at ancient hand drawn pictures of old Khalsa drawn by Europeans then you can

see who they resemble . The Fact is Nihang form is the truest and purest form of martial Sikhi the Khalsa . Now we do now for a fact Akalis came into being with the Akal takht but the question still persists was the Akal Sena transformed into Akali Nihand Dals before or at same time as the Khalsa Panth ? A question which I am unable to answer yet . But placing my faith in my Ustad Ji who gave me so much I now sum up the decent of the Akali Nihang Khalsa thus ;

Baba Budha Ji creates army for Akal Takht , The Akal Sena . The first Sikh national Army - Then Guru Gobind Singh alters it's structure and creates Akali Nihang Dal - In time Guru Gobind Singh decides a national army is not enough to defend Sikhism . The whole of the Sikh nation needs to be made into a martial race and thus creates the Akali Nihang Khalsa - After the Guru the Khalsa is split into two Tatv Khalsa and Sar(Bandi) Khalsa . Tatv Khalsa is victorious . Then it disbands - In time Tav Khalsa is revived in form of Budha Dal and Tarna Dal - From Tarna Dals come many competing Missals - Victorious Missals become Reasta (Kingdoms ) - Which in time fall to the British - British are eventually driven from India but leave an ever lasting imprint on Sikhism .

Today the old true Sikhism of the Nihang's is pushed to the fringes of Sikhism nearly

to the point of extinction . Constantly fighting off the onslaughts of modern mainstream Sikhism in form of S.G.P.C . For the Sirmuni Gurdwara Prbandak Committee is driven

not by any tradition as the Dals but greed alone to possess as much wealth as possible

by possessing as many Sikh Gurdwaras and it's lands as possible .

Chapter Eleven  
Descriptions of Nihangs as found in  
Old Texts

Bhai Dya Singh was one of the Panj Pyares meaning one of the original five Khalsa . In the Rehtnama (Code of Conduct) attributed to him he gives the Akali Nihangs code of conduct . As he heard from Guru Gobind Singh Ji . He writes thus ;

‘Sir Sat Gur spoke -

Thus is a Akali’s form , wears he blue clothes  
Contemplates he Gurbar (Greatest Guru) Akal ,  
wearing weapons .

Chakrs (Quoit) and knives of Sarbloh (He keeps) ,  
Pierces ears or noses he dose not this is Satgurs wish .  
Keeping five weapons on body he keeps the sword  
hung from belt .

Without dipping Kard in food he dose not eat , on eating he  
contemplates Akal or Sat .

All forms of make up and relationship with another mans  
woman he for sakes .

But the truth is he doesn’t forsake women altogether (Meaning  
his own wife ) , all ways he remains focused on the Guru .

In dishes of Sarbloh (Old Indian iron) he should eat with  
pleasure .

He cooks his food with fire wood (Meaning not with cow dung  
cakes because they are deemed for some reason impure) , to  
wear Blue clothes is the tradition .

Wearing white draws and blue clothes repeats he Japji and Jap .  
Repeats he Akal Ustat and memorises Chandi .

May hair reside on his body forsakes he practice of cutting it .

Concentrating on the Guru Granth he runs from the five ( Meaning  
five vices of Lust , Greed , Ego , False attachment and Anger ) .

Memorials , Hindu temples , graves forsaking he worships no other  
religion .

He doesn’t colour his hair , forsakes he lust and anger ;

Waging war by placing faith in his religion he shall be successful .

Kashera (Draws) should be two and half Gaj (One Gaj is 36

inches)

keeps he a Safa (Short length of cloth used as towel or waist belt ) ,  
as long as well .

All times he contemplates the Vahguru , his snares being cut  
he is free from cycle of transmigration .

High Dmala he who wears know him by name a Nihang ,  
deeds he dose equal to Akali , listen oh Sikhs with your ears .

Weapons he keeps on his body , without a scabbard he keeps  
a sword in hand .

He dresses the way he dose for his enemies , of death and birth he has

no fear (Meaning he has no fear of transmigration) .  
On his person he keeps a sword wearing a high turban ,  
placing the Kalgi (Crest) on the Panth's head was the Sat Gur chariteous .  
Eats he in vessels of iron , wears he blue clothes .  
Decorations of iron (Meaning weapons) he wears , equal to a million  
Ganges he considers Amritsar .  
Armies , viziers , courtiers all the Khalsa should keep the religion will  
increase .  
With out dipping Kard in food he dose not eat , a divorced woman  
he dose not wed .  
With out marrying he dose not take a woman to his bed , to her he all  
ways stays faith full .  
With his breadth he doesn't blow out the Deeva (light) , never be deceitful  
to the Guru .  
With Jootha (drunk water) do not put out fire thus get comfort in this

world .

sacred .

great

day

our

getting

head to  
even today .

reminds  
not superstition .)

Anandpur ,

(In the above two lines the writer of the Rehtnama seems to hold fire  
Fire known as Chanda in Nihang language is even today considered a  
purifier . Thus Chanda is accorded respect but not worship . To modern  
Sikhs this may seem as superstition . But respecting something so vital in  
life can not be construed as superstition . In Soorj Prakash it is written  
up early in the morning Siri Guru Hargobind joining his hands bowed his  
his horse . Nihangs showing such respect for horses can be found  
Some Nihangs when they see Hawks exclaim Vahguru for the hawk  
them of Guru Gobind Singh Ji . Respecting something is  
On Baisakhi he does light lights at Amritsar , Hola he celebrates at  
Abchal Nagar if he goes all his clan will be saved .  
He who lives the code of conduct he is my very form  
Between he me , me and he there is no difference , he  
has become my form .'

Ratan Singh Bhangoo in his Panth Prakash first related to Captain Murry in 1809 describes  
the attributes of a Nihang as such ;

' That man calls himself a Nihang he who's body is unaffected  
by pain or comfort .

He who's body ignores pain and comfort say he is as if without a body  
good .

and He is a man of firm faith , sexual restraint , meditation , penance , charity  
a complete warrior .  
Any official comes near them he remains full of pride .  
Where there is the place of battle .  
Fearing not death he from there dose not step back .  
Where the Khalsa Panth encounters greatest danger .  
There he puts his body in front .  
Where there is the place of battle .  
Taking hold of the battle standard he steps himself forward .  
With the beating drums he moves forward .  
He fights in the vanguard .’

I quote now from the ‘ A History Of The Reigning Family Of Lahore ’ , by George Monro Carmichael Smyth first published in 1847 just after the first Anglo Sikh war .

‘ A true Akali of the original Jat stock is now rarely to be met with , except at the different Akal Boongabs , as at Umritsir and else where . The real Akali was bold , free , and assuming to all , but in particular haughty and audacious to those who dared to call or think themselves his superiors in rank or station . He ever strove to win the character of a friend to the poor , and enemy of the rich and powerful . He was a fanatic in his religion , which was nearly pure deism , and followed strictly all the rules laid down by the great Gooro Govind Sing . He made no scruple to sieze or demand from even a friend whatever he required ; but he was equally ready to overpay an obligation . He cared little for wealth , but was content with the mere necessities of existence . He was regardless of life and willingly exposed his own to danger at the call of duty . Such was the true Akalee of the stock which produced a Phoola Singh ;----’

In 1849 J.D Cunningham wrote is , ‘History of the Sikhs’ , in which like Carmichel Smyth he said more than the than British government wanted him to say . For this he was greatly punished by the British by having his knighthood stripped from him . He writes ;

‘ Besides the regular confederacies , with thier moderate degree of subordination , there was a body of men who threw off all subjection to earthly govenors , and who peculiarly represented the religious element of Sikhism . These were the , ‘Akalis’, the immortals , or rather the soilders of God , who , with their blue dress and bracelets of steel , claimed for themselves a direct institution by Govind Singh .

The Gooroo had called upon men to sacrafice everything for their faith , to leave their homes and to follow the profession of arms ; but he and all his predecessors had likewise denounced the inert asceticism of the Hindoo sects , and thus the fanatical

feelings of a Sikh took a destructive turn . The Akalis formed themselves in their struggle to reconcile warlike activity with the relinquishment of the world . The meek and humble were satisfied with the assiduous performance of menial offices in temples , but the fierce enthusiasm of others prompted them to act from time to time as the armed guardians of Amritsar , or suddenly to go where blind impulse might lead them , and to win their daily bread , even single handed , at the point of the sword . They also took upon themselves something of the authority of censors , and , although no leader appears to have fallen by their hands for defection of the Khalsa , they inspired awe as well as respect , and would sometimes plunder those who had offended them or had injured the commonwealth . The passions of the Akalis had full play untill Ranjit Singh became supreme , and it cost that able and resolute chief much time and trouble , at once to suppress them , and to preserve his own reputation with the people .’

Cunningham writes of a Akali Nihang he once saw ;

‘ So strong is the feeling that a Sikh should work , or have an occupation , that one who abandons the world , and is not of a warlike turn , will still employ himself in some way for the benefit of the community . Thus the author once found an Akali repairing , or rather making , a road , among precipitous ravines , from the plain of the Sutlej to the petty town of Kiratpur . He avoided intercourse with the world generally . He was highly esteemed by the people , who left food and clothing at particular places for him , and his earnest persevering character had made an evident impression on a Hindu sheperd boy , who had adopted part of the Akali dress , and spoke with awe of the devotee .’

Gianin Gian Singh was a great Sikh historian . He expanded on the great work of Ratan Singh Bhangu and wrote the new Panth Prkash around 1877 . He latter wrote the Tvirik Gur Khalsa which basically incorporated his earlier work plus adding to it a section on Anglo Sikh wars . Where as Panth Prkash was in prose . Tvirik Gur Khalsa was in straight forward Punjabi language . In his Panth Prkash Giani Ji gives a very comprehensive description and definition of Akali Nihangs . At present I have two separate publications of Nveen Panth Prkash . Both are basically the same but there are some differences . Giani Ji had great difficulty publishing his works in his life time . Thus his works were written but never published for many years . Through his life he probably fiddled about

with his works as writers do . Hence we have two slightly , in places , differently worded publications . One is published by Bhasha Vibhag Punjab and one edited by Giani Kirpal Singh and Published by Manmohan Singh Brar in 1974 . Here I give translation of the description and definition of a Akali Nihang as found in both of the publications . It has to be pointed out in order to convey the correct meaning of some of the sentences it was not always possible to translate Giani Ji's sentences literally . In such cases I have translated in a way so as to convey the correct meaning . Then again as in cases of translating anything from one language to another some of the power and meaning of what you translate inevitably gets lost in the translation .

(1) As found in Bhasha Vibhag Publication

The Panth that is of the Nihangs .

I will now say how it attained the great blessing of the Guru .

There eating , dressing , talking , way's and traditions are distinct from all Singhs and the rest of the world .

They eat from vessels of iron , wear weapons of iron , they stay full of anger , they fear no one and are of the mentality of killing or being killed .

From desires and vices they are free , they are always argumentative such are the Singhs Akali .

Of opium , bhang and heroin they are great friends and lovers , laziness and poverty is there wealth .

They do worldly work but desire no money ,

they stay content and are firm and happy in the Sikh way of life .

They do not recognise the traditions of the Vedas or make distinction of

cast ,

they consider them both worthless not good in any way .

By intimidating others they take what they need to eat ,

they move about in Gurdwaras , even in state of poverty they do not

beg such are the Singhs Nihang .

Others they consider hypocrites themselves free from the cycle of life and death , they are great guardians of the Sikh way of life .

They are very good swimmers of the ocean of blind rage .

They do not attach themselves to anything .

They recognise only one Akal , another they do not place faith in ,

What is wisdom what is ignorance they know well .

They all ways desire good battle , good weapons and good horses ,

they are all ways intoxicated with bhang such Singhs are Nihang's .

They have protected within the borders of Hind (India) the religion of the Hindus well by destroying their enemies race and over turning it's

rule .

They have burnt the snare of Moh ( false attachments ) , destroyed lust and violence , from within the borders of Hind they have removed poverty ,

impurity and lowliness .

Gian Singh say's in the past they have done great deeds .

In the present they have done great deeds .

In the future they will do great deeds .

Though tempered like the Sun they have blown a fast cool breeze over the land.

They have suppressed impurity and settled besides them

the drink of martyrs Deg(Sukha) and the sword .

The masters of the Sikhs are the Guru's Akalis .

They are shields for protection of morality and always it nurturers .

They protect those who seek their protection , they are the riders of ignorance .

By little service to them they are easily pleased like Shiv Ji was , consider them

a second Shiv Ji , if pleased they easily give boons if angered they are quick to

kill .

They nurture strength daily and are masters of property and armies .

They are daily searching for new knowledge , they travel the good path .

They are great lovers of Gur Adi Drbar and Khalsa Panth .

They are givers of great gifts to Giani Gian Singh .

(2) As found in Giani Kirpal Singhs edition .

The Panth that is of the Nihangs I have searched and researched , I will now tell how they were blessed by the Guru .

There eating habits , dressing habits , language , way's and traditions are distinct from other Singh's and rest of the world .

More than the virtue of purity (Sat Gun ) , more than virtue of dynamism (Raj Gun) the virtue of darkness and violence ( Tam Gun ) pervades them , on the

slightest pretext they pick a fight .

They consider no one greater than themselves , they fear no one , they don't back of from a fight , such are the people called Akalis .

They eat from iron vessels , wear iron ornaments all way's remaining full of

aggression destroying the armies of evil vices within .

They wear tall turbans adorned with quito's , knives and Khanda's ( An ornament worn in front of Dmala ) , holding staff's in hand they wear

clothes coloured black .

They don't engross themselves in vices , they stay free but argue quickly

attacking opponent's argument's without hearing them out shouting them down .

They recognise not the traditions of Vedas or make distinctions of cast , what ever they get they share out equally , these are the Akalis .

Of opium , bhang and heroin they are great friends and lovers , laziness and poverty is their wealth .

They do worldly work but desire no money , they stay content and don't let sadness reside in their hearts .

In holy gatherings they do not sit , to Hindu scriptures they don't listen , they just read Gur Bani with great enthusiasm .

By intimidating others they take from others what they need to eat , they move about in Gurdwaras , even becoming poor they don't beg , such are the people called Nihang's .

Others they consider hypocrites themselves free from the cycle of birth and death , they are the great guardians of the Sikh way of life .

They recognise Akal and their Guru only not any other but circumvent the Adi Gurdrbar the opposite way .

They are good swimmers in the ocean of blind rage , they can not tolerate hurting criticism or slander they are quick to cut off the transgressors

limbs .

They all ways desire battles , weapons , horses and bhang , they are the resolute Singh's of the Guru the Nihang's .

They have protected within the borders of Hind (India) the religion of the Hindus well by destroying the enemies race and over turning it's rule .

They have burnt the snare of Moh ( False attachment's ) , destroyed lust and violence , from within the borders of Hind they have removed poverty

,

impurity and lowliness .

Giani Gian Singh say's in the past they have done great deeds ,

In the present they have done great deeds ,

In the future they will do great deeds ,

Though tempered like the Sun they have blown a fast cool breeze over the

land .

They have suppressed impurity and sat greatness besides the drink of martyrs and the sword .

Masters of the Sikhs are the Guru's Akalis .

They are good nurturers of the moral order and good keepers of virtue , they protect those who seek their protection , they are the riders of ignorance .

them

By little service to them they are easily pleased like Shiv Ji was , consider

to a second Sivji , if pleased they easily give boons but if angered are quick kill .

They are masters of power and happiness , they are nurturers of property and armies , they are all way's pursuing success and wondrous deeds , they travel the good path .

They are great lovers of Adi Gur Drbar and Khalsa Panth .

They are givers of great gifts to Giani Gian Singh .'

Kavi Nihal Singh a famous Nirmala of Lahore who lived around the times of Giani Gian Singh writes about Nihangs thus ;

'In Dharm the most powerful , dispensers of charity like rain clouds .

In character simple and honest like children , they shine brightly violently pulling you with there love .

They are lovers of weapons they are not restrained by any amount of wealth .

They are good not egotistical , good deeds and religion stay with them .

Dressing themselves well these warriors roaring like lions , dash into the enemy and annihilate them in a fierce battle .

All ways ecstatically happy this race , amazing in appearance and talk thus were made these Nihangs .'

General Sir John J.H Gordan in 1883 wrote his book the , 'The Sikhs', he writes ;

'The Akalis (Immortals) already referred to , the stern class of zelots which originated as a special body under Guru Gobind Singh , formed a National league at Amritsar to maintain the primitive doctrines and reformed worship of the Sikh church and to watch over the general conduct of the Khalsa .

They excercised a fierce scrutny as censors upholding strict compliance with the millitant creed of the Singhs , constituted themselves defenders of the faith against all inovations , took a promminent part in the Councils , in the planning and arranging of expeditions for averting national danger and in educating the people in the doctrines of the Sikh religion .'

In 1896 Lord Egerton writting in his book , 'Indian and oriental Armour' , writes ;

'The religious element of the Sikhism was represented by the 'Akalis'.

They were the 'Immortals' or soilders of God , who claimed themselves to have been instituted by Govind Singh . Instead of practising the inert asceticism of the Hindu sects , they were called upon to leave thier homes and devote themselves to the profession of arms , in defence of thier faith .'

Bhai Vir Singh writting in the begining of this century in his book , 'Satwant Kaur' , writes ;

' The Akal Bunga was created by the sixth Guru and it was then that the foundation of the Aklalis was laid also ---- .'

Vir Singh writes further ;

‘Some people of low character relaying on the fierce reputation of the Akali name have gone out and plundered and robbed ; There misdeeds have been wrongly by some writers been blamed on this ancient order .’

Vir Singh further writes ;

‘ The Akalis purity of life , faith in God and care freeness were such virtues that all of the Sikh nations flags bowed down in front of them bowed down in front of them spontaneously . Possessors of armies and artillery bowed there heads before these bird like wanderers .’

Giani Mann Singh giving a foot note in Vir Singhs book writes ;

‘ True Akalis were men of extreme courage and freedom , they met all compassionately but had great hatred of them who out of pride were mounted on a high horse considering themselves greater than others . There purpose and function in life was looking after the Sikh temples , censoring the function of Sikh temples and keeping the purity of Sikh temple traditions and preservation of the Sikh nations moral well being and helping the helpless , suffering and those who had come under there protection . In order to fulfil their duty they cared little if they lost their lives . If they had to they were willing to sacrifice their head all the time . They were not bound by the laws of property . They considered all material things , houses , land belonging to no one , they said all things belonged to Vahguru all mankind are brothers . To love and live together and live out our lives is the religion

own

of all . The waters , wind , land and all that it produces belong to all . This they said not because they wish to rob and plunder , many times being charioteous they had themselves robbed , they neither considered their

it

wealth as their own or anothers property as theirs . Under these conditions

existence

appears it was impossible for them to exist like this , but their conduct was of such purity and they were such brave warriors they did what they said .

Ok they were not able to spread there way of thinking afar but in their

they were never uncomfortable .’

The famous Sikh academic Bhai Kahn Singh Nabha writing at the beginning of this century in volume one of his , ‘Gurmat Martand’ , writes ;

‘The Akali Singhs were firm in their conduct , beliefs and penance , lovers of Sikh scripture , contented , fearless and men of great charity . Their protecting and leading of the Sikh nation during the times of the twelve Missals and Maha Raja Ranjit Singh is praise worthy .’

In his famous work Mhan Kosh written in 1930 Bhai Khan Singh describes a Akali thus .

‘ He who loves all and who’s ways are distinct from all .  
He who eats of only what which he earns and considers begging a sin .  
(In Nihang language a person who dose not earn a living is called  
a Gidar meaning Jackal meaning a coward . To be a coward is the  
greatest sin for a warrior ) .  
He who in difficult times having faith in Sat Gur remains happy .  
He who with out desire for matterial gain guards the Sikh temples .  
He who to fight a righteous war is always eager .  
He who other than the one Akal worships no other god or goddess .  
Such a Sikh of the tenth Guru know as a Akali .’

Chapter Twelve  
Some Words of the Martial language  
of the Akali Nihang Singhs

During the life and death struggles of the eighteenth century the Akali Nihang Dals developed a special bravado language . Which reflected the spirit of the Akali Nihang Sikhs of that period .

- (1) Fauj translates as Army means one Sikh Solider(Nihang) .
- (2) Akal Dan translates as Dispenser of Knowledge means a heavy stick .
- (3) Tidi Dal translates as Army of small insects means large enemy army .
- (5) Jmraj Da Put Seva Krda translates as The Son of Death is doing our service means we have a fever .
- (6) Shal Marni translates as to Jump means to fall down .
- (7) Darshn Hone translates as To get blessing means to get wounded .
- (8) Pvitir Hona translates as To become purified means to get wounded .
- (9) Jan Bhai translates as Life brother means horse .
- (10) Chrai Karni translates as To attack means to die .
- (11) Jmraj Dee Tee Nal Yudh Krna translates as To battle the daughter of Death means to go to sleep .
- (12) Maha Prasad translates as Great food offered to God meaning dish of Chatka meat .
- (13) Jal Tori translates as Water Tori (Types of long vegetable like Lady Fingers) meaning fish .
- (14) Lrakee translates as Quarrelsome dame meaning Chilli .
- (15) Ran Singha Bjauna translates as To blow the battle horn means to fart .
- (16) Kaba Ja Kar Kazi Noo Rast Denee translates as Go to the Kaba (Holiest of Muslim Shrines in Mecca ) and give rations to the Kazi(Muslim Priest ) means to go to toilet .  
I apologise if I offend any Muslims but you must remember when these Bole (Martial words) came into being the Kazis of Northern India were giving out fatwas to exterminate all Sikhs any way possible . The holocaust the Jews endured for six years Sikhs endured a similar fate under the Moghals and Pthans for half a century . More than a third of the Sikh population was destroyed under horrifying circumstances . But under the able leader ship of the Akali Nihangs Sikhs eventually came out victorious .
- (17) Chitor Gahr Torna translates as To break the Castle of Chitor (A famous Castle of Rajputana) means to urinate .
- (18) Mugal Pra translates as Their lies a Moghal meaning their lies some shit .
- (19) Gda translates as Donkey means policeman .
- (19) Panj Ratni translates as Fifth Joel means alcohol .
- (20) Khjana translates as Treasury means small cloth bag which Nihangs carry .
- (21) Akash Pari translates Heavenly fairy means goat .
- (22) Kazi translates Muslim priest means cockerel .
- (23) Bhagi Hona translates as To become rebellious means to go to prison .
- (24) Gidr translates as Jackal meaning coward or person who doesn't earn his own living but instead begs of others .
- (25) Rjaya translates as Satiated person meaning person who's soul is enlightened by virtues , mind is full of wisdom and body is healthy .
- (26) Sabj Mandar translates as Mansion of vegetation meaning tree under which a wondering Nihang rests .

- (27) Khasi Fauj translates Castrated army means group of women .
- (28) Thanehdar translates Police man means donkey .
- ( 29) Kora translates horse means penis .
- (30) Kora Kajeh Pona translates To muzzle the horse means to become celibate .
- (31) Kora Dronah translates To race the horse means to have sexual intercourse .
- (32) Akar Panh translates breaker of pride means illness .
- (33) Akath Swari translates Untiring ride meaning shoes .
- (34) Hirn Khuri translates Deer hole means vagina .
- (35) Gadi Chungna translates Donkey sucker means pipe smoker .
- (37) Jam Dand translates Punishment of death meaning punishment by Jathedar .
- (38) Frla Vdona translates To increase Frla means to take Frla , symbol of Akali away from a Nihang and thus punish him for a major lapse of conduct .
- (39) Mastgarh translates an intoxicated happy castle meaning a former Muslim place of worship converted to a Gurdwara .
- (40) Garh Torna translates To break the castle meaning to achieve a difficult task .
- (41) Sher Deh Kan translates Ears of a tiger meaning that cloth in which bhang is strained .
- (42) Bhootni translates witch meaning Train .
- (43) Malika translates Mistress meaning cat .
- (44) Msan translates as Grave yard meaning anus .
- (45) Thakur translates Master means testicles .
- (46) Surg translates Heaven meaning difficult times .
- (47) Surgbas translates has gone to heaven meaning died meaning in a deep sleep .
- (48) Kata translates Buffalo calf meaning elephant .
- (49) Shikari translates hunter meaning seducer of women .
- (50) Shikarn translates Huntress meaning seductress .

## Chapter Thirteen

### Martial Philosophy of the Akali Nihangs

The Akali Nihangs before the conquest of the Punjab by the British last century represented the religious leadership of the Sikh nation . In Maharaja Ranjit Singhs time Budha Dals sixth leader Akali Phoola Singh was known by the Sikh populace as Lok (folk) Guru . During the battles with the British majority of Akalis Nihangs were killed . With coming of British Raj the British saw to it the hostile and fanatical Akali Nihangs never again came to predominate Sikh religion . Since than the Akalis and their ultra martial way of life and philosophy have been slowly pushed to the fringes of Sikhism . Here in this chapter I intend to delve into the very wonderful , beautiful and extremely engaging world of Akali Nihang philosophy . It is said a fool and a very wise man has one common effect on the ordinary person . When a fool speaks his words go under your feet and you do not understand him . When the wise man speaks his words go over your head and he is also not understood . Fortunately I am ordinary as you get thus with my limited intellect I endeavour here to delve into the rich and multifaceted Chatka philosophy of the Akali Nihangs as I understand it . So I am hoping I will be successful in conveying to great number people this great martial philosophy .

The soul and heart of Akali Martial tradition Chatka Gatka is Pentra .

Pentra = Niti (stratagem)

Niti = Nit Dee Kiriya (That practice which is eternal )

Nit dee Kiriya = Dharm ( The divine law which governs , controls and harmonises all the Universe . This law then

splinters

into a myriad individual Dharms (Duties) of all

creation

thus all things function .)

Question arises what is the Dharm of the Akali Nihang Khalsa ? In the Sarbloh Gur Drbar Akali Nihang Guru Gobind Singh Ji Khasa writes ;

‘ Khalsa Akal Purkh ki fauj .’

‘The Khalsa is the army of Vah Guru .’

Speaking of Khalsa Dharm Guru Ji in Gur Sarbloh Drbar says ;

‘Kal upashk Shtria Dhrma ran kateh kseh prdan a-eh .’

‘Worshippers of one Kal (God) there Dharm is of the warrior , cutting down all enemies on the battle field they become proven greatest of all .’

Thus the warrior Dharm meaning Yudh (War) is the Dharm of the Khalsa . The basic instinct which at first drove mankind to war is no doubt self preservation . But in time aggrandisement of land , wealth , women , power and glory which can be gained from battle , coupled with revenge and in some cases blood lust , began to play their role in providing a incentive for war . Thus the whole of human history the world over is marred by wars upon wars . In the Dasm Gur Drbar is told the story of Pars Nath Avtar the avtar of Shiv Ji . A warrior who set out to conquer the world and conquered it but in the end still lost out .

Pars Nath says Guru Gobind Singh Ji contemplated Chandi Ma the spirit of War . In time Chandi was pleased with him and Chandi asked Pars Nath what boon he desired ? Pars Nath replied thus ;

‘Accordance with all ways may I learn all forms of knowledge and learn to wield all manners of weapons . May I conquer all the nations and make them all bend to my will .’

This boon Chandi granted . Thus Pars Nath learned all forms of knowledge and gained all skills of war becoming unconquerable . Strengthened by this boon Pars Nath conquered all the world . He made all the world worship himself . Filled with the madness of ego he in time in order to feed his great ego more decided to do Poop Medh the sacrifice of a hundred thousand Kings . Pars Nath began his great sacrifice . Before he sacrificed each King . He gave them one chance of saving themselves . If they could tell Pars Nath of any other King in the world who had not been conquered by him then they would be spared . Many a King was sacrificed then eventually one King replied ;

‘Oh mighty King I do not know of any King who you have not conquered on this earth . But if you spare my life I will tell of some one who can tell you of a King you have not conquered .’

Pars Nath agreed to spare the Kings life . The King spoke ;

‘ Deep in the Mash (Fish) ocean resides a holy man . His name is Mashinder Jogi . Sitting in the stomach of a fish he sits in deep meditation . He is considered the master off Abbeck (Ignorance) and Bbeck (Knowledge) .’

Pars Nath with his army set out to find the great Jogi . His mighty armies dragged the ocean with mighty nets . Catching many living things . But atlas the Jogi escaped them . Pars Naths soldiers kept on dragging the world ocean . In desperation the creatures of the ocean . Pleaded with the ocean itself to save them . Taking on the form of a Brahmin the ocean came and spoke to Pars Nath .

‘ Oh King he who you seek you will not find here . A far from here is the ocean of Kheer(Rice Pudding) . Mashinder Jogi resides there .’

( Kheer = keer = That which removes weakness .

A holy mans weakness is removed by the food of contemplation . Thus Kheer = Contemplation .

The ocean = Depth of contemplation .

The fish represents the Chanchal (Frisivolous) mind .

Mashinder Jogi is Mashinder Nath = Master of the Fish .

Mashinder Jogi = Master of the mind = conquerer of Abbeck Bbeck .)

Pars Nath’s warriors in haste made their way to the ocean of Rice Pudding . Pars Naths warriors dragged this great ocean with their nets as well but too no effect . Then from amongst his warriors someone suggested using the net of , ‘Knowledge’ . Taking this advice Pars Nath had the ocean dragged with the net of Knowledge . The mighty fish in which sat Mashinder Jogi in deepest of meditations was caught . Pars Nath ordered his soldiers to cut open the fishes stomach and get out the Jogi . With all types of weapons the soldiers attacked the fish but too no effect . Then Pars Naths Guru called Gian(Knowledge) suggested using the knife of knowledge . Taking this knife Pars Nath cut open the fishes stomach . Thus the Jogi the master of the whole world was taken out . Pars Nath knew when such a Jogi from such a meditation was awoken . Then the first thing that Yogi saw on awakening from such a deep meditation in Vah Guru would be reduced to ash by the Jogis anger from being taken away from Vah Guru . Thus creating

a human size idol of seven elements Pars Nath placed it in front of the awakening Jogi . With the Jogis anger the idol became ash and blew away in the wind . Then Pars Nath approached the great Jogi and posed his questions ;

‘ Tell me all the secrets . Tell me which king on this planet has not feared me ? Oh King of holy men be gracious in telling me which king I have not conquered ? Which land is free from the fear of me ? where has the fear of me not travelled ?

The Jogi replied ;

‘Oh King don’t inflate your ego in the end all have left this world empty handed . This world is full of deception . Because to this day it has not belonged to any one person . Houses , wealth , wife ect. in the end will not go with you . Why talk of other things ? even your physical body will not go with you .’

Thus speaking many words of wisdom the Jogi then spoke of the great warriors , Abbeck (Ignorance) , Bbeck (Knowledge) and there armies of vice and virtues . He personified them in glorious human forms . On hearing of these great warriors Pars Nath acknowledged defeat . He realised he had conquered the world but not conquered that which truly needed conquering meaning his mind . In Japji Guru Nak Dev says ;

‘Man Jeet Jag Jeet .’

‘Conquer the mind and you will conquer the world .’

Thus Pars Nath the great warrior , writes Guru Gobind Singh Ji in Dasm Gur Drbar , set all the Kings free and in despair of not conquering his mind burned himself in the sacrificial fire . It has been written by Guru Gobind Singh Ji in this same composition Pars Nath Avtar that Abbeck and Bbeck are twin brothers the sons of Maha Kal . On creation of the universe Maha Kal created from his right side Truth (Bbbeck) and from his left side he created False hood (Abbeck ) . Both though separate from each other infact are one and the same . They are free from all taint of sin and are great warriors . On being born these warriors began to fight each other . From that day on these brothers have been fighting each other . There battle field is our minds . This much Guru Gobind Singh in Dasm Gur Granth has wrote himself . But the wise have said (Meaning oral tradition ) of the reason why these brothers fight .

‘Both Abbeck and Bbeck are twin brothers . Equal in strength , valour and all qualities but likeness . Meaning they are complete opposites of each other . For one is false hood one is truth . One is darkness one is light . On being created they began to fight , of all things over mankind . Bbeck (Wisdom) believes mankind can be brought back to the Dharm of Maha Kal gently through example of virtues and goodness . But his brother Abbeck (Ignorance) believes mankind is too stupid for this . Mankind can only be brought to Vahguru through punishment . Thus lead him astray through vices onto the path of false Dharm’s and give him such pain that eventually mankind will turn back on to the true Dharm of Vah Guru . Abbeck believed in as the English say ;

‘Spare the rod spoil the child .’

Thus these two brothers over mankind constantly fight each other . First they fought unarmed . In time they created weapons . Then in time both

created armies . Abbeck created the armies of Vices . Composed of such warriors as Kam , Krodh , Slander , Hypocrisy ect Bbeck created the army of virtues . Composed of such warriors as Love , Kindness , Compassion ect .

(The armies are enumerated and described in Pars Nath Avtar .)

Thus these great warrior brothers and there armies fight a mighty battle within us . Both believing they will make mankind tread the true path of Sat Gurs Dharm . Whilst they fight over mankind there farther Vah Guru sees this Lila (Play) and laughs . For the ultimate truth is that Gur Kirpa (Gurus Grace ) can alone save mankind . His sons have no such salvation giving power . For they are bound within the constraints of Treh Gun Sat , Raj and Tams .

( Treh Gun = Three qualities or virtues . Traditional Indian philosophical systems believe the basic qualities which make up the varied variety of all creation are three .

Sat = Qualities of light , goodness , purity , sweetens , intelligence , wisdom ect .

Rajo = Qualities of dynamism , aggression , power , strength ,

brightness , speed ,ect

Tams = Qualities of darkness , slothfulness , negativeness , violence ect .

Before time began Vahgur existed in the Nir Gun state . The state of being without qualities. A state when Sat Gur existed alone in self meditation and absorption . Having no qualities thus such a Nir Gun state of Vah Guru is indescribable . Then for what ever reasons at some point Sat Gur Ji expressed himself in all his glory in Sar Gun form meaning the form having all qualities . That which has all qualities is the created universe itself . Thus the created universe and the glorious creation within is the Sar Gun form of Vah Gur . The variety of this universe and all creation within it is created by Vah Guru through the varied mixing of the Treh Gun . The Nir Gun state of Sat Gur

is beyond the Treh Gun . That is where Sach Khand the sphere of Eternal Truth lies ) . In order to reach this State of Truth (Sach) mankind has too excel both these brothers and their great armies . Excelling Ignorance and vices means subduing them . It must be pointed out neither Abbeck or Bbeck can be destroyed . For they are immortal Excelling wisdom and virtues means bettering them . For once you concede you have gained all wisdom . Then your wisdom becomes ignorance itself . For there is always grater wisdom . Thus only by excelling these two sons of Maha Kal and their armies can mankind gain Sat Gurs Kirpa (Grace) . Excelling them means waging eternal Yudh (War) against them .’ Thus because Yudh is the only way of earning Sat Gurs Grace and hence Sach Khand . The Khalsa is a warrior . Who’s Dharm is war . This point Guru Gobind Singh stresses in Gur Sarbloh Drbar Ji ;

‘ Khalsa Meroh sajan soora .’

Khalsa is my great honourable warrior .’

Praising further the Khalsa Guru Gobind Singh Ji says ;

‘Khalsa Meroh Satgur poorā .’

Khalsa is my complete Satgur .

Thus the Khalsa being the very form of Vah Guru it’s Dharm meaning Yudh is considered Parm Dharm meaning the greatest Dharm . The oral tradition speaks of Parm Dharm meaning Khalsa Dharm meaning Yudh thus ;

‘Parm Dharm Yudh Ka

Parm Karm Yudh Heh’

‘Highest Dharm was highest deed is war .’

Thus Dharm of Yudh is Khalsas Nit Nem .

Nit Nem is that which every Gur Sikh is expected to do . For majority of Sikhs this just means reciting the Gur Mantar Vah Guru and reading set readings from Sikh Scriptures just before Sun rise , just before Sun set and just before going to sleep . Yet that is just the beginning to Nit Nem . Nit Nem is much much more than this .

Nit = Eternal / Nem = Law(Dharm)

Nit Nem = Eternal Dharm = Parm Dharm = Dharm of  
Khalsa = Yudh

For what is the purpose of merely reading set scriptures at a set time . If you have not broken the restraints of the Treh Gun and reached Chothe Pad (Fourth stage the highest spiritual stage ) Sahej Awastha meaning stage of spontaneous enlightenment meaning Sach Khand ( Sphere of truth) the eternal state of oneness with Nir Gun Sar Gun Vah Guru . Here I am not saying there is no need for reading and contemplating scriptures and Vah Guru Gur Mantar at given set times . But what I am saying is that this is but the beginning and not the final stage . Baba Kabir has said ;

‘If we think of which time is best to contemplate Vah Guru  
then which is it ?

Day and night stay intoxicated in the truth eternal such is the truth

.’

Thus Amrit Vela , by which most Sikhs mean time just before Sun rise , is ;

Amr = Immortal , Rit = Conduct / Vela = Time

Amrit Vela = Time of the code of conduct that what  
makes you Immortal

The time of code of conduct which makes you immortal

= Time of practising Parm Dharm of Vah Guru meaning

Yudh itself meaning aspiring to reach Sahej Awastha .

Rehras , which for most Sikhs is just the set evening prayers and scriptural readings , is ;

Reh = Path / Ras = Correct

Rehras = Correct Path .

Thus Reh Ras is walking on the Correct Path which is Vah Gurus path meaning Khalsa Dharm meaning Yudh meaning the conflict against Abbeck and Bbeck . In Bani great stress is layed upon Nam Japna (Simran)

Nam = Nao = Name = That by which we know something or some one .

Nirankar = Formless Vah Guru is known by his Niem .

Niem = Dharm .

Nam = Niem = Dharm

Japna = contemplation

Thus Nam Japna (Simran) contemplation of Dharm that is waging war against Abbec and Bbeck meaning conquering the mind means living within the will (Rza) of Vah Guru . Hence for a Akali Nihang Nit Nem , Amrit Vela , Rehras and Nam Japna in the beginning is just set exercise of ritual scripture readings , prayers and repative chanting of mantars .

Mantar = Man + Tarna

Man = mind / Tarna = To swim

Mantra = That which makes the mind swing across meaning that which helps an individual to subdue Abbeck and Bbeck .

The reasons why the same scriptures are read and contemplated over over again is so as to imbibe the complex divine instructions held within the holy text . The reading of which once or several times is not enough . The reason why the Gur Mantar and Mool Mantar is repetitively at first chanted audibly (Vachik Jap) , then chanted in mouth (Upa-nshoo Jap) then finally made to reverberate in mind alone (Ma-nas Jap) , is to focus the mind . But in time as the Nit Nemi (Daily reader of scriptures) begins to interpret the holy texts instructions and his mind becomes focused . His Nit Nem is transmuted from the formal Nit Nem into the above said Yudh (War) against Abbeck and Bbeck and their legions . Guru Giobind Singh Ji has said in Treh Chitr of Dasm Gur Drbar .

‘In the dark age in the death form sword (Vah Guru) and powerful arms place faith alone .’

Meaning in Yudh alone place faith . In the codes of conduct Guru Gobind Singh Ji has said ;

‘ Khalsa soi joh kareh nit yudh .’

‘Khalsa is he who all ways wages war .’

It is through Yudh alone you can defeat Abbeck , Bbeck and the third enemy Dusht offspring of Abbeck . Yet in order for a warrior to wage a war a warrior needs weapons . A true weapon is that which with a single blow dose Chatka . The first thing by which you recognise false Jahir Gatka from Chatka Gatka is there weapons . Jahir being an artificial art uses artificial weapons . Chartka being the true battlefields science employs real battle field weapons . The Akali Nihang Khalsa being a Chatkai (Killing) warrior fighting in the most real of battles the battle for attaining Sach Khand uses only but Chatka weapons . His weapons are thus ;

(1)Against Abbeck and his legions called Korkrm meaning dark vices which reside in all of us . Such as Greed , Lust ,Violence , False affection and Egocentricity ect. The Akali Nihang employs the Chatka weapon of Gian(Wisdom) as enshrined in the three Sikh scriptures Adi Gur Drbar , Dasm Gur Drbar and Sarbloh Gur Drbar and encourages others to use this weapon against these vices . When a Akali Nihang does this he is worshipping God in its Vah Guru (Wonder Full Knowledge) form .

(2)Against the second enemy meaning that being which has lost to the vices of Abbeck and becomes debased in character. Indulging in various form of crime against society or individuals . Such a person known as Dusht meaning evil person or Dokhian meaning he who causes pain to others , may at sometime have to be

checked with force regrettably . When a Nihang does this employing weapons of steel he is worshipping God in its Maha Kal ( All Pervasive Death ) form .

(3)Against the third and without doubt the greatest of all enemies Bbeck (Knowledge) and it's warriors virtues themselves . This grate warrior is much more subtle in his attacking methods . For it by it's very nature binds you and restrains you from getting to that final great truth Sat Gur which lies beyond even him . Becoming smug in your virtues you become entrenched and bogged down in the thoughts of virtue and sin ; good and right . Engaging all others who disagree with you in arguments and confrontation . Constantly judging others and

finding  
is

fault with others . An individual under the influence of Bbeck thinking all

well fails to reach the Chotha Padh (Fourth stage ) a state of spiritual realisation which lies beyond our cognitive mind meaning Sahej Awastha . In Siri Rag Guru Amar Das has said ;

‘Oh brother , without the Guru you can not attain Sahej .  
From the Gurus word is Sahej born and Vahguru the  
eternal truth attained .

Reading , contemplating knowledge then relating all this is of  
no worth if you have from the root source of all knowledge  
(Vah Guru) astrayed .

In the fourth stage is Sahej , those at one with the Guru attain this .

In the state of Spontaneous enlightenment (Sahej) is the unseen  
(Meaning the truth which our mortal senses can not see)

Vah Guru recognised , the fearless formless light .

The giver to all is one he alone merges all life forces into itself .

(Meaning VahGuru alone through his Grace grants  
salvation )

Thus it is with the weapon of Guru Kirpa (Gurus Grace) you defeat

mighty

Bbeck . Who at first appears to be your great friend . But in the end is no better than his good brother Abbeck . Abeck is good because he like his brother , in his own way , is also trying to bring you to his farther Vah Guru . And Vah Guru being good that born of it can also be ultimately

good

and pure as well . This is the wonderful paradoxical Lila meaning Tmasha meaning spectacle or magic show or amusing incident of Sat Gur which Guru Gobind Singh speaks of in Bhitari Natak ;

‘Meh hoh parm purkh koh dasa .

Dekhan ajo jagt tmasha .’

‘I am the slave of the greatest one . I have come

(Meaning have been born) to see the world Tmasha .’

So Bbeck is to be fought with Guru's Grace . We must earn this Grace . Jagt Guru Nanak Dev Ji in Japji speaks of the five spheres of spiritual ascendance which lead to Sach

Khand the true ultimate state of oneness with Vah Guru . Of the these spheres Karm Khand the sphere of Grace is the fourth sphere . The Spheres of spiritual ascendancy are thus ;

(1) Dharm Khand - The sphere of natural Duties . In this sphere an individual performs his personal and social Dharm(Duties / Obligations ) to the best of his ability . Thus gaining strength of character . But what leads him to the realisation that he must fulfil these Dharm is the influence positive Sanskar (Effects) born of his previous positive Karms . Karm literally means actions performed by us in our past and present lives . Positive Karms meaning righteous acts produce positive Sanskar and bad Karms produce negative Sanskars . It is these Sankars which if help enlighten and up lift the Atma and thus help it tread the path of Khands to Sach Khand . If negative they suppress the Atma and force us to travel the cycle of birth and death . One reason given for birth and death is that the greatness of Sat Gur is such that one life time is but too short a span of time to realise him . What birth we take , with what physical restraints , what conditions we live in that birth and for how long is determined by Sat Gur after judging us by our Karms . Thus through the influence of his previous Karms and seeing the days , nights , seasons , wind water , fire earth meaning Kudrat (Nature) performing it's Dharm . The person of good Karm begins to perform his natural Dharm . By doing this he steps onto the path that eventually leads to Sach Khand .

(2) Gian Khand - The sphere of knowledge . Through performing his own Dharm an individual begins to ponder over the Dharm of all things around him . This leads him into the sphere of Gian . Guru Nanak Ji Says knowledge alone reigns in Gian Khand . Thus the pursuit of the Keteh (Myriad ) forms of knowledge becomes the hallmark of this Khand .

(3) Sarm Khand - The sphere of effort . After gaining knowledge of all manner of wondrous things in Gian Khand . In the Sarm Khand one begins to consciously change ones ways . Guru Nanak thus speaks of Sarm Khand ;

‘Sarm Khand is expressed through form .  
It is here the beautiful intellect is formed .  
The greatness of which no one can express ‘  
Here is formed consciousness , intellect ,  
mind and wisdom .  
Here is formed wisdom comparable to  
Gods and enlightened men .’

Sarm Kand leads to the sphere of Karm .

(4) Karm Khand - The sphere of Grace is thus spoken of by Guru Nanak Dev Ji ;

‘Karm Khand is expressed with force .  
Their resides no one but Maha Kal .

In that sphere reside warriors , warriors  
of great power .  
In their every being resides Vah Guru .  
There they are absorbed in Vah Gurus  
praises .  
Their form is of such beauty that they  
can not be described .  
They are not killed or deceived .  
In who's minds resides Vah Guru .'

Karm Khand can also be interpreted as , 'Sphere of Action' . But what  
this sphere is quite clear , it is a sphere where warriors alone reside .

Having

reached this sphere the warriors are no longer content with just having  
changed themselves they try to implement the ways of Parm Dharm  
meaning Khalsa Dharm meaning Yudh all and every where . Guru

Gobind Singh Ji speaking

of his purpose on this earth wrote thus in Bchitar Natack ;  
'For this purpose I have come into this world .  
For the sake of Dharm the formless Guru sent me .  
He ordered me in all places spread Dharm .  
All Dusht and Dokhian capture and destroy .  
For this purpose I was born .  
Listen all holy men and understand well in your minds .  
For spreading Dharm and uplifting the holy men .  
And destroying all Dusht from their very foundations .

If above is the Dharm of Guru Gobind Singh Ji . It is also the Dharm of  
his sons the Akali Nihang Khalsa Singhs . It is by spreading this Dharm  
of Guru Gobind Singh Ji meaning Parm Dharm meaning Yudha against  
Abbeck and Bbeck that his children attain Gur Kirpa and reach their  
final goal Sach Khand .

(5) Sach Khand - The sphere of Truth Eternal meaning Nir Gun Sar Gun  
Vah Guru . Guru Nanak Ji speaks of this Khand thus ;

'In Sach Khand resides the formless Vah Guru .  
Who having created the universe watches over  
all things benevolently and takes care of them all .  
There are to be found many continents , galaxies  
and universes .  
If some one did try to relate all these wonders they  
would never cease .  
There reside worlds upon worlds .  
As is Sat Gurs command they function .  
Seeing all , being happy Sat Gur thinks of every  
bodies well fare .  
Expressing in words the state of Sach Khand is  
impossible .  
(It can only be known through feeling it .)

The Sach Khand of Sikhism is a state of being , being absorbed in truth . There are no heavens and hell's of types described in Islam , Christianity and Hinduism in Sikhism . Baba Kabir has said ;

‘ Where is hell ? What is heaven the Sant have cast them both aside .’

Sant literally means who has restrained his senses and mastered himself meaning subdued his mind and attained Sach Khand .

Thus the weapons of Wisdom as enshrined in the three Sikh scriptures and weapons of steel of Chatka Gatka , Guru has given his Sikhs . But the final and ultimate weapon his Kirpa , the door way to all salvation , Sat Gur keeps himself . Gur Kirpa you have to earn through travelling the Sikh spiritual path of the Khands . Now because on the weapons depends a warriors success on the battlefield . The warrior takes great care of these weapons . Fore it is with these weapons a Akali Nihang battles beyond the constraints of Treh Guna . Thus an Akali Nihang does Puja too these great weapons . The word Puja which means worship , literally translates as , ‘Respect’ . Thus respecting the above said weapons is Puja (Worship) for a Akali Nihang . Because these weapons ultimately help the Akali Nihang attain Guru's Kirpa they are seen as they very form of Vah Guru and are adored as greatly as Maha Kal himself . Thus fighting with these weapons the Janjal (Snare) of Abbeck and Bbeck Akali Nihangs become the army of Akal Purkh himself meaning the Immortal Army of all pervasive immortal God . The knowers of true Eternal Dharm the Sikhs of Sat Gur .

Sikh means he who learns . Learning and seeking out truth is but the eternal Yudha which makes a Sikh a Sikh . Sikhi lies in learning and seeking the eternal truth (Sat Guru) alone . That truth which resides in Sach Khand (Sphere of truth) . As Guru Nanak said ;

‘Sikhi Sikheea Gur Vichar .’

Sikhism is learning , learning the Guru's (Vah Guru's) wisdom .’

Stop seeking and learning meaning stop indulging in the eternal Khalsa Dharm meaning Yudh than you are no longer a Sikh . For a warrior who dose not battle is no longer a warrior and a Sikh is ultimately a solider of Akal Purkh . The knowledge he gathers is ultimately but a weapon to be used in Yudh against Abbeck and Bbeck . It is only the constant process of learning and gaining this knowledge and using it in battle that makes a Sikh special meaning Khas meaning belonging to Maha Kal meaning a Khalsa . To say by merely taking the initiation of Amrit you become a Khalsa is a great lie . By taking Amrit you merely making a statement to the world at large that I acknowledge the Dharm of Nanak Guru Gobind Singh Ji . The Dharm which if you travel it , will eventually lead you to become a Khalsa . Khalsa an individual who having subdued his mind . Attains Moksh meaning complete freedom and bliss from the all entangling Maya meaning temptateous magic of this created world which acts as a veil between us and Vah Guru and snares us in the grips of the Treh Guni brothers Abbeck and Bbeck . The delusion that Bbeck and Abbeck are under that they can lead mankind to their farther is also known as Maya . Now before you can grasp and attain onto the Eternal Dharm of Khalsas Ji Maha Kal Yudh you must fulfil your individual Dharms (Duties) which are but splintered Dharms of the original Eternal Dharm . Just as all Atmas are but fragments of the original and only true Atma Sat Gur .

Above I have already spoken of the five spiritual spheres of ascendancy as described by Jagt Guru Nanak dev Ji . The first of which was Dharm Khand the sphere of Duties . Here I would like further to elaborate on the sphere of Dharm Khand . For this is the starting point in spiritual ascendancy . Now if by reading this some one can start on the true path of Sikhism . Then all the better . It was by having this explained by my Ustad and no doubt my previous Karms that I stepped on the path of Sikhism . Many times when I have spoken to Sikhs of the Chatka traditions of the Akali Nihangs . Many are left dumb struck and confounded . For the Akali Nihang beliefs I expound seems to attack every thing they hold so sacred about Sikhism . They accuse me of doing nothing constructive . They wrongly accuse that the Akali Nihang Chatka way I expound is spiritually shallow but strong on controversy . It mainly serves the purpose of destroying established Sikh beliefs . To them the word Chatka because of it's association with taking animal life and meat eating is a vile word . Thus it's use is unacceptable to them . The fighting art of Chatka Gatka to them is simply the art of taking human life . Strangely enough they do not criticise it's effectiveness only it's name . Upholding the use of drug's within Sikhism , a view which goes against the very fabric of modern orthodox Sikh beliefs , is also unacceptable to them . To teach the accepting off the lewed , sensual , erotic ect. Treh Chitra as Gurbani equal to the Bani (Scripture) of Japji or any other Bani in Adi Gur Drbar . Thus through them introducing a lewed sensual sexual element into the discussions of Sikhism is the other great supposed evil I expound . Thus to their narrow puritanical minds castrated by their fanaticism the preaching of Treh Chitra , Chatka and Traditions of Nasheh . Is nothing short of preaching in guise of Skhism a dangerous concoction of sex, violence and drugs . Hardly the subjects of Religion . I accept the Akali Nihang tradition I follow and expound freely without inhibition discuss the above three subjects and many other controversial and uncomfortable subjects . But before people condemn me as anti Sikh they must try to appreciate the context in which I expound them . The Akali Nihang Sikhi is the true razor sharp Khanda Dhar (Sword edge) Sikhi of Guru Gobind Singh Ji . The responsibility of choice which it lays on the individual is it's razor edge . The knowledge it gives you can either be used or misused . With Chatka Gatk you can either defend Dharm or go against Dharm . By exposing your mind to the social evils both sensual and other expounded in Treh Chitr . You can either contaminate your mind with evil and become evil or become aware of evil and thus become stronger to resist it . The dangers of drug use is so apparent . A very thin line exists between use and abuse . Drugs are a scourge of many a modern day society . Thus the Akali Nihang way places the razor edged sword of responsibility of choice in a individuals hands . **It is having this responsibility of choice which builds a individuals strong character** . Only warriors of strong character can survive on the battle field . In particular on that battle field that is the Mind where Abbeck and Bbeck are found . There the weak of character too easily perish being thrown back into the cycle of transmigration . That is the context in which the above said difficult , tricky and dangerous subjects are discussed . Now going back to discussing Dharms . Of the Niji Dharms (Personal Duties ) two are foremost . Being strong in them and coupled with good Karms which are born from a Sabt Dil (Sincere heart ) they will set you on the sure path of eternal Dharm of the Khalsa meaning Yudha hence Vah Guru .

It is said the human being is constituted of Atma , Man and Tanh

(1) Atma = Atman = Through aid of which we know knowledge .  
Knowledge of Vah Guru . Atma is that light of Vah Guru in us that  
is of the Nir Gun Vah Guru . But being suppressed under the Sanskar  
(Effects) of negative Karms it is prevented from becoming at one with  
the total Atma Vah Guru . First by washing the Sanskar of negative  
Karms by positive Karms . Is the Atma prepared to make it's journey  
through the Khands back to it's original eternal state Sach Khand .

(2) Man = Mind

(3) Tanh = Body

Thus an individual is a compilation of the above three . An individual's Dharm (Duty) is  
to nurture the above three best to his ability . Atma is nurtured through righteous actions ,  
contemplation of the Vah Guru and aspiring to reach Sahej Awastha through the eternal  
Dharm that is Yudh . The beginnings of which lies in Path (Reading of scripture ) and  
Simran (Contemplation of what is read ) . Fore it is in Bani that the ultimate Pentra  
(Stratagem ) is contained . Then once you appreciate this Pentra then trying to apply it to  
every day life a Sikh steps onto the field of eternal Yudh . The mind is nurtured through  
discourse and study of the worldly sciences and arts . Giving the mind the ability to Tark  
meaning the ability to derive at the truth through deductive rational thinking . Through  
Tark an individual can appreciate the Dharm as contained in Bani and the world at large  
around him allot more clearly . The body is nurtured by keeping it free from disease and  
ill health , eating properly and right physical exercise . An healthy body is most likely to  
produce an healthy mind and a healthy mind most likely to produce an healthy  
enlightened Atma . Just as an individual is composed of three component parts so is an  
individual's life composed of three component parts as well , Dharm , Arth and Kam .

(1) Dharm = Dharm is following the practices and moral and ethical  
precepts

of ones faith , religion , race and society .

(2) Arth = The means of making material wealth .

(3) Kam = The human being has five senses . Hearing , smell , sight , taste  
and

touch . Pleasure gained through these senses is Kam .

Only when one can balance with equipoise Dharm , Arth and Kam in life . So as none  
infringes on the other can you hope too step on the path of Mokhsh . For instance if you  
merely pamper Dharm and neglect Arth and Kam . As mendicants do who go around  
begging from house to house or reside within Ashrams . Relying for worldly sustenance  
on offerings given . Then this is not ideal Dharm . This is only meant for a few . An I deal  
and greatest of Dharm in Sikhism is that of the Grehsti meaning house holder . For it is  
most capable of giving greatest of benefits to the world we live in . Bhai Gurdas who  
although himself lived a life of celibacy says ;

‘Off all Dharm Grehst is greatest .’

If you forsake Dharm and concentrate on Arth and Kam . Thus having no moral  
constraints you will fall into the path of Adharm and Pap (Sin) . On the other hand if a  
person concentrates just on Dharm and Arth and forsakes Kam . This is also poor Dharm  
. For just as if you eat food without flavourings such as salt , chilli , pepper , sugar ect. It  
may be good for you . But it's lack of taste could easily lead you too throw up . Thus is  
life without Kam a taste less and joyless affair of which you can easily tire off . People

who live such a miserable austere existence generally get their pleasure from making other peoples life a misery as well . Thus the true Dharm of life is achieved through balancing Dharm , Arth and Kam equally with each in such a way as they do not fringe on the functions of the other . But such a balanced life can only be attained by a balanced individual who has nurtured his Atma , Man and Tanh . Thus strong personal Dharm lays the best foundation from which you can launch yourself on the Parm Panth (Greatest way or Path) meaning Khalsa Dharm meaning the path of Yudh meaning conquest of mind and living according to Sat Gurs command (Hukam) . Regards this Guru Nana Ji in Japji says ;

‘Kiv schara hoieh kiv kooreh tooteh paleh .  
Hukm razai chlna Nanak likhia nal .’

How are we too become pure ? how we to break the wall of falsehood ?  
( Meaning how are we to conquer Abbeck and Bbeck )

Live within the command of Vah Guru that which is written within you .

That command which is written within us all is Yudha .

Yudh meaning war is inevitably the path of Chatka (Killing) . A Akali Nihang Chatkas Abbeck and Bbeck meaning slays his mind meaning subjugates his personal desires (Hangnas) and becomes a Nihang . Then becoming without Hangna meaning Kamna (Desire) he is no longer bound to the cycle of birth and death . He begins to travel the Gadi Rah (That Path on which the passage is smooth meaning Sikhism ) of Dhram Yudha (Righteous war) . Chatkaing the fetters of Maya with the weapons of Shabd Guru and Shashter Guru the Nihang becomes the very form of Akal (Vah Guru) Akali . Becoming Akali he becomes of Vah Guru himself meaning Khalsa meaning the Pure one with out any blemish . The Khalsa becoming of Vah Guru gains Maha Kals inhibited Kirpa (Grace) . The Khalsa coming one with Maha Kal merges his individuality into the Eternal bliss and peace that is Vah Guru . Thus eternal peace is the ultimate aim of the Gur Khalsa Akali Nihang .

Finally although the Akali Nihang decked in all manners of weapons may seem to be to the contrary , he is not meant to be a man of violence . In Sarbloh Gur Drbar Guru Gobind Singh Ji says ;

‘Getting up early bathe and contemplate Sat Gur and humble your mind at his feet .

Treat the poor and rich alike every moment stay intoxicated in the divine .

Shed anger attach compassion to your heart forsake violence and foolish thoughts .

Focusing your mind contemplate the formless Vah Guru the Dharm of forgiveness love .

A Akali Nihang is meant to be a deterrent to Dushts . The greater part of the Akali Nihang Dharm Yudh is waged with out violence . Yet regrettably occasionally as a last and final resort the Akali Nihang may have to resort to violence to subdue a Dusht . For violence a Akali Nihang is always prepared through practice of the martial discipline of Chatka Gatka . Which is but part of the total Dharm of the Khalsa . Yet even then when shedding blood the true Akali Nihang dose not act in blind rage Rudr Ras . Fore he is a Bir Ras Warrior . Bir Ras means warrior spirit . It is characterised by four virtues .

(1) Dhrma - Moral and Ethical responsibility .

- (2) Dhya - Sense of Compassion and Love .
- (3) Dhan - To be Charitable.
- (4) Yudh - Skills of War .

Akali Nihangs believe only when a warrior has the first three virtues can he be considered a true warrior . Thus following this philosophy of Bir Ras an Akali Nihangs when he wages war only wages war to uphold Dhrma the Moral Order . For sake of Land , wealth , property , revenge ect. he dose not wage war . In another words Akali Nihangs do not wage war for material or personal gain . Even during the Misal period , under the able leadership of Akali Baba Nena Singh , when Sikh Missla were fighting each other for supremacy . The Budha Dal kept out of this Sikh internal fighting . Present day Sikhs under the influence of Abbeck and Bbeck fight each other over stupid things such wether you should eat meat or not , wether Keski (small turban ) is the fifth K or Kesh (Hair) , whether Rag Mala is Gurbani or not , whether we should eat Langer sitting on the floor or at tables , whether we want Khalistan or not , whether women should be included in Panj Pyare or not , whether baptised Sikh women can wear make up or not , whether clean shaved Shajdhari Sikhs should serve in Langers or not ect... Thus caught in Treh Guni Maya they do not realise these petty infighting only harms Shikhism and detracts from a Sikhs main purpose of spreading Dharma the only true War which a Sikh should fight . Here I conclude with these great words from the Nihang Oral tradition attributed to Akali Nihang Khalsa Guru Gobind Singh Ji ;

‘Jateh sabh Khalsa sunho .  
Oreh yudh maeh sab hee  
utam gun heh .’

‘Leaving for the battle oh Khalsa listen . In war is found all virtues .’

## Chapter Fourteen

### Controversies in regard to Akali Nihangs

When most Sikhs here the name Nihang they think of dressed in all blue , decked in all manners of weapons , practitioners of Gatka , Chatka (Meat) eating , Bhang (Hashish) swilling unmarried irresponsible wild violent Sikhs . Because of the usurping of the Akali name by modern S.G.P.C backed Sikh political parties for their workers . Most Sikhs now no longer associate the name Akali with Nihang . Even within the Dals you find many present day Nihangs referring to Frla (Frra) wearing Akali Nihangs as Maha Kal De Singh's rather than referring to them by their proper designation as Akali Nihang Singhs .

I accept within the Dals we mostly dress in blue (Neelambree) the colour of the heavens . Which symbolises our link with all pervasive God . But out side of the Dals we may dress decently keeping the Shere Bana ( Tigers dressing meaning Five K`s) and Dstar (Turban) any way we like .

Yes in the Dals we always keep many quality weapons about us as possible . This is what the Gurus ordained us to do . There was a time in Sikh history that unless you were fully decked in weapons you were not given Amrit . Taking Amrit meant becoming a Gurus Solider a Nihang . It is sad that most modern Sikhs do not appreciate that the traditional Sikh word for a warrior is Nihang . Outside the Dals we always keep a capable weapon handy just in case for action . But just keeping weapons for a Nihang isn't enough . An old Nihang Rehtnama (Code of Conduct) says ,

“ Without practice know all weapons to  
be poison .”

If you don't know how to use a weapon and have it on you . Your attacker may take it of you and use it against you . Also because you haven't the discipline gained through training you might misuse your weapon in rage . So a true Nihang all ways trains in Gatka to some degree . Now a days only a few ever reach the heights of Chatka Gatka .

Yes many of us but not all Nihang Sikhs eat Chatka meat or meat acquired through hunting . Especially those of us who practice Gatka . We have done this since the times of Guru Hargobind Ji . As the descendants of those Akali Nihangs who were with the Gurus will testify . Like the descendants of Baba Bidi Chand Akali Baba Dhya Singh and his Son Akali Baba Avtar Singh . Old Sikh texts such as Dasm Gur Granth , Gurbilas Dasmi , Prem Sumarg , Mehma Prakash , Prachin Prakash , Rehtnama Bhai Desa Singh , Rehtnama Bhai Chaupa Singh , Nveen Panth Prkash , Tveerkh Gur Khalsa , Mhan Kosh , S.G.P.C Rehtnama ect. Old English and Persian texts such as Sketch Of The Sikhs by Lt. Col. Malcom , The Sikh Religion by Max Arther Macauliffe and Dabistan by Moshin Fani ect. and off course Akali Nihang traditions amply testify to Sikhs eating flesh . Paintings of Maha Raja Ranjit Singhs period also testify to Sikhs hunting . Hunting inevitably means eating flesh . In Punjabi village life hunting pheasants , quail , rabbits ect. was common up to recent times . Guru Granth Sahib dose not speak against or fore meat eating . Only when you read Shabds out of context do we get arguments fore or against meat eating . Here I think a point needs to be clarified traditionally in Sikhism there are five schools of thought ;

(1) Akali Nihangs - The warriors of Sikhism .

(2) Udassis - Descendants of Guru Nanaks eldest son Baba Siri

Chand . The Udassis though not Amrit Dhari . Thus not  
 prescribing  
 Sadhus  
 the Missal  
 the  
 whole escaped  
 Anglo  
 Udassis .  
 ( acknowledge  
 ;  
 woollen  
 are the  
 of  
 accusing him  
 . When Guru Ji  
 wounded . Bhai Ji replied I  
 the Guru in all . At this Guru Ji was  
 ordered Bhai Khnaiya to carry on but gave  
 you will  
 indiscriminately . Seva  
 Panthis on whole are pacifists Sikhs of the  
 During the Missal period they were not Amrit  
 Though now a  
 Udassis . Seva Panthis are not active preachers like the other traditional

to or preaching the Sikh militant creed . Dressing like Hindu  
 they were instrumental in preaching Sikhism during  
 period inside and outside Punjab and looking after Sikh Temples .  
 Because they did not outwardly manifest the Sikh militant creed of  
 Khalsa . But appeared as other Hindu Sadhus they on a  
 Mughal and Afghan persecution . During the British Raj in order  
 to escape British persecution many Nihangs , who survived the  
 Sikh wars , temporally changed their Bana (Dress) to that of  
 In the , ‘Sketch of the Sikhs’ , Malcom calls Udassis Nanac Pautra  
 ( Sons of Nanak) . They were according to Malcom ;  
 ‘ ---mild and inoffensive race ; and though they do not  
 the institutions of Guru Govind , they are greatly revered by his  
 followers , who hold it sacrilege to injure the race of their founder  
 ;  
 Udassis who are not clean shaven keep matted hair and wear a  
 cap and a orange long flowing dress .  
 (3) Nirmalas are descendants of those five Sikhs who Guru Gobind  
 Singh sent to Bnaress to learn Sanskrit . Traditionally they  
 academics of Sikhism . Who studied and elaborated Sikh religious  
 texts . Most the ancient Sikh texts such as Soorj Prkash and Nveen  
 Panth Prkash has been written or influenced by the Nirmalas .  
 (4) Seva Panthi - Is a Sikh order started by Bhai Khnaiya . In one  
 battles of Guru Gobind Singh Bhai Khnaiya served water indiscri-  
 -minately to friend and foe . For this some angry Nihangs  
 of treason brought him before Guru Gobind Singh Ji  
 asked why was he helping the enemy  
 recognise no fiend or foe I see you  
 very pleased . He not only  
 him a chest of medicine as well . Then blessed him saying after  
 be a Sikh order who will serve all mankind  
 literally means service . Seva  
 Guru . Like the Udassis .  
 Dharis .  
 days they tend to be , like majority of today’s  
 Udassis . Seva Panthis are not active preachers like the other traditional

Sikhs orders . They intend to influence people through there service .  
 Which involves looking after lepers , mentally retarded , homeless ect .  
 Seva Panthi got there name from one of Bhai Khnaiyas famous  
 disciples  
 Seva Ram . Another famous disciple of bhai Khnaiyas was  
 Adansha  
 thus Seva Panthis are also known as Adan Shaias . One time they  
 had great influnce amongst the Sindhi Sikhs . Sindh is know in  
 Pakistan .  
 (5) Taksal - There are two Taksals . One of Bhai Mani Singh  
 which was associated with the Nirmalas . This Taksals main aim  
 was preaching Sikhism . But unlike Udassis because  
 Nirmalas were Amrit Dhari they did not openly travel through  
 India during the Missal period . So there preaching was confined to  
 within Punjab particularly around Amritsar . The second Taksal  
 is of Baba Deep Singh which was closely related to Nihangs it's main  
 function was making copies of Adi Gur Drbar Sahib , Dasm  
 Gur Drbar Sahib , Sarbloh Gur Drbar Sahib and  
 off course preach Sikhism and giving Amrit .

Of the above mentioned traditional Sikh Schools Nihangs are not vegetarians on a whole . If they desire they can eat Chatka regularly as part of their regular diet . In fact Shshter Dhari (Warriors) are advised to do Chatka and eat regularly . Udassis and Seva Panthi are complete vegetarians . Taksal and Nirmalas on the whole are vegetarians but allow the eating of meat under difficult times during times of battle when other food is not available . Modern day Sikhs many of who believe and wish to see Sikhism in one uniform form . Can not appreciate traditional Sikhism is a composition of these five Traditional schools . Thus traditional Sikh history both oral and writte though predominated by Nihang influence , inparticular ancient written history , reflects the views of these five traditional Schools . Hence when modern uniformity seeking Sikhs , a doctrine preached by the Singh Sabhias , view Sikhism they sometimes get conflicting views on Sikh traditions , rituals and practices . The issue of meat whether to eat it or not is one such conflicting view . Majority of Sikhs who are stepping into Sikhism find the meat eating issue very confusing and perplexing . Then when they tend to go one way or the other . Meaning become meat eaters or vegetarians . Which now a day's usually means they become vegetarians . They tend to become extremely anti the other . The reason why traditionally five Sikh schools represented Sikhism as a whole and not one was because Sikhism is too great to be contained and confined in one given form . The five Sikh schools who are all equal present Sikhisms in all it's wonderful and varied form . Unlike modern Sikh institutions like S.G.P.C. , Akhand Kirtni Jatha , Nanak Saris ect. these five traditional schools have received the personal blessings of the Guru's them selves . Traditionally these schools lived amicably with each other . Fully respecting each others ways . Which reflected there different functions in Sikhism . As Malcolm wrote in his book , 'Sketch Of The Sikhs in 1812 ;

'The religious tribes of Acalis , Shahid (Dam Dmi Taksal) ,  
 and Nirmla have been noticed . Their general character is  
 formed from their habits of life .'

They did not preoccupy themselves with stupid issues such as eating meat or not eating meat and thus obscure the main purpose of Sikhism spreading Dharm . To argue over meat is according to the Guru Granth Sahibs page 1289 a fools argument . Down bellow I give this Shabd and the related Sakhi .

In Gur Prtap Suraj , Nveen Panth Prkash , Twirk Gur Khalsa ect. it is recorded once Guru Nanak Ji went to Kurkshetra at the time of a solar eclipse . A time which for Hindus held great religious significance . There a young prince came to see Guru Ji . He had just been hunting . He offered the kill to Guru Ji who excepted and had it cooked . When the vegetarian Hindu Sadhus and Brahmins found out . They came and confronted Guru Ji . They said ordinarily eating flesh (meat) is wrong never mind at such a auspicious time and place . Guru Ji spoke to those misguided fanatical vegetarians thus .

Mhala 1 Var Mlar (25)

‘First in flesh you were conceived , in flesh you lived .

( Guru Ji refers to mothers womb )

Gaining life flesh was put into your mouth , your bones , skin and body is of flesh .

Taking you out of flesh , nipple of flesh was put in your mouth .

Your mouth is of flesh , tongue of flesh in flesh is life’s breath .

Growing up you get married and bring home flesh .

From flesh is flesh created , of flesh are all relations .

Meeting the true Guru you would realise all this and appreciate the truth .

Our selves we may try to understand but we will not says Nanak wasted in use less talk is our time .

Mhala 1 Var Mlar (25)

Saying flesh flesh the foolish Pundit argues he has now knowledge or understanding .

Which edible thing is flesh ? which is vegetable ? in eating which

is

sin ?

In ancient times rhinoceroses were killed and sacrifices made

singing

holy words .

( Guru Ji is alluding to ancient Hindu sacrifices which were performed by the Pundits ancestors .)

Forsaking flesh holding his nose he sits but at night eats human

flesh .

( One interpretation of the above line is - The vegetarian Brahmin

holds

his nose saying flesh is evil yet in his mind he is considering how

to

devour all the wealth from the people .

Second interpretation is - The vegetarian Brahmin sits holding his nose doing Pranayam in his mind the hypocrite is planing how to devour all the wealth of the people . )

vegetarianism

Taking hold of people he shows them his hypocrisy of  
yet he has no knowledge or understanding .

But oh Nanak how can you explain to a foolish man , having  
explained he dose not understand .

Blind is he who acts blindly in his heart are no eyes .

( Meaning the vegetarian Pundit acts fanatically because he dose

not

think all things out , he lacks true wisdom ) .

From combination of farthers sperm and mothers eggs are we born  
yet you do not eat meat and fish ?

Man and woman when they get together at night it is flesh they  
put in their mouth and nibble at .

( I the original Mandu literally refers to nibbling lips hence it  
means nibbling flesh . See Mhan Kosh . )

In the womb of flesh were we conceived , from flesh we were  
born , vessels of flesh are we .

Having no knowledge and understanding the vegetarian Pundit  
considers himself wise .

Oh Pundit you say flesh from outside is bad but that of your  
own house is good .

( Above Guru Ji is asking the vegetarian Pundit if all flesh he  
considers evil then what of his own body which too is flesh . )

All life is born of flesh , in flesh dose life reside .

He who's Guru himself is blind they eat that which is not to be eat  
and abjure which is good to eat .

( Meaning that they eat that which is earned illegitimately meaning  
through stealing , cheating , pimping ect. yet meat which is good

for

you they abjure . )

In the womb of flesh we were conceived , from flesh we were  
born , vessels of flesh are we .

In Hindu religious texts in Muslim religious texts in all four Yugas  
is meat mentioned being used .

In scarifies and weddings is meat use to be found .

Women , men , kings and emperors are all of flesh .

Pundit you say these meat eaters who give you charity go to hell  
yet you who take there charity strangely goes to heaven , how odd .

Oh vegetarian Pundit you do not understand your self yet preach  
to the people , standing tall calling your self wise .

Pundit you know not from were flesh was born .

From water is all food created , from water is born sugarcane  
and cotton , all the three worlds are born of water .

Water says it is I who nurtures this world taking on many forms .

( Guru Ji is saying like all things oh vegetarian Pundit flesh also is

born

of water .)

So Nanak says these words of wisdom , true renounces are they who can renounce the temptations born of the pleasure of these worldly things born of water .

( The Guru concludes by saying not by renouncing flesh alone can you say you are a renounce . Only when you are not tempted by the pleasures and desires of the world are you a true renouncer .)

In regards to desires Guru Nanak Ji say thus on page 15 of Guru Adi Drbar ;

‘ The desire to gather Gold and Silver .

The desire to enjoy women .

The desire to scent my bode with beautiful smells .

The desire to ride horses .

The desire to sleep on soft beds .

The desire to live in great mansions .

The desires to eat sweets and meats .

When the body has so many desires

how can Vahgurus name reside in there .’

If by reading the above Shabd you were to conclude Guru Ji is asking us to renounce along side meat ; gold , silver , sexual relations with our wives , scents , vehicles of travel , comfortable beds , decent houses and sweets as well . Then you would agree with me this interpretation is out of context . Guru Ji in this Shabd is not asking you to forsake legitimate use in life of these objects in life . He is only asking you to forsake the excessive desires for these every day worldly objects which tempt you to forsake Vahguru . Thus it is with meat eating . Here vegetarians will say but eating meat involves killing an innocent living being thus incurring sin . Here I give a Shabd of Guru Ji in which Sat Gur gives his verdict on the ultimate vegetarians the Jain’s . Who because of there preoccupation with preserving life have ruined there lives . This Shabd occurs on page 149 of the Adi Gur Drbar Ji . .

‘ They pull the hair out of their head drink filthy water and eat left over food .

believe ( Jain holy men pull out hair so lice won’t form . In clean water they

life life exists so they drink soiled water . Fresh food also for them contains

so they eat left over stale food . All this they do to save life .)

by They disturb their own toilet to release life and thus smell it’s foul smell

seeing clean water they are embarrassed .

(Jain holy men do not bathe for this act may also result in their way of thinking in some beings loss of life .)

hands . Like sheep they bare there heads of hair thus they gather ash in there

hair (Sheep rub there heads against objects and bare them . By pulling your

disgrace .) Guru Ji says you are as if gathering ash in our hands an act of

The way's of a house holder they abjure their families wail after them .  
They do not according to Hindu ways perform rituals after death where  
then they will go after death ?  
At Hindu places of pilgrimage there is no place for them , Brahmins do

not

take food of them and eat .

All ways day and night they remain filthy on there fore head is no saffron  
mark of holy men .

They all ways sit with heads bowed as if mourning some ones death .

Around there waists is tied a begging bowl , in there hands they hold a  
broom , one after another they walk in a straight line .

( With the broom the leading Jain holy man sweeps the path ahead so  
as no insect is trampled under foot . )

They are not Jogis nor worshipers of Shiv nor Kazis or Mullahs

Having lost the way to the loving God the whole lot of them wonder  
about aimlessly so accursed , they do not understand it is **Vahguru alone  
who gives life and takes it away not any one else .**

( This truth even majority of modern Sikhs do not realise )

They are without the benefits of giving charity and bathing on the heads  
of these lost ones ash falls .

When the ancient gods with the mountain of Sumer churned the primal  
ocean from the waters did many precious objects come out .

The sixty eight pilgrim places did the gods create where all celebrate and  
listen to holy texts .

Only after bathing is the Muslim prayers read and Hind worship done ,  
they bathe who are pure .

All your life you remain healthy if you bathe .

Oh Nanak these who have lost there heads these evil ones do not  
understand this .

When it rains all life rejoices .

It rains and food grows , sugarcane grows , cotton grows all find comfort .

It rains and grass grows which cattle eat and give milk from which the

women

make yoghurt and churn .

The clarified butter produced is used in sacrifices and worship , only with  
clarified butter is all religious ceremonies honoured .

( In Sikhism Pnjva translates Fith one meaning clarified butter is used in  
making of Kra Prshad a sweet pudding which like Sukha Dee Deg is  
important part of sanctifying all Sikh religious acts . )

Vahguru is also a ocean in which all the Gur's Sikhs bathe and gain  
honour .

Oh Nanak these foolish ones who have lost there heads do not bathe in

these

waters either thus gathering ash in hand they throw it over their heads .

( Meaning the foolish Jains waste their life ) .

Above the Guru Ji has spoken of those Jains who taking the extreme path of non-violence try to desist from taking any life by intention or accident . Thus following this ridiculous philosophy they waste their lives . This century Sikhism has been greatly influenced by Jainism . Mainly through Mhatma Gandhi who was though a Hindu he greatly leaned towards Jainism . Bhai Khan Singh Nabha at the beginning of this century writes in his , ‘Gurmat Martand’ , of this Jain influence on Sikh eating habits ;

‘ At this time on the martial Sikh race the influence of Jainism can be seen . The hatred of Chatka has began to spread . Some religious leaders are preaching that you should completely forsake meat . I accept eating meat is not compulsory in Sikhism but complete abstinence from meat is also not part of Sikhi . The use of meat or eating of it depends on ( Granthis , Pujaris , royal workers , soldiers , warriors ect. ) individuals personal choice and the local environment . Those individuals who contemplate Bani and Sikh history deeply they understand this rule well .’

In Sikhism as Guru Ji has said life and death lies in Vahgurus hand alone . Thus the idea of sin being attached to killing something for food is alien to Nihang way of thinking . Even Bhai Gurdas discussing the virtues of humility says eating flesh is acceptable for a house holders way of life ;

‘A elephant is not edible because it is full of pride , tiger is not edible because it is too powerful . But by being humble the goat gains honour in the world . Times of social functions weddings and sacrifices it makes acceptable .

**It’s meat is pure for the house holder** , it’s intestines are used in making stringed musical instruments .

Making shoes of it’s leather we go to meet and fall at holy mens feet .

With it’s skin Tabblas (Drums) are bound on which we play and give comfort to religious gatherings .

Thus the holy gathering comes under the protection of Sat Gur .’

Thus far as the Nihang tradition goes those who want to eat meat may do so . Those who do not want to they may not . There is no compulsion to do either . In the Nihang Dals you will find two separate Langers (Eating places) catering for Vegetarians and meat eaters .

Off recent years because of the Influence of Dam Dmi Taksal . Vegetarianism has not only become strong in Sikhism . It is extremely hostile to meat eaters . In the Punjab misguided militant vegetarian Sikhs , without sanction of Tksal , were at one time recently shooting dead Chatka eating Sikhs and butchers . Here a valid question might be asked , why dose the Taksal who also claims like the Nihangs to have direct teachings from Guru Gobind Singh preach so vehemently against meat eating ? This is not so , as I explained above , it is a misconception . Granted Taksal is ordinarily against meat eating . But even it concedes under dire circumstances . When it is a question of life and death you may eat flesh . But unlike Nihangs it dose no concede that since all life is made of the basic five elements Fire , Earth , Wind , Water and Space according to Bani (Sikh

scripture) and life is equally pervasive according to Bani in rock , air , water , plant and animals . In Asa Dee Var Adi Granth Guru Nanak Ji says ;

‘ All the grains off food none of them is with out life .

First life form is water from which all life comes .’

Thus even rocks , air and water , plant and animal being of life are part of the circle of transmigration . So according to Bani even humans once were rocks , plants etc. Then what is the difference between eating plant or animal matter . You may say animals feel fear and pain . So what pain and fear is part of life . Their are allot of things that cause pain and fear to animals we can't eliminate all of them . In Nihang traditions we kill the animal humanly and quickly as possible with a single blow . This method is known as Chatka . If the animal is not killed with a single blow and the animal is left to suffer between life and death this is called Patka . Patka is forbidden to eat for a Nihang . To do Patka is a grave sin for a Nihang Singh . Even in battle Akali Nihang tradition demands Chatka . Both from the point of view of reasons practical and humane . Any how when we die our body decomposes into the natural five elements which are again absorbed back into nature . On which all Nature plants , animals and we feed . Thus you see life and death in Nihang sense is a ever lasting circle untill Mukti meaning merging of human soul with God is achieved .

Another controversial point about Nihang Singhs which bothers allot of Sikhs is that they take Suka (Hashish) in particular and to lesser extent other drugs alcohol , opium etc. . In the eyes of most practising Sikhs this is a unforgivable sin . Akali Nihang tradition says if you abuse these drugs then it is a vile evil . But to say all use of these drugs is evil is irrational . In medicine both traditional Indian and Western medicine , like animal parts , these drugs have been in use since time immemorial . In Akali Nihang tradition these drugs were used in a controlled manner to over come the harsh conditions off ancient battle fields . On the battle field their is no set time for rest , sleeping or eating . Injuries were also easily picked up in old style hand to hand close quarter fighting . In the thick off battle their was little time to treat these injuries properly . It was just a question of tying the wound over stopping the blood and suppressing the pain . If the battle was drawn out and the wound wasn't treated properly . Which was the case in many ancient battles . It could due to infection fester up bringing on fevers . This in the Indian heat with it's flies happened all too easily . Plus a warrior had to cope with emotional turmoil brought about by living under the constant fear of death and seeing his comrades fall in battle . So on the battle field a warrior may have to suppress and over come fatigue , sleepiness , hunger , physical pain , fevers and emotional turmoil . In order to over come all these harsh realities of battle ancient Sikhs took these drugs as Guru Dasm Granth , Guru Sarbloh Granth , Surj Prakash , Pracheen Panth Prakash , Nveen Panth Prakash ect. give ample testimony . Some of these same Old Sikh texts and others also condemn drug taking , they do so rightly in context of abusing them . But to use them in context of medicine as doctors do or battle aids as old Nihangs did is not wrong . You may say if old Nihangs used them as battle aids then why do modern Akali Nihangs use them ? The same can be asked , the old Nihangs used to travel and fight on horse back but today in the day of motorised vehicles why do many present day Nihangs still insist on riding horses ? Again you may ask old Nihangs fought battles with swords , spears , bows , muskets etc. why today in the age of modern weapons many Nihangs still insist on practising with these old weapons . The answer is attachment to tradition . A

martial tradition which the Akali Nihangs inherited from the Gurus . Where as the rest of the Sikhs have changed with the times . The Akali Nihangs have resisted this change much as possible . Because of this the modern Sikhs perception has been prejudiced and tainted by their modern ideals . But if they look back a century or so at their ancestors they will understand the Akali Nihangs . In the Guru Granth Sahib there is not a single Shabd which says taking Sukha or any other drug is evil . This interpretation is gained through reading the Shabd out of context . If this was so then all medicine should be taboo to a Sikh . Just as if slaying animals and eating flesh was wrong then again in particular modern medicine would be forbidden to a Sikh . Most modern medicines are tested on animals or contain animal parts . Being a doctor would certainly be a great sin for a Sikh because of their training concerning animal dissection . But all this is not so . The Guru Granth Sahib says not to abuse drugs . Bhai Gurdas who's works are considered a key to the Adi Gur Drbar in his Kabit Swaya 66 says ,

‘Madh pee-eh Gian Dian besimran .

Tehi Madh pee-eh avchetan prkar heh .’

Translation - Drinking excess alcohol one for sakes wisdom and concentration of mind . (Meaning person becomes unconscious .)  
Yet the same alcohol drunk under other circumstances brings consciousness .

Thus even Bhai Ji acknowledges alcohols medicinal virtues . It is sad today because of a few idiot Nang Nihangs who abuse Sukha that Sikhs feel the great Sukha is a evil . But this is like saying because some greedy Gurdwara Committee members steal from the Gola(Temple fund box) that all committee members should be disbanded . There are many Akali Nihang Singhs who take Sukha some even take other drugs like Ganga Jal (Translates as holy water of Ganges means alcohol) in a disciplined proper manner and are good Sikhs as any . Balbinder Singh Bhangurer is one such Nihang Singh . He is called Bhangurer because he loves his Bhang ( Sukha ) . His Rag Vidya ( Knowledge of classical Indian Music ) and Kirtan is such it is said once he was invited by Baba Thakr Singh to Chok Mehta head quarters of Dam Dmi Taksal and asked to perform Kirtan . It was a extremely hot and dry summer day . There was not a single rain cloud in sight . Baba Thakr Singh asked Nihang Balbinder Singh to perform Rag Mlar . A composition which it is believed if performed by a truly skilled Kirtnia could bring rain . Surely enough to every bodies disbelief as Balbir Singh and his party began to perform a Gur Shabd in Rag Mlar rain clouds gathered and torrential rain poured down . Nihang Balbir Singh has been the Darbari Kirtnia at Harmandir Shaib as well . Brahm Giani Akali Nihang Baba Mit Singh Ji of Sach Khand Hzoor Sahib was a recognised Saint through the whole Sikh world . Yet even he like majority of other Nihang Singhs took Sukha . Taking these drugs is not compulsory there are many Akali Nihangs in the Dals who take no drugs .

In regards to drugs in England of all places believe it or not I have come across such young western educated Sikhs whom claim that the old Sikhs were Maha Pursh meaning great people , I agree with this . Then they go on to say they had such spiritual power that they acquired no drugs to over come physical ailments let alone use them in battle . These Sikhs neglect the fact Guru Har Rai the sixth Sikh Guru was well as a Guru also a Hkim meaning traditional Indian doctor . His herbal garden is still to be found in Kirtpur but atlas minus the herbs . Guru Gobind Singh himself as his texts Dasm Gur

Granth Sahib and Sarbloh Gur Granth Sahib record had great knowledge of Traditional Indian Medicine . In his court he had his Bard Saina Pati write the , “Sukh Sain Ram Bnodh” , a text on traditional Ayurvedic Indian Medicine . Let me ask these idealistic Sikhs If the Gurus or their Maha Pursh Sikhs did not require medicine why spend so much time studying it ? Don't forget that the eleventh great leader of the Dam Dmi Taksal Sant Giani Gurbchan Singh spent the latter part of his life , suffering from Diabetes , in many hospitals on medication . Surely these idealists are not saying Baba Gurbchan Singh wasn't a Maha Pursh . These other wise well meaning and intelligent young men have got caught up in the web of idealism and blind faith . Which is easily done trying to follow a religion . But the real sad fact is that not only are they caught up in these superstitious beliefs but a number of them are in the name of Sikhism trying to spread it in England through Sikhi Camps and in college seminars to other young Sikhs . Recently I was to be asked through one of my Chatka Gatka students to attend one of these Sikhi Camps to demonstrate Chatka Gatka , on the condition I didn't speak about Nihang traditions , in particular about Chatka and Sukha . My friend rightly replied he would not compromise the historical truth to appease any one . Any how , how can I not speak about Chatka when the fighting Gatka I practise is called Chatka Gatka . These young men if they want to come close to Sikhi and God it is best they try to appreciate practical historical truth rather than believe in idealised perceptions of Sikhi .

It is a another misconception about Akali Nihangs that they do not marry . Yes their are many Akali Nihangs who are unmarried . This tradition began after Guru Gobind Singhs times . When the life expectancy of the Akali Nihangs who represented the leadership and vanguard of the Khalsa Panth was greatly shortened . This was due to them wielding constant battles . But even in those times their were many married Akali Nihangs whose wives and daughters even fought along side them in battles according to Giani Gian Singh the great grandson of Shahid Mani Singh and writer of Nveen Panth Prakash and Tveerkh Gur Khalsa . The first leader of the Buda Dal Akali Baba Binod Singh was himself married as was his son Akali Nihang Baba Kahn Singh Ji . The rules that govern a married life of a Nihang are mostly the same as for the rest of the Sikhs . He must for ever contemplate the Gur Shabd , practice Gatka and through good example where possible spread Dhrma (Morality and Goodness) . He must earn a honest living out of which he must give one tenth to the needy . If the Budha Dal or Tarna Dals call upon him for the sake of the Panth he must go .

## Chapter Fifteen

### Cast , Race and Akali Nihangs

In Akali Nihang perception of Sikhism Sikh Dharm (Religion) is but a continuation of the one and true original and only Dharm of Vahguru . In Sat Yug Avatars like Vrah Avtar and Nar Singha Avtar expounded it and defended it . In Treta Yug Siri Ram Chander propagated and defended it . In Dwapar it was Krishan Mharaj who upheld the ways of Dharm . But now in this final and darkest of all ages Kal Yug . Vahguru has sent Jagt Guru Nanak Dev Ji to uphold his true ways . The ways of the previous Avatars has become worthless in Kal Yug . True religion in Kal Yug only reside in the teachings of Guru Nanak . Thus in Akali Nihang perception the truth enshrined in Sikhism is that ancient truth reworked according to the needs of Kal Yug , which was before time began , when time began , is now and will be true for ever . Indian society in the ancient past of the Vedic time became to be divided into four Varns (Casts) . Laws of which became codified in the Puranic period . The original Varns were ;

- Brahmin - The priest and intellectual class of the ancient Vedic Religion . All the ancient Indian treaties on religion , war , medicine , sciences ect have been written by this great class of people . Who originally were great but in time became greedy , ignorant , corrupt and superstition ridden .
- Kashtria - They were the ancient warriors . Protectors of Dharm (Moral order ) and the people . It is astonishing to know that all founders of new religions in India have come from this class of people . Originally they were rulers of all India . But in time due mainly to internecine warfare lost every thing .
- Vayas - Were the class of people who farmed and ran businesses . They were the people who dealt in all forms of commerce . Thus creating the materials and wealth for the society they lived in .
- Sudar - Were enslaved Dravidian people . The original people of India who the invading Aryans had conquered and subdued . In the Puranic literature they were portrayed as the Demon people . Any body from the higher classes who broke the taboos of his Cast could also be practically excommunicated from his Bradri (Brotherhood) and termed a Sudra . For low immoral behaviour was associated with the Sudra in raciest Brahmnical eyes . Thus in time apart from the original Darvidian people social out casts from the three high casts also were mingled with the Cast known as Sudra . Thus the high casts found another excuse to justify their deformation and harsh treatment of the Sudar . Who's purpose according to the Brahmnis was to serve the above three classes of people .

The purpose of the Varn system was to keep the social order of the Aryans . Thus the cardinal rule of the Varn system which made the reigns of power hereditary was

confining social intercourse to within it's own Cast . Thus all Casts eat and married with their own kind only . Intercast marriages did occasionally happen but it meant loosing your cast privileges . In time as more racial groups entered India . To the above four Casts became added many Jaats . The word Jaat is defined as ;

Jaat = caste , sub-caste , class , social class , brotherhood , community , race , ethnic denomination .

Another word used in stead of Jaat is Bradri which is defined as ;

Bradri - brotherhood , community , fraternity , eto-social circle .

As these new races came into India or old races splintered . They following suite the cardinal rule of the Varn system limited their social intercourse to within there own kind only . The notion of intercast marriage came to be looked upon as a great taboo . A child born of such a union is to this day called Dogla . Dogla is defined in a modern Punjabi dictionary as ;

Dogla = hybrid , cross bred , mongrel , bastard , illegitimate ; double tongued , double -dealer , hypocrite , ambivalent , unreliable .

Thus Jaati Garv meaning Racial pride became to be looked upon as a great virtue . Something to live and die for . Now lets us look at Jaat and Sikhism .

John Malcom commenting on Guru Nanak Dev Ji in his book , 'Sketch of The Sikhs ' , written in 1812 writes ;

'There is no ground to conclude that casts were altogether abolished by Nanac ; though his doctrines and writings had a tendency to equalize the Hindus and unite all in the worship of one God .'

If Guru Nanak had desired to completely abolish Castism then all he or the Gurus after him had to do was break the taboo of inter cast marriages . But none of the Gurus nor any of their family ever broke this absolute rule of the Bradhrees (Brother hoods) meaning Roti Beti Dee sanj meaning the Sharing of food (Roti) and Beti (Daughters) . The ancient rules of Jatt forbade the eating of foods together of Bradrees and intermarriage so as racial purity could be kept . Malcolm who observed the Sikhs very closely around the beginning of the nineteenth century observed ;

'The Sikh converts , it has been before stated , continue , after they have quitted their original religion , all those civil usages and customs of the tribes to which they

belonged , that they can practise , without infringing the tenets of Nanac , or the institutions of Guru Govind . **They are most particular with regard to inter-marriages** ; and , on this point Sikhs descended from Hindus almost invariably conform to Hindu customs , every tribe intermarrying within itself . The Hindu usage

, regarding diet , is also held equally sacred ; no Sikh , descended from a Hindu family , **ever violating it** , except upon particular occasions , such as a Guru-mata , when they are all obliged , by their tenets and institutions , to eat promiscuously .

The strict observance of these usages has enabled many of the Sikhs , particularly of the Jat and Gujar tribes , which include almost all those settled to the south of the

Satlej , to preserve an intimate intercourse with their original tribes ; who considering

the Sikhs not as having lost cast , but as Hindus that have joined a political association ,

which obliges them to conform to general rules established for it's preservation , neither

refuse to intermarry nor eat with them .

The higher cast Hindus , such as Brahmins and Cshtriyas , who have become

Sikhs , continue to intermarry with converts of their own tribes , but not with Hindus

of the cast they have abandoned , as they are polluted by eating animal food , all kinds

of which are lawful to Sikhs , except the cow , which is held sacrilege to slay .'

When Guru Gobind Singh created the Khalsa . He reminded the Khattris , Jats , Ramgahrias ect. of their Kashtriya blood line . Fore all these Sikh tribes were originally of ancient Aryan Khashtriya descent . Brahmins because of being the fore most Arya Varn . Have also become associated with the above blood line Kashtriya casts . Guru Gobind Singh in Bachiter Natak in Dasm Gur Drbar traces his and Guru Nanak's ancestry too Lav and Kosh the sons of Siri Ram Chander the greatest warrior of the Suriya Banse (Sun dynasty ) of Kashtriya . Thus Guru Gobind Singh Ji was a Suriya Banse Khashtrya . In the Dasm Gur Drbar Guru Ji with pride says ;

' I am a son of a Kshatriya not a Brahmin .'

Being Suriya Banse himself Guru Ji termed the blood line descendants of the Kashtriyas Brahmins , Khatri , Jat , Ramgaria ect tribes as Sodhi meaning Suriya Banse Sikhs . Now within the Indian community we have races of none Aryan Khashtriya origin such as Chooras , Chmars , Muslims ect . Guru Gobind Singh too these also extended out his hand and asked them to join the Khalsa Panth . Hence he was giving people of none Kashtriya origins a chance to join the ranks of the Arya Suriya Banse as equals . It was this what the orthodox Hindu Brahmins and Rajputs , of Guru's time , found so objectionable . By this Guru Gobind Singh in their eyes was levelling the casts . Guru Gobind Singh Ji called these none blood line Khashtriya converts to the Khalsa order Majhabis meaning of our religion . Thus say's Ratan Singh Bhangu in Prachin Panth Prkash ;

'Combining the four Varns was created the fifth tradition .'

A tradition which advocated that all different casts (races) come together under the banner of the Khalsa . But did not advocate breaking the ancient racial laws of , 'Roti Beti Dee Sanj' , sharing of food and inter marriages . In fact where as the blood line Suriya Banse could eat together being all blood line Suriya Banse they could not or more correct to say would not inter marry . With the Majhabis the blood line Suriya Banse could not intermarry or eat . Kesr Singh Shibr in his work , 'Bansavali Nama' , gives an extremely harsh Sakhi (Story) in regards to how strongly the old blood line Suriya Bansi Sikhs felt about eating with Majhabis . But here it must be pointed out Kesr Singh himself was a Brahmin Sikh and through out his work his old Brahmin prejudices come to surface . Any how the story goes like this ;

‘Bhai Kanh Singh Terhn a Khatri Sikh son of Baba Binodh Singh first leader of Budha Dal came and resided at the Akal Takht . One day says Kesr Singh he saw a Sikh who with great love embraced and met other Sikhs . Sending a man over Baba Khan Singh called that Sikh over . Baba Ji asked him who he was . He said I am a Majhabhi Sikh . The Baba Kahn Singh asked other Sikhs who he was . They said he is a Jat farmer of the Sandhu clan . He has fed us all at his house . Thus that Majhabhi had deceived his fellow Sikhs . Baba Kahn Singh punished that Majhabhi . Calling a barber he had his head shaved . Then he was praded around the town . Beaten on head and hung . Then Baba Khan Singh Ji say’s Kesr Singh said to other Sikhs , ‘You now rejoice and give prsad at the Gurburb .You were miss led you are not stained’ . Then all Sikhs said ‘What you have done is great , you have punished him . No one else would do such a deed again .’

The above story I find to harsh . At most when some one breaks the rules of Race . They tend to be considered not so much as breaking of religious rules but more as breaking of social rules . The society or violated individual is left to deal with them their selves . It must be pointed out Akali Nihangs being soldiers are extremely practical . In desperate times they in the past have even eat the greatest taboo food Hlal meat . Sanctifying it by dipping the tip of there sword in it and saying a short prayer . In battle you don’t all ways have a choice what you eat and from what source you eat from . I now many Nihangs of today who will sit jokingly with there brother Majhabhi Sikhs and eat and say don’t worry I will say a prayer latter . It is only within the Dals and amongst Bihangam Nihangs ; who only eat from the hands of Amritdhari Khalsa , that complete observances of Jatti rules is kept .Thus to this day when Amrit is given in Budha and Tarna Dal’s . Although Amrit is prepared together in one vessel . Yet on giving Amrit the blood line Suriya Banse Sikhs and adopted Suriya Banse Majhabhi Sikhs are segregated and given Amrit separately . In the Budha and none Majhabhi Dals of Tarna Dal the Majhabhi Khalsa Sikhs , in which would be included all European converts to the Nihangs , are not allowed to touch the eating vessels of the blood line Suriya Banse Nihang Sikhs . Yet in Pangats (sitting line in community kitchen) and Gurdwaras they may sit next to blood line Suriya Banse Sikhs and eat . In matters concerning the Panth at the Khalsa gatherings they always had and have an equal voice and say in all matters . When Baba Kapur Singh reorganised disbanded Tatv Khalsa he made five Tarna Dals . Four of which were a mixture of blood line Suriya Banse Sikhs meaning Brahmins , Khatris , Jats , Ramghariyas ect . and the fifth one was exclusively of the Majhabhi Sikhs . These people which the ancient racist Hindu system had condemned to a life of degradation and slavery . Guru Gobind Singh Ji , like the previous Sikh Guru’s , although preserving racial integrity of all races he levelled castism in all other respects to absolute equality and embraced them as equals . Malcolm speaking of Guru Gobind Singh Ji writes ;

‘ His religious doctrine was meant to be popular , and it promised equality . The invidious appellations of Brahmen , Cashatriya , Vaisya , and Sudra , were abolished . **The pride of descent might remain , and keep up some distinctions** ; but , in the religious code of Govind , every Khalsa Singh ( for such he termed his followers ) was equal , and had a like title to the good things of this world , and to the blessings of a future life .’

Modern politically correct academic Sikhs in line with their idealised perceptions of Sikhism ignoring Sikh history are now trying to deny those racial distinctions born of pride of descent which has existed from the beginning of Sikhism and do exist even now amongst majority of Sikhs in the world . They are advocating Varn Shankr meaning mixing of races . So as to show complete equality between all Sikhs . This seems the logical step to take on considering the teachings of Sikhism but is wrong . No one has a right to destroy a race . For that what Varn Shankar is a form of genocide . For in merging all races into one destroys their individuality . What are you with out individuality ? Guru Gobind Singh Ji in Kalki Avtar in Dasam Gur Drbar Ji speaking of the evils of the end Kal Yuga writing of Varn Shankr says ;

‘ All the people have become Varn Shankr , off one race no one has remained . In all debasement of character has happened but what ever God wills so happens .

All the races have mixed , Dharm no where remains .

The preachers of sin the kings have come , Dharm has lost out .’

Thus Guru Gobind Singh Ji equates Varn Shankr with loosing of Dharm . Dharm has many meanings . The Punjabi English dictionary published by Patiala University defines Dharm thus ;

‘Dharm = religion , faith , theological system , belief , creed ; duty , devotion ; right , righteousness , justice ; moral or ethic code or standard , morality , ethics ; spiritualism ; honesty , integrity .’

In the above lines of Guru Gobind Singh Ji Dharm in third line means duty meaning racial duty . In last line Dharm means religious and moral virtue . In another place in the same composition Guru Gobind Singh Ji writes ;

‘ In the world ways of sin have started , Dharm has fled his capital .

In house to house different religions have started , because of which religion has become superstition and flew away .

Individual religions will thus come into being because of which all will become debased . No one has remained a Kashtriya or Brahmin all the races have intermixed .

In the house of a Sudra will be a Brahmini , the Vaisa's woman will be a Kashtriyani .

In the house of the Kashtriya will be a Vaisani . In the Brahmins house

will

be a Sudra woman ----- .

Forsaking Kashtriyani the kings will make love to low born women .

Forsaking kings and society queens will go to low born men's houses .

A Brahmin girls lover will be a Sudra , a Brahmin will be a lover of a Sudrani .

Seeing a prostitute holy men loose forbearance .

Religion becoming superstition will fly away , every where you go with each step you will find sin .’

From the above you can see Guru Govind Singh's views on Varn Shankar . Yes occasionally Varn Shankar does happen and is acceptable . For one old view which , Giani Gian Singh expresses in Twirki Gur Khalsa , is that a woman has no race . Hence if you take another races woman as a wife the children born of such a union because they

take on fathers name will become of his race . Not exactly a view which modern day feminists will be comfortable with . Here I must point out although traditionally taking another races woman as wife was expectable to a extent but giving your races woman to another was considered as giving away your honour . For this you would loose face amongst your brethren . It was considered a great act of shame . To this day Akali Nihangs , whether they are blood line Suriya Banse or adopted Suriya Banse Majhabhi Sikhs , being the defenders and guardians of ancient true old Sikhism and it's ways . As equal brothers in arms they vehemently to this day observe the maxims of keeping racial integrity whilst practising there warrior religion . Thus with absolute pride I can say I am by race a Jat and by religion a Sikh of the supreme Sikh religious and warrior order Shiromni Panth Akali Budha Dal Panjva Takht Chalda Vahir Chakravarti .

Chapter Sixteen  
Traditions In regard to preparation of  
Sukha

I feel by explaining here how Sukha (Hashish) is prepared you will understand its significance in Akali Nihang Tradition and the reluctance of the Nihangs to forsake it .

Sukha literally means giver of comfort . Considering Hashish is a pain killing drug . Which is even today prescribed by doctors in many countries like America to relieve many types of pain . To a wounded warrior on the battle field in pain it was a giver of comfort . Thus a Nihang Bolha says ;

‘Sukha is the Khalsa’s real , true , firm , complete , beloved friend .

Sukha in the battle field is the great doctor .’

Akali Nihangs took Sukha mixed in a form of a powerful protein drink Shrdie . Which was prepared with ritual and battle songs to psyche the mind for war . The procedure with one battle song translated is as follows .

(1) First when all the ingredients to make Sukha such as Milk , Cold Water , Crystallised Sugar , large quantity of Almonds , Black pepper , Pink Rose petals , Poppy Seed , Green Cardamon seed and fresh thoroughly washed Sukha leaves are gathered . Along side large stone mortar and heavy wooden pestle . The Nihangs who make Sukhe Dee Deg meaning Cauldron of Comfort also known as Shahidi Deg Cauldron of Martyrs , known as Sukhi Singhs meaning givers of comfort , sing such Boleh as ;

“Oh great Sukha bring us news from  
all directions of all falsehood .

Tie restrain our enemy and slay him .”

They then put Almonds , Pink Rose petals , Black Pepper , Poppy Seed , Green Cardamon seed , and Sukha leaves into the mortar . Then smashing the Almonds adding a bit of the mixer of milk and water grind every thing into paste . Then they strain the paste to extract the essence and the juice of the substances ground into the remaining mixture of milk , water and sugar. Which are kept in a separate iron(Sarbloh) cauldron . The piece of cloth in which they strain the paste is known as Sher Kan(Tiger ears) . Once strained the paste is again put into the Sunehra translates beautiful on means mortar and ground to extract the remaining juices . Whilst doing this Sukhi Singh keep their nose and face fully covered and before making Sukha they would have had a good wash . Well as having washed all materials and tools thoroughly before starting . Any how as they grind the substance they sing such boleh as ;

“ With first straining we make it clean .

With second we add colour to it .

The Guru has prophesied .

The castle of Lahore are we to smash .”

Making the final strain and gathering the remaining dry husk in the Sher kan known as Nugda . Then they form the Nugda into small balls . Nugdas are shared amongst the Akali Nihang Singhs present . Then Sukhi Singh sing the words of Nugda Marna , as this part of the ceremony is called , others Akali Nihangs may join in .

“Grinding Sukha , black pepper and almonds .

We make ready a court fit for kings .

What ever Nugda is left we strike at the  
 heads our enemies .  
 Oh enemy here comes a Nugda picking  
 of your children .  
 Your enmity with the Gurus house will  
 not last long .  
 Today live your life to the fullest .  
 Tomorrow the Khalsa is attacking .  
 Holding swords in their hands .  
 You would not be able to run and  
 save your self .  
 Breaking your castle .  
 Grabbing you by your moustache .  
 Sitting on your chest .  
 Smashing your face .  
 Colouring your face black .  
 Tying you and bringing you into  
 the presence of the Singhs .  
 Singhs are going to take their revenge  
 from you in the fullest .  
 Here comes a ball leaving not walls  
 or trenches .  
 Oh filthy evil vile foreign scum where can  
 you run and hide ? death comes  
 ahead of you death comes behind you  
 crying the battle cry .”

With this all the Akali Nihang Singhs shout the Akali battle cry . Which is translated as :  
 “ Roar out the battle cry and so attain victory .  
 God is eternal .”

Then they aggressively cast the Nugda against something hard smashing them . This  
 symbolises the breaking of enemy heads . Then once the extracted juice is mixed with the  
 rest of the milk , water and sugar mixer . Sukha is ready to drink . But before drinking  
 Sukhi Singh take it into the presence of Guru Granth Sahib and say a prayer . Making a  
 pledge to attain victory or martyrdom on the field of battle . Then it is shared out as  
 consecrated (Prasad) food to all those who desire to partake of it . Some Akali Nihangs  
 give Sukha even to thier horses . In the past because of Sukha the horses of the old Akali  
 Nihangs could carry thier riders up to six hundred kilometers without rest . In battle even  
 though in great pain from wounds they would not flinch . Akali Nihangs called thier  
 horses Jan Bhai meaning Life brother . Their is not much that is more precious to a Akali  
 Nihang than his horse . In the Dals even today Jan Bhais are groomed and massaged daily

.  
 The Nihang tradition is very clear on dosage of Bhang and other drugs per person  
 . Bhai Desa Singh in his Rehtnama recommends thus ;

“One Rti of Opium or One Masa of Bhang  
 You may consume happily .  
 But excess of this than the person will suffer .”

Rti and Masa are traditional Punjabi weights .

Rti = the weight of eight grains of rice .

Masa = three Rti ie. twenty grains weight of rice .

The suffering that drugs can cause to mankind Akali Nihangs are fully aware off . But tradition is tradition which has to be preserved . Even Chatka Gatka is a double edged sword . If used as it is intended to it upholds law and order . But if its lethal skills are misused you can do horrifying damage to society . Within the Dasm Gur Granth Of Guru Gobind Singh are writings known as Treh Chitr meaning Wiles of Woman . These are roughly four hundred stories written by Guru Gobind Singh . These stories were mostly designed to make Sikh warriors aware of how lecherous woman may seduce them and destroy them . Many of these stories talk about debauchery and seduction openly in a highly sensual manner. Again as with drugs and Chatka Gatka you may use or misuse the knowledge from these stories . Akali Nihang traditions are dangerous traditions because they are military traditions . For none drug taking Akali Nihangs the Dals make Shrdie (Sharbti) with just a touch of Sukha but all other ingredients are the same the Deg . Sharbti can be given to a child and it will do no harm . A Akali Nihang Baba Shabdev Singh talking about Sukha said to me ;

‘ The tradition of Sukha was introduced into Sikhi by Guru Hargobind Singh Ji . All Sikh houses should have a Deg of Sukha . In such Degs you need not put more cannabis than the amount it takes to cover the little fingers nail . This is enough for this will ensure your digestive system remains in good order . For most illnesses of the body are due to improper digestion of food . Consuming this amount of Sukha dose not intoxicate you nor do you become an addict . Such a drink of Sharbti is extremely healthy and good for you .It gives you great strength .’

## Chapter Seventeen

### Traditions in regards to Chatka

In the Akali Nihang Dals there are two forms of Chatka . If you just wish to eat the animal than the procedure is simple . Just get hold of the animal and hold it down or restrain it any other way . Show it the weapon you intend to decapitate it with . Let the animal settle . If its a goat or sheep you will have to wet the back of its neck . This makes the neck easier to cut . Once the animal has settled the mind is focused with the Sikh war cry “Sat Siri Akal” and off with it`s head with a single blow . This to many modern day Sikhs seems a very cold and uncompassionate act . But look at it from a Akali Nihang perspective . We are warriors training in Gataka we expect to cut flesh and bones getting our hands drenched in blood on the battlefield . So we Akali Nihangs employ Gatka and hunting as a stepping stone for when the time comes for our bloody dealings in the thick off battle . Here the politically minded Khalistanis among you may ask . Where were the Nihangs this past decade or so . Why didn`t they step into the field of Khalistan . The answer is simple this past movement was lead by in general short sighted fanatical hot heads . Who believed in killing any one who didn`t go along with them . In the early years of this , for the present failed , movement a number of Nihangs were ambushed and killed without being given a fair chance to defend themselves . Just because they partook in Chatka or Sukha . Thus Nihangs kept out of this mind less terrorist fight . In which Sikh Policemen were killing Sikh Millitants . Going back to Chatka . Without this stepping stone the battle horrors might overwhelm you . Old Nihangs speak of weak hearted people fainting at the sight of blood . I have seen this my self . On the field of battle where their is constant fear of death . That pressure can even get to able brave warriors . So in Akali Nihang Traditions Chatka and hunting is essential for the preparation of war . Even modern day armies teach their soldiers how to live of the land . Which inevitably means hunting trapping and killing animals for food .

Second form of Chatka involves greater deal of ritual . The Nihang Singh who`s going to do Chatka bathes and puts on new clothes . Then he takes himself and the sword with which is he going to do Chatka with into the presence of Shabd Guru . There he sits down or stays standing and from memory recites the war ballad of the Goddess Chandi . The ballad speaks of the Goddesses bloody battles with the demons . This Shabd is considered the most powerful Shabd in the Dasm Gur Granth . When it is read and contemplated properly it sends the mind into a frenzy of war . Once the Shabd is completed and the spirit of Chandi ie. war infused into the Nihang . He bows and leaves the presence of the Shabd Guru . The sword is held high resting against his shoulder . As he goes to the open field where the goat is openly moving about he recites words from the Shastr Nam Mala . This is a Shabd contained in the Dasm Gur Granth . Which is a glossary of weapons in which God is praised through the name of weapons and the Sikh Akali Nihang martial philosophy expounded . In this form of Chatka only a goat is used . Before the goat was released into the open field it would have been bathed . Other spectator Sikhs stand around the field keeping still and quiet and in their mouths reciting if possible words of Shasht Nam Mala . The Tilk Lagaun Walla Singh translates as the Singh whose going to anoint his weapon . Slowly calmly approaches the goat . He slowly encircles in ever decreasing circles dancing a slow Pentra wielding the sword . So as the goat becomes accustomed to the blade . The Sword represents Chandi spirit of war . It is to appease it that this ritualised Chatka is done .Waiting for the goat to settle down and

lower its neck to feed . Nihang carries on dancing his Kal Nach death dance . Then when the goat lowers its head and settles down to feed without fear . Tilki Singh approaches it from the right hand side . Sits down on his back folded knee by collapsing his back right leg into Bir Asan meaning Warrior posture . Focuses his mind with “Sat Siri Akal” and with a single blow decapitates the Goat . The most prized Chatka cut is Chokhna Hath . In which the goats head , front two legs and back right leg is cleanly cut . Another involves cutting the goat in three . The goats tail is cut and salt put on it . This induces the goat to twist backwards to lick it . As the goat does this Tilki Singh settles himself and delivers his downward cut . Cutting the goats body in twine and decapitating it . Then the cut head is put in a plate and the head shown to all present to show that it was cleanly cut . The Goat is then taken away skinned cut and cooked . The cooked head and brain is given to the Tilki Singh only . Portion of the cooked meat is then taken into the presence of the Shabd Guru and is consecrated . It is then put back into the main langar . Then Maha Prasad is served to Singhs sitting in Pangta ( lines on the floor ) . Mean while Tilki Singh bathes and comes back .

These ancient Khshtrya (Warrior) traditions keep the spirit of Chandi alive in the Dals . Other times when Chatka is used is on occasions of Path (Complete reading) of Dasm Gur Granth Sahib Ji . I have come across two distinct ways of doing this .

(1) In the past when the Path of Dasm Granth was begun a goat was Chatkad then where ever a name of a Gurus enemy or a demons name came than a goat was killed and finally one at the end .

(2) Second and at present time acknowledged way of doing Dasm Path (Reading ) is as Follows . When a Shabd ( Collection of verses is completed ) , a Goat is Chatkad . This is done through out the reading . Again this way , as in above method , innumerable goats are killed . In the past because Dals (Armies) were large it was possible to do this .

At the present time when Dasm Granths Path is done in the Dals . The second method is only used . But even that is slightly modified . A goat is killed at the beginning , at Chandi Da Path , at Shastr Nama Path and finally at the end . Every where else coconuts and sugar cane is cut with single blows . In the vegetarian minded Dam Dmi Tksal only coconuts and sugar cane is used .

Another place where Chatka is used is in Shastr Noo Tilk Lgauna (Anointing of weapons) . A goat is Chatkad then some of its blood taken . With this Guru Gobind Singhs weapons at some Gurdwaras in Sach Khand Hzoor Sahib are anointed by dipping a finger in the blood and touching the weapons blades with it . In the past when Sikh armies used to set off to battle the battle standards were also anointed with a Tilk of Goat blood and then raised . At present time when the Budha Dal and Tarna Dals set off of the Mhala (Possession) at Hola Mohala all battle standards are anointed with goat blood . Giani Gian Singh in his Nveen Panth Prkash speaks of another way Chatka was used by Singhs . According to Giani Ji before setting off on battle Singhs would read Chandi Dee Var ( Balard of Chandi goddess of war ) than Chatka Goat and even a Ox and then burn them as a offering to Chandi . When I asked modern day Nihangs about this . They said many past traditions have been lost . Modern day Nihangs use Goat blood ( Surkh) in the cooking of Maha Prasad ( Great Offering meaning dish of meat ) . Some tough Nihangs even drink it down raw and neat . Giani Gian Singh in Nveen Panth Prakash speaks of old Singhs eating semi cooked and raw deer flesh . According to Giani Gian Ji they even fed

it to their horses . No wonder Akali Nihangs were feared in battle . In battle they would smear their bodies in enemies and their own blood . To strike fear into the heart of their foes . Sad that many modern Sikhs cannot accept Akali Nihangs for what we are .

Chapter Eighteen  
Akali Nihang Martial Ritual Concerning  
Brushing Teeth

Every thing about Akali Nihang way of life is to do with war . Like a Nihang bola says ,

‘The Nihang Singhs are beloved of the Guru .  
Forging them like steel he nurtured them for  
war .  
Punishing the evil , killing those that cause pain  
to the innocent and good .  
They forever wage war against ignorance .’

Even their brushing of teeth is not a simple act . When a Nihang breaks of a small branch from a tree to make into a tooth brush . In the Dals if you are caught brushing with modern brush and paste it is a punishable offence . In Dals old traditions are strictly enforced . On breaking the branch Nihang Singh says this Bola ;

“ With five we broke it off . (Meaning hand) .  
With the saw of ten we sawed it .(Meaning Jaw) .  
We made it the wife of thirty two . (Meaning we  
cleaned our thirty two teeth with it) .  
The Kazi kept it like a daughter Khalsa tore it apart .”  
(Referring to the act of splitting the brush in twine  
after brushing this verse means the Muslim Priest  
who kept the Moghal Raj with honour the Khalsa  
destroyed it ) .

Then after splitting the brush Nihang Singh Says ,

“The cleaner of the mouth who doesn’t  
tear apart.  
Him the Turks(Muslims) will Kill .”

After saying this the Nihang with rage casts the split ends of the Datan (Brush) . Even when Nihangs eat a martial atmosphere pervades . When eating meat he tears the flesh of the bones like a tiger eating it’s kill . Then with violence casts the bones away . Like Guru Gobind Singh did according to Surj Prakash at Gulabas house . When breaking a Chpati he calls it wounding it . When given a onion he says ;

“Come here you Moghal”.

Then bares his clenched fist down on top of the onion splitting it . This symbolises the breaking of a Moghals head . Even Nihang Names such as are meant to strike fear into the hearts of their opponents . According to Nveen Panth Prakash Akali Nihangs are the very personified living form of Bir Ras .

Chapter Nineteen  
Relationship between Akali Nihang Dals  
and Dam Dmi Taksal

The Dam Dmi Taksal was founded by the great martyr Akali Baba Deep Singh Ji . Taksals second leader was Akali Nihang Baba Gurbaksh Singh Ji . Before Baba Deep Singh started the Taksal he and Baba Gurbaksh were two of the founding members of one the five original Misals of Tarna Dal . Their Misals name was Shahida meaning Martyrs Missal . According to Ratan Singh Bhangu this Missal was also known as the Missal of Nihang Singhs . It's other leaders were Akali Nihang Natha Singh , Akali Nihang Tara Singh Shahid , Akali Nihang Nodh Singh Shahid ect. Although not about Baba Deep Singhs personal daily conduct (Reht) Ratan Singh Bhangu speaks extensively about Baba Gurbaksh Singhs daily Reht . He says ,

‘ Listen to the story of Gurbaksh Singh Nihang .  
Attained wonderful martyrdom did he in Amirtsar .  
He was young and a great warrior . Wore clothing of  
blue and kept good Reht . Getting up early and  
drinking Sukha . Becoming intoxicated he brushed  
his teeth . Before sunrise he bathed . Reciting  
scripture he tied his turban standing .....

According to Giani Gian Singh in Tvirkh Gur Khalsa part of the preparations of Baba Gurbaksh and other Singhs before their martyrdom was to Chatka a goat . According to the same text Tara Singh Shahid another comrade of Baba Deep Singh at his Dera (Base) kept a Deg (cauldron) of Sukha and Maha Prashad going like a good Nihang he was . So here it is safe to assume if Baba Deep Singhs close associates followed the Sukha taking and meat eating Akali Nihang Traditions so did he because he was also a Akali Nihang Singh . Now let us come to address the differences between present day Akali Nihang Traditions and present day Dam Dmi Taksal Traditions .

After Akali Baba Deep Singh the branch of Shahida Dee Misal that sprung from him it's leader came his nephew Nihang Sda Singh and Taksals head became Nihang Gurbaksh Singh . The leader of Shahida Dee Missal was Nihang Karm Singh and Taksals third leader was Giani Bhai Surt Singh Ji . It is at this juncture in history after Nihang Baba Gurbaksh Singh that Akali Nihang Dals Traditions and Dam Dmi Taksals traditions began to separate . Where as Shahida Dee Missal began as a Nihang Dal but in the end it took on the Reasti (Land Owning) form whose last leader was Jthedar Jivan Singh who for his collaboration with the British attained the Star of India in 1890 . In fact according to Lepel H. Griffin writing in 1870 Gulab Singh the fifth Jathedar of Shahida Dee Missal was one of the first Sikh Chiefs to offer assistance to the British . Shahida Dee Missal under Taksals first two leaders were Akali Nihangs but after that they were not . These latter Taksali leaders settled peacefully in Temples along side the Nirmla Sikhs translating Guru Granth Saihb and preaching Sikhi . In the process getting heavily influenced by the Nirmlas . Last century the influence of Nirmlas was enormous . Shahid Mani Singh like his great historian great grandson Giani Gian Singh was a Nirmla Singh . Kvi Santokh Singh the writer of the extensive works on the history of the Sikh Gurus , his Vidya(Knowledge) Ustad was Karm Singh Nirmla . Nirmlas sprung from those original five Sikhs who Guru Gobind Singh Ji sent to Bnares to learn Sanskrit . In order to stay there amongst Bramhnical scholars they adopted some of their habits ie. white clothes

and vegetarianism . When the Nirmlas came back to the Punjab they kept these habits . But had no problems cohabiting with the Blue dressing meat eating Akali Nihangs . Nor Did Nihangs have any problems with them . Both parties had a mutual understanding that arguing fore or against meat eating was a fools argument . There were greater issues than this to deal with . At that time the main issue was the survival of Sikhi in face of Moghal hostility . Now it is a question of survival of Sikhi in the face of internal Sikh infighting and the hostile pressure of modern materialistic culture of the world in general . Whilst the Akali Nihangs were strong it kept the Hindu tendencies of Nirmals checked . But when the British removed Akali influence from the Punjab . These Hindu tendencies of Nirmlas coupled with the greed of the Mhants ran amok in the Punjab until the modern Singh Sabha movement and modern Akalis stopped it . Apart from these Hindu tendencies Nirmlas have done great service to Sikhi . I apologise if I have veered of the original subject but that is due to the complexity of the issue . Finally as a recap upto Baba Gurbaksh Singh Taksals and Akali Nihang Dals Traditions were similar but not the same because one was a education institution the other mostly a military order . Then after Nihang Baba Gurbaksh Singh over a period of time Nirmla influence crept into the Taksal . So that is why presently although agreeing on most things only in regards to diet mainly they differ . Traditionally like the Nihangs and Nirmlas of old Taksal and the Dals the most traditional and greatest of Sikh institutions had a mutual understanding . So they never allowed this insignificant difference of diet to blow out proportion so as it harmed Sikhi . Sant Jarnail Singh Bihndrawala as with previous Dam Dmi Taksal leaders freely associated with Chatka eating Akali Nihangs like the late Akali Nihang Baba Bishan Singh Ji supreme head Jthedar of Trna Dals . But recently some ardent vegetarians claiming to be Taksal supporters have tried to make this into a major issue in Sikhism . Thus harming Sikhism . In Akali Nihang traditions only Hlal meat is forbidden .

Chapter Twenty  
**History of Shahida Dee Missal**  
**According to Akali Nihangs of Baba Bkal**  
**And Vikh Vind**

In the above chapter treating the relationship between Akali Nihangs and Dam Dami Taksa I have given the genealogy of the Shahida Dee Missal as given by Giani Gian Singh Ji . Now here I trace the history and genealogy of Shahida Dee missals leaders as modern day Nihang oral tradition say's it was . As I find although oral tradition and written many times do compliment each other . They do not necessary all way's see eye to eye . This is mainly do to the fact where as oral tradition is a living breathing tradition prone to getting influence with the movement of time . On the other hand what is written down unless it gets altered is not prone to get influenced by the movement of time . But again this dose not mean the interpretation of what is written is not effected by the movement of time . Baba Choja Singh the chief Pchark (Preacher) of the Akali Nihang Singhs tells the history of Shahida Dee Missal as thus .

The founders of Shida Dee Missal were Akali Nihang Baba Deep Singh , Akali Nihang Baba Gurbaksh Singh , Akali Nihang Baba Natha Singh and Akali Nihang Baba Nodh Singh Ji . After them Shahida De Missals leaders were as follows ;

- (2) Akali Nihang Baba Sda Singh .
- (3) Akali Nihang Baba Jassa Singh .
- (4) Akali Nihang Baba Nand Singh .

Baba Nand Singh lived during the height of Maha Raja Ranjit Sings Raj . It is said Ranjit Singh adopted the policy of Ravan meaning big fish eats little fish . He began the program of absorbing all other Missals into his Sukerchkia Missal . He heard of Missal Shahida Dee who's leader was then Baba Nand Singh . Baba Nand Singh when he was young had served in Ranjit Singhs farther, Akali Nihang Maha Singh's Dal . Thinking Baba Nand Singh no more than a one time employ of his farther Ranjit Singh full of pride marched his whole army to Sirali where Baba Nand Singh used to reside . When Ranjit Singh and his army arrived at Sirali Baba Nanand Singh only had a Bata (Goblet) of Sukha , one Prshada (Chpati) in his langer and bit of Dalh (Lentil Soup) . Ranjit had got wind of this and decided to humiliate Baba Nand Singh . He sent his whole army to the Langer ( community kitchen ) to be fed . The Nihangs of Baba Nand Singh's Dera panicked . But Baba Nand Singh calmly said Ardas (Prayer) and told the Nihangs to serve Ranjit and his army . For three days Ranjit and his army was fed from that one goblet of Sukha , one Prshada and that bit of Dalh . This miracle of Baba Nand Singh Ji humbled Ranjit Singh , say's Dharm Singh of Guru Ka Kotha , who writes about this in a Swaya ( Poetry verse) . From then on Ranjit Singh never bothered Shahida Dee Missal .

- (5) Akali Nihang Baba Ram Singh .

Baba Ram Singh lived through the Anglo Sikh wars and annexation of Ranjit Singhs kingdom to the British Empire . There is no record of Shahida Deee Missal having any conflict with the British . After Baba Nand Singh Baba Ram Singh left Sirali and the Shahida Dee Missal became Chakravarti (Nomadic) moving from place to place . Giving Amrit and building and rebuilding Sikh historical Gurdwaras . Baba Ram was on very good terms with the Sikh Kings of Patiala , Jind , Fridkot and Sangroor . They who had betrayed Budha Dal . Because of this relationship with the Phulkian Sikh Kings , no links with Ranjit Singh and no direct conflict with the British . The British left the Nihangs of

Tarna Dal Shahida Dee Missal basically alone . Unlike the Nihangs of Budha Dal who the British sought to exterminate . Latter when after twelve years in Sach Khand Hzoor Sahib Baba Gian Singh supreme leader of all Nihang Dals came back to restablish Budha Dal in Punjab from . He and his Nihangs found refuge with the Nihangs of Tarna Dal Shahida Dee Missal . After Baba Ram Singh a dispute arose in regards to succession . Baba Ram Singh passed the leadership of the Dal to Baba Gurmukh Singh . Baba Ram Singh's son Baba Jwand Singh felt he should have got it . Instead of resorting to blood shed it was decided the Dal Should be split in two with two separate base camps . Thus the leadership of Shahida Dee Missal Tarna Dal was split up . Baba Gurmukh Singh with his Dal settled at Baba Bkala and Baba Jwand Singh settled in the village of Vikh Vind . After Baba Ram Singh the leadership of Shahida Dee Missal up to present time is thus .

- |                        |                        |
|------------------------|------------------------|
| (6) Baba Gurmukh Singh | (6) Baba Jwand Singh   |
| (7) Baba Sadhu Singh   | (7) Baba Sohan Singh   |
| (8) Baba Bishan Singh  | (8) Baba Mangal Singh  |
| (9) Baba Kirtan Singh  | (9) Baba Gurdit Singh  |
|                        | (10) Baba Kundan Singh |

Where as Baba Kirtan Singh and his Dal still resides at Baba Bkala . Baba Kundan Singh has moved his Dal from Vikh Vind to Kot Isa Khan . Both of these Dals are according to present day Nihangs the true descendants of Shahida Dee Misaal . Question arises why is this variance of genealogy of Shahida Dee Missal leaders in history . The answer is simple just as there was not just one leader of Shahida Dee Missal at the beginning so was it after wards . There were several off shoots of Shahida Dee Missal . Akali Nihang Nena Singh and his disciple Akali Nihang Phoola Singh are also been recorded in history as being before they became leaders of Budha Dal as being leaders of Shahid Dee Missal . But which branch of Shahid Dee Missal they originated from can not be said with clarity . Although since Baba Nena Singh succeeded to the Jathadari of Akal Takht after Baba Gurbaksh Singh it is possible they originated from Baba Gurbaksh Singh . Then in time their missal merged it's entity with Budha Dal . In this context it is interesting to note . When historian Sohan Singh Sital traced the origin of Shahida Dee Missal it was same as Giani Gian Singh . He comments Karm Singh the third leader of Shahida Dee Missal merged his Missals entity with Budha Dal . Then in time he settled at Kesry . Then when his brother Dharm Singh died he came and settled at Shajadpur near Dam Dma Sahib . From then on this Missal came to be referred to as Shajadpur Missal . Karm Singh bestowed twelve villages for the up keep of Dam Dma Sahib and left Ran Singh to manage the affairs of Dam Dma Sahib . In 1784 Karm Singh's son Gulab Singh succeeded his farther to the leadership of Shajadpur Missal . In 1804 he became the first Sikh King to come under the protection of the British . He died in 1844 and the Missals leadership passed onto Shiv Kirpal Singh who was a great friend of the British . He did them great service during the Indian mutiny . His son Jivan Singh succeeded him and in 1890 was awarded the , 'Star of India' , as mentioned in previous chapter for his families great loyalty to the British . Genealogy of Shahida Dee Missal as given by Giani Gian Singh I will list bellow for easy reference ;

- (1) Akali Nihang Baba Deep Singh Shahid
- (2) Akali Nihang Baba Sda Singh Shahid
- (3) Akali Nihang Baba Karm Singh

After Karm Singh the rest of the leaders of Shajadpur missals were not Nihangs .

- (4) Baba Gulab Singh
- (5) Kirpal (or Shiv Kirpal ) Singh .
- (6) Jivan Singh

Capter Twenty One  
**Changing Faces of Amrit Sanchar , Panj Kakar  
and Nitnem through out history**

Amrit literally means ;

Amar = Immortality + Rit = Riti = Way of Practice

Amrit = That way of practice which makes you immortal .

The Immortality that Amrit offers is not that of the body but that of the Atma meaning true self . That which is part of the eternal truth Vahguru . The whole purpose of a Sikh is to adopt this way of practice which makes you immortal hence a Akali . Within Sikhism there is a formal initiation called Amrit Shakna ( Taking) . At present the rituals and practices regards giving Amrit have almost attained uniformity within Sikhism . Yet if we look at ancient texts then they are far from confirming a uniformity in practice of giving Amrit .

(1) In the Rehtnama Bhai Dya Singh it said ;

‘ In vessel of iron collect water of Amritsar then when preparing Amrit read complete Japji Sahib , complete Jap Sahib , read Chaupi (But which ) , read five five Swaya all different from ;

- (a) Sravag
- (b) Deen Ki Pritpal
- (c) Pap Samooh Binasan
- (d) Sat Sdev Sda Brt .

Then read five Pauris of Anand Sahib . Stir a Kard (Small Knife ) in the water towards one self . Then one Singh taking permission from the Sikh gathering taking the iron vessel in his hand gives every one Amrit , he puts the Kard in his turban -----.’

(2) In Rehtnama of Bhai Chaupa Singh it is said ;

‘ Then the master who is complete (Guru Gobind Singh Ji ) , decided to purify the Sikh nation , in the year 1677 Savan (July /August) on seventh day . Initiation of the long flowing hair was undertaken ; was commanded , ‘Chaupa Singh , go

and

fetch some water in a Katora ( Iron Vessel ) . ‘I brought it , then I was

commanded

‘ Take a double edged sword in hand and stir it in the vessel . Then they the five Dya Singh resident of Lahore , Of the race of Khshatrya Sahib Singh Dishan who was incarnation of Sain Bhagt . Himat Singh from Jagnathpuri was incarnation of Fandk . Dharm Singh whose house was in Hastanisipur the incarnation of Dhana . ( Fandk was the hunter who slew Krishn Maha Raj )

read  
The fifth Mohkm Singh the incarnation of Namdev . These five Singhs began to

the Swaya , Gurus minister Sahib Chand pleaded , ‘ Oh true King if you added

Ptasa

( Sugar) then it will be good , as he said this the mother of power ( Chandi) taking the form of Mother Sahib Devi (Gurus third wife ) added some ptasa , then the master all great took five hand cups of Amrit (Ambrosia) sprinkling five into the eyes and five he poured onto the head from his mouth he read a Swaya (Couplet)

of Chandi Chritr ‘ Deh Shiva Bar Moheh----- Ant hee ran meh tab jooj mreheh .’  
Then the master with his own hands gave Amrit to the five Singhs ----- Second  
day other Singhs stood with hands clasped . Guru commanded----- ‘ Make  
Kra Prasad ( Sacred Pudding ) and have the five Singhs read the five Swaya then  
take Amrit .’

(3) In Prachin Panth Prkash of Ratan Singh Bhangu it is said ;

‘Taking five young Sikhs of five different casts . The Amrit of the double  
edged sword was prepared . Taking water sweets were put in it .

Dohra - The True Guru said Sat Nam Krta Purkh . He repeated (or Contemplated )  
Akal Akal say it is with all your grace ( Meaning Vahguru) .

Chaupi - First he read Chaupi of Bhgauti . First he read that Chaupi which Satgur  
wrote himself . Contemplated did he till the Nine Guru’s . Now ( Meaning  
Chaupi ) ends with the contemplation of tenth . Then the many 32 swayas  
were said . That which the Guru said himself . Very sharp scripture that is  
Chandi . That was put in the midst of the Amrit .

Trebhangi Shand - ‘ Khag Khand Bhandan----- Mam pritparn jai Tegan .’

Dohra - First Satgur filled his cupped hand and shouted out a challenge .

Dohra - Such a wondrous deed did the Guru do all the Muslims became worried .’

(4) Writing in 1812 Lt.Col.Malcolm describes Amrit Sanchar thus ;

‘The mode in which Guru Govind first initiated his converts , is described  
by a Sikh writer ; as I believe it is nearly the same as that now observed ,  
I shall shortly state it as he has described it . Guru Govind , he says , after  
his arrival at Makhval , initiated five converts , and gave them

instructions

how to initiate others . The mode is as follows . The convert is told that  
he must allow his hair to grow . He must clothe himself from head to

foot in blue

clothes . He is then presented with the five weapons : a sword , a firelock ,  
a bow and arrow , and a pike . One of those who initiate him then says ,  
‘The Guru is thy holy teacher , and though art his Sikh or disciple .’ Some  
sugar and water is put into a cup , and stirred round with a steel knife , or  
dagger , and some of the first chapters of the Adi-Granth , and the first

chap-

-ters of the Dasm Padsha Ka Granth , are read ; and those who perform the  
initiation exclaim , Wa ! Guruji ka Khalsa ! Wa ! Guruji ki Fateh !

(Success

to the state of the Guru ! Victory attend the Guru ! ) After this exclamation  
has been repeated five times , they say , ‘This sherbet is nectar . It is the  
of life ; drink it’ . The disciples obeys ; and some sherbet ,

water

prepared in a sim-

-ilar manner is sprinkled over his head and beard .-----.’

Makhval refers to Anandpur .

(5) In the Gur Prtap Soorj Prkash of Kavi Santokh Singh . Amrit is said to have been  
prepared by the Guru by just reading Japji Sahib , many Swaya’s ( Which it dose not say

) and five Pauries of Anand Sahib only . Thus only three Bani a mentioned in giving Amrit .

(6) In the Nveen Panth Prkash of Giani Gian Singh Ji edited by Giani Kirpal Singh . Amrit is said to have been given by the Guru Ji by just reading five Pauries of Japji Sahib , five Pauries of Jap Sahib , ten Swaya and complete reading of Anand Sahib .

(7) In Gurbilas Dasmi of Koer Singh . Amrit is said to have been prepared and given by just reading a Mantar only . There is no mention of a Bani .

(8) In Gurbilas of Sukha Singh . Amrit is also have been prepared and given by just reading a Mantra . There is no mention of a Bani (Verses of Sikh Scripture been read) .

(9) G.W.Leitner in his , ‘History of Indigenous Education in the Punjab Since Annexation’ , in 1882 describes the Guru giving Amrit in such a way ;

‘He made them bathe and seated them side by side ;  
he dissolved purified sugar in water and stirred it with  
a two-edged-dagger , and having recited over it some  
verses , which are written in the Akalustut .’

Below in a foot note Leitner names the verses of the Akalustut he is referring to they are ,  
‘ Akal Purk ki rash hamneh----- Sarb Loh jee dee sda rsha hamneh .’

In his S.G.P.C authorised book , ‘Sikh reht maryada ateh usdee mhanta’ , Principle Satbir Singh writes . Amrit is only required to be given by reciting Japji Sahib complete , Jap Sahib complete , ten Swaya ( Those starting with Sravag Sood ) , Benti Chaupi ( From , ‘Hamri karo hath seh Rash -----Dusht dookh the leh bchai’.) and the first five Pauries and the first and the last Paurie of Anand Sahib . Present day S.G.P.C. has now decided to read the complete version of Anad Sahib . Thus in regards to reading the five Bania the present day S.G.P.C has fallen in line with Budha Dal and Dam Dami Taksal practices .

Just as there is a variance of Amrit giving recorded in ancient Sikh texts . Ancient texts also speak of their being only three K’s known as Treh Mudra ( Three adornments ) originally .

(1) In the Sarbloh Gur Granth it is Said ;

‘Dharm Panth Khalsa came into being the complete form  
of truth and eternity ‘  
Adorned with Kash ( Long Shorts ) , Kes ( Long flowing  
hair and Kirpan (Sword) the Mudra the Guru’s Bhagt (Dee-  
votees ) the servants of God came into being .’

Again in Sarbloh Gur Drbar it is said ;

‘Guru’s teaching for the Sikhs is your ornaments are  
Kash , Kes and Kirpan .’

(2) In Gur Prtap Suraj Prkash Kavi Santok Singh writes ;

‘ Kes , Kash and Kard (Small dagger) are Gurus Mudra  
never separate them from oneself all ways keep them on  
your self .’

(3) In Rehtnama Dya Singh it is said ;

‘ Where there is gathering of Sarbat Khalsa there in the midst place Granth Sahib .  
Let the Panj Pyareh embrace the ones taking Amrit .  
First have them wear Kash , then gathering the Kes tie a top not binding on a turban , then give them in a belt(Gatra) a sword and let them stand with hands clasped .’

(4) In Gurbilas Patshahi Dasmi of Koer Singh it is said ;

‘ Dohra - Join Shashter (weapons) and Gur Shabd and love always Kash and Kes ; keep the Kard , these five make a rule never to abandon .’

(5) John Malcom in his book , ‘Sketch of the Sikhs’ , writes in a foot note commenting on Akali Singhs clothing ;

‘All Singhs do not wear bracelets ;----’

(6) Giani Gian Singh in Nveen Panth Prkash writes ;

‘Distinct is it from Hindus and Muslims .  
You now have joined the race of Singhs .  
These are the symbols of the Singhs .  
Kash , Kirpan and Kes the three Mundra .  
Who ever wears these is a Singh beautiful .’

Giani Ji writes again ;

‘Past forms you cast aside .  
Keep Kash , Kirpan and Kes .’

Again Giani Gian Singh writes ;

‘Attain they such a special position of the Khalsa they acknowledge Kash , Kirpan , Kes the three Mundra they acknowledge .’

Bhai Kanh Singh Nabha in his Gurmat Martand published by S.G.P.C writes ;

‘When Siri Guru Gobind Singh Ji in 1699 1st of Vaisakh in Kesgarh Sahib gave Amrit , then the Reht ( Law of Conduct ) was of three Mudra ( Kes , Kirpan , Kash ) he ordained , this is what you learn from all the old texts .---. There is not a single Rehtnama and historical text where the word five is mentioned . But in the Khalsa the number five is very special , thus during the time of Budha Dal the use of five ( Five K’s) came into vogue ,-----.’

Bhai Kanh Singh further on writes ;

‘The conclusion we come to studying old texts and history is that that Singh who dose not keep the Reht off Kes , Kirpan and Kash heis going against the Gurus will and following his own mind , he who due to loss of hair or being bold can not keep a comb and is lazy in keeping a Kara (Bracelet) , he is not a Tankhia (Sikh law breaker) only three K’s are absolutely necessary the other two are a personal choice .’

(7) General Sir J.H.Gordan writing in his book , ‘The Sikhs’ , in 1883 writes Kard as one of the five K’s rather the Kara ;

‘In order to make them as a select body who should be known by outward signs , it was declared that every true Sikh must always have five things with them , their names all commencing with the letter K-namely , Kes (long hair of head : the Sikh must never cut his hair or beard ) ; Kangi (comb) , to secure the hair tied up in a knot on top of the head ; Kach (breeches reaching to the knee ) , Kard (Knief) , and Kirpan (sword) .’

(8) In 1885 Sikh scholars gathered and discussed the contents of Dasm Gur Granth sahib Ji . They concluded it was all Guru Gobind Singhs writings . In 1979 publishers Bhai Chatar Singh and Jivan Singh published a version of the Dasm Gur Drbar which was approved in 1885 and kept at Akal Takht Sahib . On the very last page of this Gur Granth is a couplet in Persian which says ;

‘ The symbols of Sikhism are these five .  
Any lapse in keeping these five can not  
be forgiven .

Know that they are Kara , Kard , Kash ,  
Kangha .

Without Kes they are meaning less .

The above five K’s have been created ,  
they are very special .

What I have said understand it is not against  
believing .

( Here I am translating from Persian . Some times  
what sounds good in one language may not be so in  
another . In the above line , all that is being said is that the  
above is to be believed . )

Hooka , cutting hair and eating Hlal meat is forbidden .

( Hooka means a smoking pipe . It must be noted  
here Hlal meat is specifically mentioned in connection  
with other Islamic practices . Hence making it clear  
that Hlal is not same as Chatka as some ill informed  
vegetarian Sikhs of today say it is . )

Colouring of the hair with Henna is like blackening  
your own face .’

In the above translation of the Persian couplet if you note like General J.H.Gordan instead of Kirpan it mentions Kard (Small dagger) as one of the five K’s . Bhai Kanh Singh Nabha talking about this Persian couplet writes in his ‘Gurmat Martand’ ;

‘Some Sikh has written that in the Kingdom of Jind (Sangoor) is  
a government Gurdwara in which is a copy of Dasm Granth in which is  
the couplet ;

‘ Nishaneh Sikhi ee panj harf kaf----- Bila  
kesh hechs jumlh nisha .’

But on going to Sangoor and seeing this Gurdwara , it's Library  
and old texts I conclude all that Sikh wrote was false .'

It must be noted in the Dasm Gur Drbar translated by Pundit Narain Singh this couplet is not found . But in the Dasm Gur Darbar translated by Bhai Jodh Singh in Hindi it is found .

As with way's of preparing Amrit and with the five K's so it is with the Banis of Nit Nem ( Sikh Daily Scriptural readings ) in old texts these are not uniformly set .

(1) Rehtnama Bhai Nand Lal says ;

'Listen to the code of conduct of a Gur Sikh oh friend .  
Get up early and focus your mind .  
First contemplate Vahguru Mantra .  
Then Bathe and read Japji Sahib and Jap Sahib ,'

(2) Rehtnama Bhai Dya Singh says ;

'The Kard of Sarbloh Kal gave for war ,  
Kes Chandi gave , Kash Hanuman gave ,  
Japji Sahib was given for salvation , Anand Sahib  
was given to give peace to mind by Guru Amar Ji ,  
Chaupi , Swaya Guru Ji ( Guru Gobind Singh Ji )  
uttered to make you firm in mind and prepare you  
for war .'

(3) Rehtnama Hzooree Bhai Chaupa Singh Shibr says ;

'He who is Guru's Sikh be they Keshdhari ( Meaning long hair keeping  
Amrit Dhari Sikh ) , or Sahjdhari ( Hair cut none Amrdhari Sikh ) he  
should get up early and bathe or wash his hands , feet and face . Then  
read Japji Sahib five times for this Guru Ramdas commanded . Reading  
the Japji Sahib five times brightens the intellect . After this read other  
Banis you have memorised then clasping hands do Ardas .'

Speaking of a Singhnis (Sikh Women) Nit Nem Reht Bhai Chaupa Singh says ;

'Guru's Singhni after bathing or washing feet , hands and  
face let her contemplate Gur Mantra (Vahguru) .'

(4) Rehtnama Prem Sumarg says ;

'At Amrit Vela ( Time of early morning meditation ) three  
hours too Sunrise this discipline you do .  
Read five times Japji and Jap . And  
read Anand Sahib also five times .'

(5) Rehtnama Bhai Desa Singh says ;

'Get up early and bathe then read Jap and Japji both  
in gathering read Sodar(Rreh Ras evening reading at  
sunset ) do not be lazy . When three hours after night  
fall have past . Than read Sohila ( Reading before sleeping ) .'

(6) G.W.Leitner writing in 1882 in his book , ‘History of Indigenous Education in the Punjab Since Annexation’ . Writing about the Sikh daily religious readings speaks of , Japji , Jap , Rehras , Anand Sahib , Chandi Da Path and Gur Mantar .

(7) The S.G.P.C Rehtnama Says .

‘ Getting up one Pher (Three hours ) before sunrise and bathe and contemplating one Immortal God recite Vahguru . Read the daily Banis . Jap , Japji , 10 Swaya ( Those that start Sravag Sudh ) at Amrit Vela . Then at sunset read Sohdar Rehras , Benti Chaupi and the first five and last Paurie of Anand sahib . Before sleeping read Sohila . At Amrit Vela and Rehras both times do Ardas ( Formal set Prayer ) .’

(It must be pointed out that even the formal Prayers of different Sikh institutions vary from each other for in stance in the Akali Nihang Ardas we contemplate Adi Gur Drbar , Dasm Gur Drbar and Sarbloh Drbar equally . And instead of talking of Dam Dma Sahib as fifth Takht , Budha Dal it self is acknowledged as the fifth Takht . Since Budha Dal is the oldest institution hence it’s traditions the oldest in Sikhism . It can be safely assumed it’s Ardas is more closer to the original

Ardas of Guru Gobind Singh Ji . )

(8) In the Budha Dal Nitnem differs from the S.G.P.C. Nitnem in that we read five Banis in the morning ;

- (1) Mool Mantar and Vahguru
- (2) Japji Sahib
- (2) Jap Sahib
- (3) Ten Swaya ( Those Of Sravag Sudh )
- (4) Benti Chaupi
- (5) Anand Sahib (Complete )
- (6) Ardas

At Rehras Budha Dal reads ;

- (1) Sodar Rehras
- (2) Benti Chaupi
- (3) Anand Sahib (Complete)

Then before sleeping

- (1) Kirtan Sohila
- (2) Ardas

The above Budhadal Nit Nem is only the minimum required daily . Many Nihangs do Chandi Dee Var , Slokh Dmala Da , Arti Arta , Brhm Kavch ect daily . Others times Nihangs can be heard as they move about their daily life contemplating and repeating Akal Akal all the time .

Sikhs see the traditions of Amrit , the five K’s and Nitem as the very foundation of their faith . In their idealised perception of Sikhism these traditions have been instituted by the Guru the very form of God himself . Hence for them these institutions and traditions are of such a permanent stature as God himself . This is defiantly as

orthodox Nihangs view these institutions and traditions . The idea that the forms in which we now have Amrit Sanchar , Panj Kakar and Nitnem were not necessarily as how they originated . Majority of Sikhs will find extremely disturbing . On my recent trip to the Punjab I sat down with the Akali Nihangs and discussed the institutions and traditions of Amrit Sanchar , Panj Kakars and Nitnem with them as spoken of in ancient Sikh and none Sikh texts . The answer I got was ;

‘ After Guru Gobind Singh those were times of utter chaos . When the whole of the

Sikh nation was uprooted . Sikhs were being hunted like animals by the Moghals and Afghans . In that period many a time did the Sikh nation come back from the brink of extinction . It was a time of war and death . The Sikh writers who wrote during that period did so as individual ventures . They seldom had recourse to consult other Sikh intellectuals or cross reference their work with other previous historical works . Thus they wrote under these constraints . Thus inevitably they made mistakes .

They wrote things as they saw or thought them to be or heard them to be . They did great service to Sikhi . But Only those things need to be believed of their texts which Gur Bani and our Sikh oral tradition collaborates as well . And the oldest oral tradition in Sikhism is that which is enshrined in the Budha Dal . For Budha Dal is the root of all Sikhi all others Udassis , Nirmla , Taksal ect. are but branches . Budha Dal alone holds the key to understanding Sikhi .’

This was a good answer I got but not completely satisfying . When I explained to them that it was Sarbloh Gur Drbar the works of Guru Gobind Singh Ji it self which first of all spoke of Treh Mudra (Three Ornaments ) rather than five K’s . They fell a bit silent . The only answer I got to this was ;

‘There are many secrets Satgur keeps to himself  
his deeds are wondrous and mysterious .’

This is true no matter how hard you may try you can not encapsulate life and all that is within it in the confines of our small mind . Here a Sakhi which I heard once from Baba Arjan Singh comes into mind . It is said a holy man perplexed with all the thoughts of life and all there is and there relationship to himself and his to them and God ect ect... All these thoughts were driving him mad . He sat all alone by a river out side his village holding his head . He had read many religious and philosophical texts . He had discoursed with many a scholar , theist , atheist , agnostic ect ect ... Yet even though possessing all this knowledge he felt he had no knowledge . The knowledge he had it seemed was but good for one thing alone arguing useless arguing , arguing , arguing . The holy man felt depressed , low and pathetic . He then saw a young child on the river edge . The child was filling a vessel with water then emptying it back . Again and again the child did this . These actions of the child puzzled the holy man . For a while it made him forget his great troubles . He approached the child and asked him what he was doing ? The child replied ;

‘ I am trying to fill all the water of this river into this vessel  
but it just isn’t happening .’

With this answer of the child the holy man gained realisation . That his own mind is also like that small vessel and the expanse of this universe with all it’s creation is like the river . Then how can he fill his small mind with all the wisdom and answers enshrined in this

grate universe . The holy man bowed to the child for giving him this great knowledge . Then with a mind at ease laughing at himself for such foolishness he went back home to his foolish ways trying to encapsulate all that is in his small mind . But this time without being troubled by it . Guru Nank Dev Ji has said ;

‘ Think think over and over a hundred thousand times  
still you will not completely understand Vahguru .’

Yet it is in human nature to puzzle over all things . This is what distinguishes us from other lower life forms . Thus I postulate in regards to the issues discussed in this chapter . Nothing can escape the ravages of Kal (time) . The inspiration behind Sikhism it's institutions and traditions is no doubt divine . Yet even Sikhism like all things it's institutions and traditions have evolved and changed with time . Considering how slowly things evolve and change with the passage of time . It is very easy to over look these changes and assume what is now to be that what it was all ways and will be thus all ways . Here I must point out changes due to ravages of time dose not justify any one deliberately changing Sikh institutions . The changes of time are a accumulation of many many causes and factors . Whilst an individual making deliberate changes , though he is part of the fabric of time , is in the end just acting individually . No man or group of men (Institution) can claim to know better than Kal (VahGuru / Time) . Here do not think I am against progress I am just , as all Nihangs are , against altering or contaminating tried and tested ancient institutions and traditions such as Chatka Gatka and hence corrupting and destroying them . In the end I have no doubt by discussing the origins and changes with time , as recorded in old texts , in regards Amrit Sanchar , Panj Kakar and Nitnem . I have opened up a new , some would say very dangerous , field of discussion and reflection . In the past I have been asked by a number Sikh's from Nihang and none Nihang orders to not to openly discuss such subjects . For as one highly respected Taksali preacher put it ;

‘These are highly controversial matters .  
Bringing them into the open dose not  
help Sikhism in any way . Infact it will do  
more harm than good .’

My Ustad all ways told me to be fearless and back of from nothing or no one . Long as your intentions are pure and wholesome leave the rest to Vahguru . Speak your mind and live your life as you feel is best within the constraints of Gur Mat ( Sikh Way ) . There are two types of people who are all ways beaten in this world . The foolish and cowardly . Foolishness and cowardliness is destroyed through gaining knowledge . Knowledge of Shabd Guru ( Sikh scriptures) and Shashter Guru (Weapons) in the Sat Sangt (Gathering) of the Gur Khalsa . In this book I have tried to share some of the knowledge I have gained with other's . If by discussing and bringing up uncomfortable subjects , which some Sikhs can not handle , I have managed to perturb some Sikhs then so be it . The Nihang way is a make or break way . It either makes you strong in your Sikh faith or makes you step side . There is no room for ditherers on the battlefield . Only he who has an indomitable faith in Guru Nanaks way can be a Gur Sikh Nihang . This faith is not blind faith . For the blind do not travel far before stumbling and falling . It is a true sincere faith born of trying to understand Sikhi and it's ways . For the word Sikh means ‘He who learns’ . So those people are in for a shock who believe being a Sikh just means

believing in the ten Sikh Gurus and taking Amrit . That is just the beginning of Sikhi . Sikhism is a constant struggle a battle to understand the divine eternal truth as enshrined in Sikhism . It is this struggle (Yudh) which makes you into a true Sikh a Nihang Khalsa of Guru Gobind Singh . So you may not like what I write or totally disagree with what I write but no one but no one has right to tell me not to write so . As I told that Taksali Giani ;

‘Brushing uncomfortable subjects under the carpet hoping they would just stay their and not be brought up . Is a fools and cowards way of thinking and I being a Guru’s Nihang am not a coward . Nor should you or any Sikh be a coward .’

## Chapter Twenty Two

### **Siri Guru Sarbloh Darbar**

Within the Akali Nihang Dalsa unlike rest of the Sikh nation three scriptures are worshipped and respected as Gur Bani (Guru's Word) . The first and foremost scripture is the Adi Gur Drbar , then Dasm Gur Drbar and the third is Sarbloh Gur Drbar . Where as extensive works have been written on Adi Gur Drbar and to some extent Dasm Gur Drbar . You will find hardly anything on Sarbloh Gur Drbar . In fact majority of Sikhs have not even seen Sarbloh Gur Drbar Ji . Even ancient Sikh and none Sikh texts are silent on the subject of Sarbloh Gur Drbar . The reason for this was where as the Adi Gur Drbar and Dasm Gur Drbar could be publicly seen at Sikh Temples . Sarbloh was all ways kept within the Akali Nihang Dals as a secret text . In the past because of Dam Dmi Taksals close relationship to the Nihang Dals it also kept the Sarbloh Gur Drbar . Dam Dami Taksala no longer keep the Sarbloh Granth . It now is only found within the Akali Nihang Dals . Akali Nihang holds where as Adi Gur Drbar is the embodiment of Shant Ras (Spirit of peace ) . Dasm Gur Drbar and Sarbloh Gur Drbar are the embodiments of Bir Ras (Warrior Spirit ) . The difference in Dasm Gur Drbar and Sarbloh Gur Drbar is that where as a Sikhs Bir Ras is born of Dasm Gur Drbar but it is Sarbloh Gur Drbar which gives Sikh Bir Ras a ever lasting , final and complete cutting edge .With contemplation of Dasm Gur Drbar , **'Chandi chr jandi te uttar jandi heh'** , meaning spirit of war comes and goes . With the contemplation of Sarbloh Gur Drbar , **'Chandi sda chri rhendi heh'** ; you are all ways intoxicated in the spirit of war against Bbeck , Abbeck and Dusts . Thus it was from the Sarbloh Gur Drbar that the Khalsa of the missal period drew its greater strength of physical prowess . That is why Sarbloh Gur Drbar was the most secret and guarded of Sikh religious texts . Where as English men like Macolm easily managed to procure the Adi Gur Granth and take it to Calcutta to study it . And Colebrooke even managed to get his scheming British hands on the Dasm Gur Drbar as well . But the Sarbloh Gur Granth Ji because of it being guarded deep in the sanctuary of the Akali Nihang Dals never mind getting a hand on they never even heard off . All traditional five schools once acknowledged Gur Sarbloh Drbar as Gur Bani of Dasm Patsha . But recently when I spoke to some Taksali Singhs . They were not clear on this point as the Akali Nihangs . Thus it seems Akali Nihangs are but the last bastion of true pure traditional Sikhism .

'These Sikhs---' , said one passionate old Nihang , '---hanker for greatness , hanker for Khalistan yet how can all this come to be ? when the Guru from which our ancestors got there power (meaning Sarbloh Gur Drbar) they have forsaken . Accursed are these Akalis(Meaning modern S.G.P.C Sikhs) they have let go the Guru's Pala (Hem) .' (Meaning forsaken the Gurus guidance)

Here I intend to with my limited intellect try to shed some light on this great divine text and it's origins .

The origins of Sarbloh Granth are surrounded in myth . It is recorded in history that Satgur Gobind Singh Ji in 1708 came and resided at the place which we now know as Sach Khand Hzoor Sahib . There Satgur was stabbed by an assassin . The Guru Ji survived and his wound was stitched up . The stories of how great a warrior the Guru was soon circulated around . A Maratha who considered himself a great warrior . Thought to

himself I will go and check this Guru out . He took his mighty steel bow with him . He thought to himself

‘If the Guru can string my this bow which I alone can string .

Then fire an arrow I will only then consider him a great warrior .’

With this in mind the Mrhatha went to see the Guru .

The Marhatha presented his bow to the Guru and challenged Guru Ji to string it and fire an arrow .

‘That all ?’ The Guru smiled . He took hold of the bow . Guru’s companion Sikhs tried to dissuade the Guru from doing this for they said his wounds stitches were still fresh . The wound could still open up . But the Guru quietening them strung the bow and fired an arrow . Which went and landed in a Muslim shrine . The Marhatha fell at the Guru’s feet acknowledging his greatness . Now lets go back to the Muslim shrine . For with this is tied the story of Gur Sarbloh Drbar .

It is said this Muslim Shrine was built over a small ancient Hindu shrine which had been there since SatYug ( First of the ages of the Indian classical ages ) . The shrine had been force fully converted to a Muslim Masjidh . Yet the descendants of the ancient Mhants (Guardians) of this shrine still hung around it . For the Mhants had a text which they had guarded since Sat Yug . Which they were to hand over to the original founder of this shrine . Who legend had it would one day return in Kal Yug in the form of a great warrior Guru . When Guru Gobind Singh Ji arrived in Hzoor Sahib . The then Mhant of the shrine Noh Nand heard of the warrior Guru from the Punjab . Then when the arrow fired by the Guru landed in the Shrine . He was sure the master of the shrine had returned . Concealing the ancient text under his blanket . He went to see the Guru .

Every day in the morning and after noon Sat Guru Ji used to preach to gatherings . Noh Nand came and sat in one of these religious gatherings . He sat in the back of the gathering concealing himself . Noh Nand had been told by his Vidiya Guru and previous Mhant of the ancient shrine Brhma Nand that he was fortunate for it was in his life time the master of shrine would return and collect his property . The master would be known by the name of Gobind . When he comes you must go and pay him homage . He himself will recognise you and call you . Thus impatiently Nand waited , even though he knew this was his master . Guru Ji spied Nand and sent over one of his Singhs to fetch him . On approaching the Guru Nand did Dandot Namskar ( Salutation in which you prostrate fully ) . Sat Gur sat Nand besides him and asked how he was . He asked all about Brhma Nand . This greatly impressed Nand . When the Guru said ,

‘ I know that over my ancient shrine the Muslims have a built a Masjid’ , tears welled up in Noh Nand’s eyes . He asked the Guru Ji for forgiveness that he could not stop the Muslims from doing this . The Guru reassured Nand do not worry I have come but to destroy these Muslims who are so blind in their faith that they do not desist from such evils . Guru said he will soon reclaim his shrine . A place where in Sat Yug as Dusht Dumn he had done penance and defended Chandi from the demons . Thus gaining the blessing from her to create the Khalsa in Kal Yuga . Hearing all this and seeing the way he was treating the Sadhu the Sikh congregation was astounded . Then Satgur asked Noh Nand for his text . Nand brought the text out from under his blanket , touched it to his forehead and handed it over to Guru Ji . Noh Nand again asked for forgiveness for himself and the previous Mhants , who had guarded Sat Gurs shrine and Sat Gurs Granth

over the centuries , for any mistakes they had made . In particular for not being able to do anything in preventing the Muslims forcefully building over the shrine . Guru told Nand ;  
'You and all the previous Mhants have done well all , of you have attained salvation in the here after . As for the shrine you watch I will reclaim it very soon .'

Guru Ji with great pleasure took hold of his Gur Sarbloh Granth .

Guru Ji sent Bhadur Shah the Moghal Emperor a message . Asking him to come and help solve a dispute over a shrine . The Emperor came . The Guru Ji took the Emperor to that Masjid and said ;

'This is my shrine of Sat Yug . Your co-religionist have built over it force fully . Even though it is mine I am still willing to buy this place of them .'

Hearing this the Emperor was astounded . He did not know what to do on one side was the Guru and on the other his co-religionists . Guru assured the Emperor that he will prove to him and all other doubters that this place is his original place of doing penance in Sat Yug . Guru had Bhadur Shah gather all the Muslim priests and said ;

'This is the place where in Sat Yug I did penance .  
If you dig in the place where my arrow fell you will find my ancient fire place , foot wear and Chimta .  
If that is so than you must agree this place is mine .'

All the Muslims agreed to this . Gurus Singhs began to dig . In time as the Guru said all that he said would be discovered was found . The Guru said to the Muslims he would buy this place of them and build them a new Masjid where ever they wish at his own expense . This the Muslims agreed to . Thus did Siri Sach Khand Abchal Nagar the original place of penance of Satgur in Sat Yug came into being . Where Sarbloh Granth was originally written . Nihang tradition says in Duapar Age Guru's place of penance was Patna Sahib , in Treta Age it was Anandpur Sahib and in Kal Yuga it was Hem Kund Sahib .

Thus above is the Myth behind the creation of Shach Khand Abchal Nagar in Nander . As told by the ancient Nihang Sikh oral tradition . Towards the end of the last century the western educated modern Sikh reformers the Singh Sabhia in there zeal of reform tried to do away with such myths as above so as to make the Sikh religion more scientifically accountable and modern .Yet even they could only go so far . Religious doctrines such as Transmigration , from which the above myth has spurred , which are a corner stone of Sikhism are also not scientifically proven . Such doctrines these reformers accepted not so much as fact but more because they had too because they were Sikh doctrines which made Sikhism what it was . Let me tell you as a Nihang Sikhi is greater than any science it is the eternal truth . Our mind is limited it is confined within the confines of Treh Gun . Recently I was bluntly asked do I believe in such myths as above , do I believe in that Guru Gobind Singh on giving Amrit actually decapitated five Sikhs then joined their heads back on but to different bodies . A belief which Nihang oral tradition preaches . Here I must point out all the old Sikh texts such as Gurbilas Dasmi Koer Singh , Gurbilas Dasmi Bhai Sukha Singh , Surj Prkash Kavi Santokh Singh and Nveen Panth Prkash Giani Gian Singh talk of Guru Ji decapitating goats inside a tent and making it appear through deception that he actually slain the Panj Pyareh . Far as the Sangta(Sikh gathering) were concerned he actually had slain the Panj Pyare . My answer is it is exactly such dilemmas posed by a rational inclined minds which is the indicator of

the beating we are getting of Maha Bali (Great warrior) Bbeck . We must not abandon Bbeck (Knowledge , wisdom , reasoning , rational ) but go beyond it . Rational cognitive means are not the only way of expressing truth . Sometimes song , dance , poetry , art and such myths as above can express that aspects of truth which rational can not . Going back to our story . It is said Nander is derived from Mhant Noh Nand's name . Now let us discuss what is contained within Sarbloh Granth . The main work in it is divided into five main chapters .

Chapter 1- The first chapter starts with the praise of Akal and Goddess Chandi . Then it tells of the battles of the gods with the demons . The gods loose and seek Chandis refuge . Chandi then leading the armies of the gods engages the demon armies . The demon general Bhimnad loses his head and keeps on fighting but is eventually slain .

Chapter 2- Bhimnad's wife commits Sati . His brother the demon Birjnad ( Vijnad ) gathers his armies to revenge the death of his brother . Indra the king of the gods hears of this and sends out letters to all gods and kings for help .

Chapter three - Both of the armies march for battle . Vishnu sends Nard Rish as a emissary to Birjnad . Birjnad is not prepared to make peace and expresses the desire to battle . In the ensuing battle Brijnad has eleven of his generals slain

Chapter four - A mighty battle rages . Many gods are slain . Vishnu revives them with Amrit . Again a great battle raged which the demons win and capture Indra . Vishnu manages to free Indra . But he is helpless in preventing them over running Indras heaven .

Chapter five - The gods having lost to the demons pray to Vahguru for help . Vahuguru takes the Avtar of Sarbloh ( All weapons) . Sarbloh first sends Ganesh as emissary to Birjnad to talk terms of peace . Birjnad refuses to talk peace . Sarbloh with Chandi and the gods enters the battle field . A grate battle commences . Leaving Birjnad Sarbloh absorbs all the demons into himself . Birjnad than sings Sarbloh's praises and asks Sat Gur to engage him in battle . Taking on a fierce form Sarbloh engages Birjnad and eventually cuts of his head . Then Satgur Sarbloh gives Birjnads head to Shiva to add onto his necklace of heads . Then honouring all the gods Sarbloh sends them away .

Through out these five chapters is dispersed the praises of the Khalsa , Guru Adi Drbar and Sikh Gur Mantra Vahgur . Towards the end of the fifth chapter Guru Gobind Singh Ji tells us that the Rakash King Birjnad represents Abbeck and Sarbloh Sat Gur is Bbeck . Thus the whole of Sarbloh Granth is but depicting the Battle of Bbeck verses Abbeck . About them Gur Ji writes in Sarbolh Gur Drbar ;

‘Both these warriors the world knows as unconquerable  
the immovable eternal Vah Guru makes them fight .’

Thus even Abbeck and his brother at the end are acting as is there fathers will . For it is Sat Gur who has created them by there very nature to be as they are meaning all ways in conflict with each other . The Gods and mighty kings depicted in Sarbloh Granth represented the virtues beings of the world . They are subdued by the demonic forces of Abbeck the Dusht . Like the good people of the Punjab were subdued by the oppressive

Pthans and Moghals . The Gods and their allies after failing to subdue the legions of Abbeck beseech Vah Guru Maha Kal to help them . Vah Gur takes the Avtar of Sarbloh meaning all iron meaning weapons and comes to the aid of his Bhagts(Servants) . Thus Sarbloh means weapons . In Akali Nihang perception of Sikhi the weapons of war represent the very form of Vah Guru . Thus Guru Gobind Singh Ji tells the story of Sarbloh Granth in a emotionally charged blood stirring mythological setting . So as the warrior within us all is aroused . The underlying message of Sarbloh Gur Granth Sahib is for the suppressed meek and humble to take in their hands the sword of justice and free themselves from their oppressors both worldly the Dusht and the internal Abbeck and his vices . Sarbloh Gur Drbar is the very embodiment of the weapons of war hence Maha Kal . The sole purpose of the Sikh is become as very like his God as possible . Through contemplation and worship of Sarbloh Gur Drbar hence Shashters(Weapons) the Sikh becomes like Sarbloh himself meaning a weapon . Becoming this weapon of Sat Gur a Sikh Chatkas Treh Guni Maya and becomes the very form of Sat Gur the Khalsa the ultimate weapon of Chatka .

After the five main chapters there is a portion summarising the stories and battles of Mash Avtar , Vrah Avtar , Nar Singh Avtar , Bavn Avtar , Ram Avtar and Krishan Avtar . Like said before unlike Nihangs majority of modern day Sikh scholars do not look upon Sarbloh Gur Drbar as the work of Guru Gobind Singh . But then again it can be said majority of Sikh scholars have not themselves studied Siri Sarbloh Gur Drbar . Unlike Dasm Gur Drbar apart from a few passing references to alcohol and bhang there is no mention of drugs in Gur Sarbloh Drbar . Nor are there any sensual Banis like Treh Chitr in Sarbloh Gur Drbar . Akali Nihang Budha Dal oral tradition records from the very beginning when Guru Gobind Singh made Baba Binod Singh the first leader of Budha Dal . Sarbloh Gur Drbar has been worshipped along side Adi Gur Drbar . Then in time when Bhai Mani Singh collected the writings of Dasm Gur Drbar . It was also placed along side Adi Gur Drbar and Sarbloh Gur Drbar . Giani Gian Singh , who was a foremost Nirmala of his time , in Nveen Panth Prkash accepts Sarbloh Gur Granth as the work of Guru Gobind Singh Ji . Although at present Dam Dami Taksal is silent about Siri Sarbloh Gur Drbar they do record in their history that Baba Gurbaksh himself made copies of Sarbloh Gur Drbar at Dam Dma Sahib along side Dasm Gur Drbar Sahib and Adi Gur Drbar Sahib . From this it seems clear , as Nihang Singhs of Shahida Dee Missal claim , Baba Deep Singh and Baba Gurbaksh , as with all the old Khalsa , worshipped Sarbloh Gur Drbar Ji as they worshipped Adi Gur Drbar Ji and Dasm Gur Drbar Ji . Thus in the Akali Nihang perception of Sikhism . A Sikh is only he who worships all of the three Gur Granths equally . Any one who dose not is not a Sikh . It is this uncompromising belief which mainly sets out Akali Nihangs from other Sikhs .

## Chapter Twenty Three

### Akali Nihangs and Akal Takht

The Akal Takht was created by Gur Akali Hargobind Ji Maharaj . Thus the first Jathedar of Akal Takht was Guru Hargobind Ji himself . For the Guru was custodian of both Miri (Temporal) and Piri (Spiritual ) power of Akal Purkh . During the times of the Guru's they themselves were the Jathedars of Akal Takht . After Akali Guru Gobind Singh Ji Shahid Bhai Mani Singh became the Sixth Jathedar of Akal Takht .

Bhai Ji was a constant and close companion of Dasmesh Pita Ji . Of all Sikhs of Guru Gobind Singh Ji it is said Bhai Ji in terms of compassion and spiritual learning was most like Guru Gobind Singh Ji . It was to Bhai Ji that Guru Ji dictated the Adi Gur Drbar Sahib at Dam Dma Sahib . It was to Bhai Ji who Guru Gobind Singh Ji intrusted the looking after of the Fifty Two Kavis (Researcher Poets ) who translated ancient Indian texts on medicine , war , strategy ect. Infact Bhai Ji was the fore most learned poet amongst the Kavis along side Bhai Nand Lal Ji . That is why Mata Sundri Ji intrusted Bhai Ji to collect Dasmesh Pitas scattered writings for more than any one else he knew which were his writings and which were of the Kavis . After the great martyrdom of Bhai Mani Singh Ji . His pupil Akali Nihang Baba Gurbaksh Singh Ji one of the fore most leaders of Tarna Dal Missal Shahidadee and second leader of Dam Dami Taksal became seventh Jathedar of Akal Takht .

Baba Gurbaksh Singh at a young age had taken Amrit from Bhai Mani Singh Ji and studied with him for a long time . Although in latter years he was separated from Bhai Ji for long periods of time , engaged on the battle field along side his brother Nihangs , he still kept close links with Bhai Ji . Thus after Baba Mani Singh Ji Baba Gurbaksh Singh Ji became Akal Takht Jathedar . Baba Gurbaksh Singhs close associate and pupil was Akali Nihang Baba Nena Singh . Baba Nena Singh Ji was a second generation leader of Shahidadee Missal . Baba Ji latter went on to become the fifth leader of Budhal Dal . After Baba Gurbaksh Singh Ji the Akal Takhts leadership passed on to Baba Nena Singh Ji . After this point of history the leadership of Budha Dal and Jathadari of Akal Takht would be tied together until the times of Baba Sahib Singh Kaladhari . Thus after Baba Nena Singh Ji his pupil and Meet Jathedar ( Companion Jathedar ) Shahid Akali Baba Phoola Singh became the Sixth leader of Budha Dal and ninth leader of Akal Takht . Following Akal Takhts Jathedars were Shahid Akali Nihang Baba Hanuman Singh Ji then Shahid Akali Nihang Baba Prhlada Singh Ji then Shahid Akali Nihang Baba Gian Singh Ji then Akali Nihang Baba Baba Teja Singh and then the eleventh Jathedar of Budha Dal who became fourteenth Jathedar of Akal Takht was Akali Nihang Baba Sahib Singh Ji Singh . Until this point of history Maryada of Akal Takht in regards of selecting Jathedars was as the Gurus left it . But here on after it was to change .

After the British came into power in 1849 on the one hand they nurtured Sikh collaborators too establish their Raj yet at the same time they gave full support too Christian missionaries so as to convert much of Punjab to Christianity as possible . Infact governors of Punjab like Henry and John Lawrence and indeed most of their coadjutors and successors openly avowed their faith in Christianity . William Kerry had already published a translation of the Bible in Punjabi in 1811 . Even during Shere Punjab's time the missionary press in Ludihana had started printing and distributing small pamphlets in the Punjab . Maharaja Ranjit Singh once asked the missionaries of Ludihana to help set

up an English school in Lahore for the education of his family and other promising young men . But when Shere Punjab realised that the missionaries would only teach English in conjunction with Christianity . The school did not materialise into reality . Once British Raj was established in Punjab the Christian Mission extended its works directly from Malwa into the rest of Punjab . C.W Forman and John Newton lead the Ludihana Missions surge into the Majha . They set up their centre in Lahore and began co-ordinating the Christian proselytization activities . English and vernacular schools as well as hospitals and orphanages were quickly established in the Punjab . The Society for the Propagation of the gospel , Methodists , Moravians , Episcopalians , Salvation Army ect. all vied with each other in gaining converts to Christianity . When the Church of England sent its two missionaries too the Punjab on their departure from England they were instructed thus ,

‘Though the Brahman religion still sways the minds of a large proportion of the population of the Punjab , the Mohammedan of another , the dominant religion and power for the last century has been the Sikh religion , a species of pure theism , formed in the first instance by the dissenting sect from Hinduism . A few hopeful incidents lead us to believe that the Sikhs may prove more accessible to scriptural truth than Hindus and Mohammedans .’

Thus Christians in particular singled out Sikhs . Some one named Daud Singh is recorded to have been the first Sikh convert to Christianity . He was converted at Cawnpur and transferred to Amritsar as a pastor in 1852 . In 1853 a prominent Sikh house hold the royal household of Kaputhala gained the stigma of being the first royal house hold in India to help Christians convert its own people to Christianity . A few years latter the Raja’s nephew Kanwar Harnam Singh converted to Christianity . Sikh young men studying in Christian missionary school’s began to turn their back on their culture and religion . With the removal of Budha Dal from Punjab the Sikhi that had remained in Punjab had fast lapsed into Hinduistic superstition . The few remaining Akali Nihangs in Punjab lacking in resources and suppressed by the British could do little to counter the Christian missionaries . Although in 1869 at the festival of Hola Mhala a annoyed Nihang decapitated a missionary from Ludihana . Even the Golden Temple was no longer in Akali Nihang hands .

The English after defeating the Sikhs in the first Anglo Sikh war captured Lahore than marched on to Amritsar to subdue the remaining Akali Nihangs . In those days in Amritsar starting from Akali Phoola Singh Dee Burj (Tower) all the surrounding area of the Golden Temple was encamped by the Akali Nihang Dals . When the British marched to Amritsar at that time there were not many Akali Nihangs left in Amritsar . Majority of them had left with Baba Hanuman Singh and Baba Prhlada Singh to take part in the battle of Sabraon . Nihang oral tradition says the British with their Sikh allies marched on to Amritsar and attacked the Akal Takht . All the Akali Nihang Singhs within the Takht had bowed not to let the British take the Akal Takht whilst they were alive . Akali Nihangs although heavily outnumbered and outgunned they fought the Frangi valiantly . But at last they were no match for the British . Those Akali Nihangs who could fight fought to the death . Other none combatant Ragi (Singers of Hymns) and Granthi ( Scripture readers ) Akali Nihangs jumped of the top of the Akal Takht and committed suicide . A

recently discovered page 471 of the , 'The Illustrated London News' , dated November 20th 1858 . Shows a beautiful picture of what it seems to be Bunga Baba Atal . But on the page it is named , 'Akalis Bunga' . The caption on this page describing the Bunga and how it got it's names goes a great way in collaborating the above stated Akali Nihang oral tradition .

#### 'THE AKALI TOWER UMRITZIR .

For whatever purpose this elegant and fanciful building was erected , its present name is derived from a circumstance in the war of the Sikhs , when a band of Akalis (those furious fanatics , in their blue dresses and bands and chains of steel , who had constituted themselves the guardians of the tank and temple ) were pursued here after the city was taken , and driven from floor to floor till the remnant finally precipitated themselves from the summit rather than yield and confess themselves vanquished .'

I have found another written source as well which clearly collaborates the above said Nihang oral tradition . S.Shamsher Singh in his book , ' Majhabi Sikha Da Itahas' , writes ;

' The management of the Akal Takht during the time of the twelve Missals and Sikh Raj till 1846 remained in the hands of Nihangs . Then after the battle of Satluj in February 1846 the British becoming victorious came to Lahore then in order to completely wipe out Sikh resistance in Punjab they took over the management of the Golden Temple and gave it to a Sarbrah (Manager) of theirs and the Akal Takht they took of the Nihangs and gave it over to the priests . In the ensuing violence many Nihangs were martyred by the British guns . At this time those Nihangs which shed their blood for the protection of this holy place majority of them were Rangreta Sikhs . It was with their blood the holy area inside and out side the Akal Takht every where was a washed as if with red wine .'

On subduing the Akali Nihangs in Amritsar and Golden Temple . The British than appointed the Deputy Commissioner of Amritsar to look after the Darbar Sahib . The Commissioner although having over all control of the Temple he left the day today running of the temple to the Mahants . Mhant means care taker . After Guru Gobind Singh although over all control of all Sikh religious institutions lay with the Budha Dal . Yet Uddasi and Nirmal priests helped perform daily religious rituals and services . Udassi and Nirmal were Sikhs of gentle pious disposition . Once the war like Akalis were removed from the Drbar Sahib . The clever British easily over awed and subdued the Nirmalas and Udassis . This subjugation they sealed with a clever bribe . The British once in power passed new land owning laws . Which named a particular Mahant as a legally recognised owner of Temple properties and its wealth . The British deliberately did this despite knowing just as a Church and it's property can not belong to a priest or his family for it belonged to the community so can not a Gurdwaras . Thus those Mahants popular with the British suddenly found themselves owners of vast wealth . These Mhants thus began to run the Golden Temples religious services and functions as before but under the guardianship of the British Deputy Commissioner of Amritsar . In order to monitor the temple for anti British activity the Deputy Commissioner appointed a Sarbrah

(Manager) from among the Temple Mahants who directly reported to him . The British were aware from the days of John Malcom what power the Takhts wielded amongst the Sikhs . So now the British saw to it that all Sikh Temples in Punjab in particular Takhts were under their control but be it indirect control , so as not to upset the lay Sikhs sentiments . Hence in all appearance the temples functioned as during the times of Shere Punjab . Be it that the Akal Takhts Jathedar and his soldiers the Akali Nihangs were missing . As early as 1812 Lt. Col. Malcom had reported to the British in his book , ‘Sketch of the Sikhs’ ,

‘ The Acalis have a great interest in maintaining both the religion and government of the Sikhs , as established by Guru Govind ; as , on its continuance in that shape , their religious and political influence must depend . Should Amritsar cease to be a place of resort , or be no longer considered as the religious capital of the state , in which all questions that involve the general interests of the commonwealth are to be decided , this formidable order would at once fall from that power and consideration which they now possess , to a level with other mendicants . ’

Thus it can be clearly seen how the British had from far back as 1812 had gathered information on Sikhs and began to plan the demise of Dasmesh Pitas religion and his beloved soldiers the Akali Nihangs the true guardians of Sikhi . Because until the Budha Dals influence over the Sikhs was removed the British could not fully establish their Raj in Punjab . It was not until 1873 when four young Sikh men student’s of Amritsar Mission School decided to convert to Christianity that ordinary Sikh elders within the community were aroused too counter act the missionary threat to Sikhi . These elders began to meet together these meeting’s came to be known as Singh Sabahas meaning meeting of Singhs .

The first Singh Sabaha came formally into existence first in 1873 in Amritsar . It initially started of well but then due to rivalry amongst it’s three leaders it waned and came almost to a stand still . Then the great reformer Bhai Gurmukh Singh stepped in and gave a vigorous new lease of life to the Amritsar Singh Sabha . Thus it was reorganised for a second time in 1879 . After this numerous Singh Sabhas sprung up all over the Punjab spontaneously . At first the British were suspicious of these Singh Sabhas over which they had no control . But when all the Singh Sabahias , apart from Baba Thakur Singh Sandhawalia , openly declared for collaborating with the British Raj their suspicions were allayed . Baba Thakur was against any collaboration with the British . It was he who came to England and brought back Maharaja Dleep Singh to the Sikhi fold . At the age of ten he had been forcefully converted to Christianity and exiled to England . Never again being allowed to come to the Punjab and his people . Like Dleep Singh other Sikh dissidents like Baba Bikram Singh Bedi was deported too Una , Maharaj Singh was deported too Singapore and Maharaja Shere Singh Attariwala was deported too Calcutta for life . Baba Thakur Singh desired a Khalsa Raj like of old . But atlas this old Singh was all alone in his desire to see the British removed from the Punjab . He died in Portuguese Goa exiled from Punjab . Other Singh Sabhia members felt anti British activity would be detrimental to their avowed cause of De-Hinduising Sikhi and countering Christian missionary activity . Thus it was a formal requirement of all Singh Sabhas that on affiliation to the Singh Sabha one declared openly ones allegiance to the

British Raj . The Singh Sabhias main aim was to re-educate the Sikh populace in their religion without upsetting the fabric of the British Raj . The Singh Sabhias actively sought British help . When giving Amrit all new Singhs were required to pledge their faith to Queen Victoria . The Singh Sabhas in one form another plodded on making average Sikhs aware of their own distinct and wonderful culture . All be it at the same time cultivating allegiance to the British Raj . Thus putting blinkers on Sikh political aspirations . Once the Sikh masses came fully conscious of their Religious heritage they than looked around at their places of worship . What they saw was something far from Sikhi . As stated above certain Mahants and their families had gained great wealth with coming of the British Raj and decline of the Dal's . In time they began to squander the wealth and properties of the temples on drink and loose living . The Sikh temples of Amritsar , Nankana Sahib , Tarna Tarn ect. became dens of debauchery . The examples of these temples had a negative effect on whole of Sikhism . But when with the efforts of the Singh Sabhias the Khalsa race became aware of the anti Sikh activities of the Mahants . Then their arose a need for Sikh Temple reform . Thus did the modern Akali Dal's come into being .

After establishment of British Raj Punjabi discontent with British Raj first found large scale organised form in the , 'Agrarian Unrest of 1907' . Then Ghadrte propaganda began to infiltrate into Punjab and stir up Punjabi resistance to the British . The modern Akali Dals came active shortly after the Komagata Maru incident in 1915 . At this stage in history although Akali Nihang Baba Teja Singh head of Budha Dal was the then Jathadar of Akal Takht . He like other Sikhs had no influence over the happening's in the Temple . The British completely ignored his heredity position and instead installed Aroora Singh Mhant as Sarbrah and hence he against all Sikh traditions served as Akal Takht Da Jathedar and Head Granthi of Drbar Sahib . In 1915 Aroora Singh declared a hukam Nama against the Sikhs on board the ship Komagata Maru who were illegally denied entry into Canada . This blatant misuse of Akal Takhts authority enraged the true Jathedar of Akal Takht and Sikhs at large . Thus the modern Akalis came into being . Akali Nihang Teja Singh was fore most in giving them the blessing of the authority of the Akal Takht . In 1919 after the massacre of Jillianwala Bagh . This same Aroora Sing gave Genaral Dyer the perpetuator of this massacre a Sropa (Robe of honour) at the Golden Temple . The ensuing Sikh protest's lead by the great Sikh leader of the modern Akali's Baba Khark Singh of Sialkot forced the British to remove him . With the removal of Arroora Singh the clever British tried to win over the Sikhs . Since the incident of Rakab Ganj in 1911 their had been trouble between Sikhs and the British . The British saw the Sikhs as its sword arm in India . Who had helped them greatly in World War One . Sikhs were the last people in India they wanted to antagonise . A meeting was convened between the Temple Mhants and the modern Akalis . It was decided that management of the Golden Temple be handed over to the Akalis . The Akalis with the Deputy Commissioners consent elected a temple management committee the S.G.P.C on December 12th 1920 . Thus without directly campaigning for the expulsion of Mhant's from Golden Temple just by good fortune it seemed the Modern Akalis attained more than they had wanted . Fore their initial campaign was just to protest against misuse of Akal Takht and dismissal of Aroora Singh .

Although S.G.P.C came amicably into power with British consent in 1920 . It did not gain full and formal control of the Golden Temple till July 1925 when the Gurdwara

Act was passed . S.G.P.C stands for Shromni Gurdwara Parbandak Committee . Shromni like Akali is a name taken from the Budha Dal . Budha Dals full and proper name is 'Shromni Panth Akali Budha Dal Panjwa Takht' . Shromni means greatest or highest . Thus Akali Nihangs see S.G.P.C as usurpers of Budha Dals Guru given authority . Initially the S.G.P.C just fulfilled the role of the deposed Mhants . On coming into power the S.G.P.C decided not to acknowledge the traditional elected Jathedar of the Akal Takht Baba Teja Singh or his successor Akali Nihang Baba Sahib Singh . Fore the S.G.P.C with it's Singh Sabhia mentality decided to side with the British .This then was the point in history when the old Akalis of Budha Tarna Dal and modern Akalis went separate way's . Instead of choosing tradition modern Akalis decided to adopt the democratic way's of the British . Thus from 1920 onwards the Jathedars of the Akal Takht have come to be selected not the traditional Sikh way but by a democratic way . Thus theoretically the S.G.P.C gathers every five years and elect's first it's own president and members through the direct vote of Sikh men and women but always under the auspices of the Indian government . A clause which the British had put into the Gurdwara Act so as to monitor the Sikhs . S.G.P.C members then consulting other Sikh institutions choose the Akal Takhts Jathedar . Where as traditionally only he was eligible to be Jathedar who had proven himself by serving as companion Jathedar of previous Akal Takht Jathedar and learned fully under the Jathedars guidance the full traditions of the Akal Bunga . Then once the previous Jathedar passed on the Sarbat Khalsa gathered in presence of Adi , Dasm and Sarbloh Drbar and the Panj Pyare confirmed the new Jathedar . Once a Jathedar was elected he was Jathedar for life . This tradition of electing Jathedars is still practised in all Akali Nihang Dals . Thus if we follow the true traditional route of succession of Jathedari of Akal Takht than after Baba Teja Singh the Jathedar was Baba Sahib Singh . Akali Nihangs say that when the modern S.G.P.C Akalis came into power under the leadership of Master Tara Singh . These modern Akalis in order to remove Baba Sahib Singh the rightful Jathedar of Akal Takht from Akal Takht attacked Baba Ji physically at the Akal Takht breaking one of his arms and cast the Dasm Gur Drbar on the floor . Then Master Tara Singh had the British lock up the Budha Dal Nihangs in Lahore in 1934 . The charge Master Tara Singh made against the Nihangs was that they are planning revolt against the British and that they kept grenades under their tall Dmalas . The Nihangs spent a few months in jail then they were released . Whilst in jail Sohan Singh Bidhi Chand provided food and Sukha to Budha Dal . For this service Baba Sohan Singh was granted a battle standard and the right to create a Nihang Dal . Before this Baba Sohan Singh had tried unofficially to create a Nihang Dal . Twice Budha Dal had forcefully taken the standards of him . For only with Budha Dals consent can a new Nihang Dal can be created . For the physical attack on Baba Sahib Singh the then true Jathedar of Akal Takht Budha Dal Nihangs have never and never will for give the modern Nkli (False) Akalis . All his life Baba Sahib Singh was tormented by the modern S.G.P.C and Akalis . The incident which completely broke Baba sahib Singh was the removal of Dasm Gur Drbar from the Akal Takht . It is said in 1940 the S.G.P.C. did Ardas (Pledge by formal prayer ) to do 101 Akhand Path ( Complete readings ) of Dasm Gur Drbar at the Akal Takht . But after only five or six Akhand Paths they suddenly breaking the Ardas stopped them . At that time Baba Sahib Singh was residing at Akali Phoola Singhs Burj . When he heard of this great sacrilegious act . He at once sent five Singhs ; Nihang Tara Singh Sanjoia , Nihang Hrsa Singh Jambria , Nihang Modi Kirpal

Singh , Nihang Kirpal Singh historian and writer of Budha Dal and another Nihang intellectual . They met the then head Granthi (Preacher) of Golden Temple Ashr Singh . When they asked him why had the Akhand Paths been stopped . Giani Ashr Singh was unable to give a satisfactory answer . He was stubborn in insisting what has happened has happened . A year later to the dismay of all Nihangs S.G.P.C removed the Dasm Gurdrbar from the Akal Takht . In time Dasm Gur Drbar was removed from many other Sikh temples under the influence of S.G.C.P where once Dasm Guru Granth Sahib was kept . Seeing all this happening in front of him Baba Sahib Jathedar of Budha Dal and Akal Takht died in 1942 . After him it was Baba Chet Singh who succeeded to the Jathadari of Budha Dal and by traditional rites the Jathadari of Akal Takht . And the present Jathedar of Budha Dal and Akal Takht by traditional rites is Akali Nihang Baba Santa Singh Ji .

No doubt by mentioning Baba Santa Singh the thirteenth Jathedar of Akal Takht I have stirred a hornet's nest . Fore allot of people in look upon Baba Ji with unfounded hostility . Baba Santa Singh Ji is one the longest serving Jathedar of any Sikh organisation . He has been rightful Jathedar of Budha Dal for the last twenty eight years . Apart from the incident in 1984 before then and afterwards Baba Ji has never done anything to merit the hostility which some Sikh's harbour towards him . Now lets look at this incident in 1984 .

In 1984 the great sacrilegious act of a attack on the Drbar Sahib took place . Question is who do we hold responsible for this heinous crime . Lets look at the sides involved and sketch a scene of events which led up to this tragedy . On one side were the moderate Sikhs lead by Torha and Sant Longowal . Longowal had his personnel body gourds the Babbars . Who are the militant representatives of a modern puritanical Sikh movement the Akhand Kirtni Jatha . Along side them was Sant Jarnail Singh Bhindranwala the fourteenth successive leader of Dam Dmi Taksal . On the other side was the Indian state government of Congress . In 1975 Congress leader Indra Gandhi imposed a state of emergency in India . Thus suspending democracy for a while . She introduced the draconian Internal Security Act , which gave the police unlimited powers to arrest and detain any one without a trial . The only opposition party in whole of India to make a stand against Indra was the Akalis . Who fearlessly agitated in a peace full manner against her . Indra Gandhis fear that the Akali example would catch on in other parts of India forced her to suddenly hold elections in 1977 which she lost . The Bhartiya Janata Party government replaced Congress which did not last long . Indra Gandhi soon bounced back into power in Delhi in 1980 . After 1977 election her man Jail Singh lost the Congress power in Punjab to the Akali Prkash Singh Badl . Who led a fragile coalition government composed of Akali and Bhartiya Jan Sangh a right wing Hindu party . Indra desired revenge on the Akalis for her election loss in 1977 . She wanted to retake Punjab from the Akalis and thus take her revenge . Her eldest Son Sanjay Gandhi advised by Jail Singh set about trying to perform this task .

Jail Singh an experienced politician decided the best way to break up the coalition was to wean the Sikh support away from the Akalis by propping up a another man . Thus breaking up the Akalis . The man they chose according to all independent sources was Sant Jarnail Singh himself . Although he always vehemently denied he had any association with the Congress or any political party . Then by encouraging the Nirnkaris to hold a convention in Amritsar . Jaila gave Sant Jarnail Singh a weapon with which to

potentially smash the Akali Jang Sang coalition . The Nirankaris a heretical Sikh sect was perceived by most Sikhs as a enemy of the Panth . When they asked the Punjab government permission to hold the convention in Amritsar this put the Akalis in a predicament . The Nirankaris had strong inter-cast links with the Jang Sanghias . By refusing the Nirankaris permission to hold the convention Akalis would risk a bust up with the Jan Sangh . On the other hand if the convention went ahead the Sikhs would be upset . The Congress had played it's card well . Akalis decided to let the convention go ahead and weather the storm of Sikh protest . The Nirankari convention took place on 13th April 1978 . An agricultural inspector Fauja Singh head of Akhand Kirtni Jtha and Sant Jarnail Singh marched to confront the Nirankaris . But some where along the way Sant Jarnail Singh slipped away . For this Bibi Amarjit Kaur Fauja Singhs wife called him a coward . Twelve Sikhs including Fuja Singh and three Nirankaris died in the ensuing clash . These twelve came Martyrs thus giving Sanjay Gandhi and Jail Singh a issue . The Congress Party now whipped up anti Nirankari sentiments of the Sikhs . This they did through their Congress controlled Sikh temples in Delhi . In the Punjab the Akalis not wishing to alienate their coalition partners tried to play down the Nirankari incident . The Congress held Gurdwaras in Delhi promoted Sant Jarnil Singh as hero of Nirankari incident . Mean while the Nirankaries had their court case moved from Punjab to neighbouring state of Haryana because they felt in Punjab they would not get a fair hearing . At that time Haryana was having a dispute with Punjab over sharing of waters . Hence Sikhs felt Haryana courts would lean towards the Nirankaris . The Akalis allowed Nirankaris to move their case this they did again so as not to break up the coalition government . The Haryana court acquitted the Nirankaris . In 1979 the Bhartyia Janata Party split up . With this the Akalis also split amongst themselves Badal opposed the breaking up the Janata Party . Whilst Torha sided with the break away faction . Thus when it came to 1980 election Akali Jang San coalition lost to Indra's Congress . Drbara Singh who believed their was once a Sikh culture but not any more came into power . The year Indra came into power the killings began in the Punjab .

Although Sikhs were and are one of the most wealthiest communities in India . They felt the Indian national governments were holding them back from progressing even further . If they were wealthy now they could even be more wealthier . Punjab could be the California of Asia . In eyes of many Sikhs . Water from Punjab rivers was unfairly being given to other states . The government was deliberately buying Punjabi grain at low prices . Government was reluctant in setting up Industry in Punjab . When other Indians were granted states who's boundaries were drawn up on linguistic lines without hesitation . Sikhs had to campaign for the Punjabi Subha . Eventually when Punjabi state lines were drawn Indian government had deliberately kept Punjabi speaking Sikh areas out of Punjab . The fact Punjabi Hindus had tried to thwart the creation of Punjab by falsely declaring their mother tongue Hindi also rankled in Sikh minds . Chandigarh which was initially meant to be capital of Punjab and built mostly with Punjabi wealth . Was not given solely to Punjab but instead jointly shared as capital with Haryana . These were in eyes of most if not all Sikhs in particular Jat Sikhs , the backbone of Sikhism and Punjab , legitimate grievances against the Indian Government . The Government on the other hand felt Sikhs and Punjabis were doing well enough . They were after all one of the wealthiest communities in India . Thus Government resources were better spent on other poorer parts of India . On top of all these grievances when the Haryana government acquitted all

the Nirankaris . For the militancy orientated young men and their leader Sant Jarnail Singh this was the straw which broke the camels back . Thus if the court of India was not going to give justice to the Sikhs . Then the militants decided to take the law into their own hands and get justice themselves . I can personally sympathise with these young men to some extent . But we must heed Guru Gobind Singh Ji's words . Whilst speaking of wisdom to Aurangzeg Guru Ji quoted Kavi Firodsoi's words ,

‘ A beautiful thing Firodsoi poet has said in a beautiful way .

Any task done quickly with out thought is a act of evil .’

( Dasm Patsha Jafarnama )

Driven by pent up rage Sant Jarnail Singh and his supporters . Acted without thinking of long term consequences of their actions . They did not consider or care if the Sikh people as a whole were with them or not . Driven by rage and blinded by their fanatical belief in their course they took up arms . On 24th of April 1980 the Nirankari Guru Gurbachan Singh was shot dead at his house . Jarnial Singh denied he had anything to do with the murder . But at same time announced his killer should be honoured by the Akal Takht by being weighed in Gold . Militants then began to kill of Nirankaris at their discretion . Then they extended their hit list to any one who supported them . This began with the murder of Lala Jagat Narain on September 9th 1981 . During the period when Indra Gandhi had suspended democracy Lala Ji had campaigned against her along side the Akalis . Amazingly recently the man who served sixteen years for Lala's murder Nashter Singh said in a press interview ,

‘ During the agitation against Indra Gandhis government in the seventies I and Lala Ji spent time in Firozpur Jail together . And as a person Lala Ji was no better or worse than the next person .’

Lala was the proprietor of a chain of news papers based in Jullundhar . He was a vehement supporter of Nirankaris and opponent of Sikh militants . He was a irresponsible man . His news papers rather than reporting the truth . Instead indulged in fanning communal fires . Which made the situation in Punjab much worse . In the end he was consumed in the fire he helped keep burning . Jarnail Singh was arrested in connection with Lala's murder . But soon released they say by Jail Singhs orders . For he still wished to keep Sant Jarnail Singh handy . This time to use against Darbara Singh his enemy in his own party . If Darbara Singh was unable to control the violence in Punjab than he would have been dismissed . Jaila wished the reigns of power of Punjab in his own hand . On being released from government custody it appeared as if even the Government of India could not go against Sant Jarnail Singh . This greatly raised his profile . Mean while after 1980 election loss the Akalis faction lead by Torha and Longowal had jumped onto Sant Jarnail Singhs bandwagon . In 1982 Sant Jarnail Singh and Longowal together decided to launch the Dharm Yudh Morch which demanded the implementation of Anandpur Mata drawn in 1978 . A resolution calling for more autonomy for Punjab . Akalis announced they would take their agitation to Delhi it self during the Asian Games . Which were to happen three weeks time from this announcement . Indian Government panicked all Sikhs approaching Delhi during Asian games were to be stopped and searched . If found to be Akali activities they were to be prevented from entering Delhi . Sikh hostile Haryana Chief minister was over zealous in implementing this government

edict . Many prominent Sikhs such as retired General Ajit Singh Arora even were not spared the humiliation of stop check and searches . The way the government behaved over the Asian Games made even sober minded Sikh think about their status in India . It certainly fuelled Sant Jarnail Singhs anti Indian meaning in his eyes Hindu sentiments more . Giving further material to his rabble raising speeches . The Akali's when they were in power never took active steps against the Nirankaris and were always against use of violence . Now they tolerated Sant Jarnail Singhs militants and the loos cannons he inspired by his provocative speeches , because of fear . Or why else would the Akalis once the militants were removed from the scene after 1985 so eagerly sign a peace accord with the Indian government . Any how by 1984 Jarnail Singh and Longowal were not on speaking terms . Longowal surrounded by his body guards the Babbars kept out of Jarnil Singhs way . Although earlier on before Jarnail Singh took up residence in the Akal Takht once Sukdev Singh leader of the Babbars and few other Babbars marched into Nanak Niwas to confront Sant Jarnail Singh . Sant Jarnail Singh meekly left with his men . His men latter declared the Sant Ji did not want Sikhs spilling Sikh blood . Sukhdev claimed Jarnail Singh a coward . It must be remembered . Babbars belong to the Akhand Kirtni Jtha . Between the Akhand Kirtni and Taksal is a ever going ideological argument regarding Rag Mala . The Babbars although hostile to Nirankaries they never believed in targeting innocent Hindus and unleashing wide spread terror on the Punjab . Unlike Jarnil Singh who initially targeted only those Hindus who supported the Nirankaris then in time his young guns began to target all Hindus . Hinduism in the eyes of these Sikh militants was intent on absorbing Sikhism into it self and thus destroying Sikhisms unique separate entity . Like it had done with Buddhism and Jainism in India . There is some truth in this for their are number of Hindu organisations who actively preach Sikhism to be just the militant wing of Hinduism . It was a member of one of these right wing Hindu organisations the R.S.S who murdered Mahatma Gandhi . These Hindu organisations are behaving like the Mahabharts Dirtrashter . The farther of the evil Daryodhan . Who apparently with all good intentions sought to embrace his nephew Bhim the slayer of his son Daryodhan . Then designed to crush him to death in his embracing arms with the power of his grief . His plan was foiled by Krishan Maharaj . Like wise certain fundamentalist Hindus with apparent all good intentions desire to assimilate and destroy Sikhism as a distinct entity . Hence destroy the Khalsa Dharm . Thus feeling not only their material economic welfare was under threat more extreme among the Kharkoos (Militants) felt their very beliefs and religion was under threat . The deep emotions that these feelings aroused made some Kharkoos hate all Hindus . During the agitation of Punjabi Subha Hindus of Punjab siding with the right wing Hindus had falsely declared their mother tongue was not Punjabi but Hindi . This in the eyes of Kharkoos clearly vindicated their belief that all Punjabi Hindus at heart were hostile to Sikh interests and Sikhism . Sant Jarnail Singh although never declaring for an independent Sikh state . Surely felt Khalistan was the only way of saving Sikhism . Question was how this state was to be brought about . His men deliberately set about to incite Sikh and Hindu against each other and target Hindus . So as Hindus would be forced to leave Punjab and resulting back lash by Hindus in rest of India would force Sikhs outside Punjab to come to Punjab . Thus you had a population exchange creating a Khalistan . The precedent for this had already been set when Pakistan was created . Then it was the Muslims who initiated this population exchange by targeting the inocent Sikhs and Hindus . This time it

were fanatical Sikh followers of Jarnail Singh . They like all fanatics seeing things only in black and white . They justified killing innocent Hindus for in their minds Sikhi was involved in a life and death struggle for survival and all Punjabi Hindus were enemies of Sikhism . Through out these killing's Sant Jarnail Singh never got himself directly involved in any of these murders . Although it was on his rabble rousing speeches that most Sikh militants were acting . Thus in his mind his conscious was clean as was his course just . That is why he fought to the bitter end .

The first indiscriminate attack on Hindus happened in Ludhiana on 28th September 1983 . Hindus gone out for an early morning walk were shot at indiscriminately by young Sikhs . Before this to incite Hindus cut parts of cows were throw into Hindu temples . The Dal Khalsa a party originally said to have been started by Jail Singh to support Jarnail Singh claimed responsibility for one of these acts . Then on October 5th a bus was hijacked in Kapurthla district . The Hindus separated from Sikhs and Shot . After this Darbara Singh was dismissed and presidents rule was imposed on Punjab . Drbara Singhs Punjab police had tried to control the Sikh militants the best they could . Even if that meant by breaking the law themselves . Sikh militants and their supporters were killed in false encounters . Sikh militant family members were targeted by police and interrogated with torture . This only worsened the situation . As did the killing of police officers and their family members by Sikh militants . Millitants in particular targeted those police officers suspected by them as being involved in activities against them . It has to be said terror killings by Kharkoos were far more wide spread before the attack on Drbar Sahib than the Police . The Indian security forces made up for this double treble fold during operation Blue Star . When they executed this unnecessary Operation Blue Star with a gung-ho vindictive attitude . Then latter on by men like K.P.S Gill and his death squads and Black Cats . By smoking and drinking within the Golden Temple during Operation Blue Star Indian Soldiers paid back many fold the Sikh militants who desecrated the Hindu Temples . So this is the run up to this very tragic complex story which resulted in the destruction of the Budha Dals historical true home Akal Takht . Indra Gandhis initial desire for revenge , personal ambitions of Jail Singh , Jarnail Singhs and his followers blind rage and fanaticism , fanning of communal fires by men like Lala Jagat Narain , weakness of Akalis ect led to this avoidable tragedy .

During this period of anarchy , when many innocent people died caught in the cross fire , though capable of violence Baba Santa Singh nor any of his Nihangs nor the Nihangs of any Tarna Dal participated in of these mindless act's of violence . Even though some Nihangs were caught up in it . Such as the Nihangs of Shahid Baba deep Singh Dal Baba Bkala the second highest order of Nihangs . In 1982 two of it's Nihang's were held with out evidence on the charge of murder by the police . When other Nihangs went to the police station to protest the police opened fire on them with out any justification . Number of Nihangs were wounded . In June 27 1984 Akali Nihang Baba Nihal Singh and many Nihang's of Harian Vela Tarna Dal , the youngest of Tarna Dals given it's Duhja (Battle Standard) and Nigara (Battle Drum) in 1949 by Budha Dal , were arrested by the Indian security forces . They accused Baba Ji of keeping illegal arms and ammunition . Number of Nihangs including Baba Nihal Singh were tortured by the security forces . On the other hand near Amritsar a Nihang truck carrying goats were stopped by vegetarian Sikh militants and the two Nihags shot dead and goats set free . In similar manner two elderly Nihang's were shot near Patiala because they were taking

Sukha by Sikh militants . Nihang Baba Nishan Singh says Sant Jarnail Singh wasn't responsible for this . In fact in regards to issue of Chatka Sant Jarnail Singh once came to see Baba Santa Singh . After a discourse with Akali Nihang Baba Santa Singh Ji Sant Jarnail Singh went away content after offering Prasad . Baba Santa Singh drawing upon Dasm Gur Drbar and Sarbloh Gur Drbar had explained to Sant Jarnail Singh the importance of Chatka in the Dals . Sant Jarnail Singh says Nihang Baba Nishan Singh never ever spoke out against Budha Dal practices for he understood the historical importance of Budha Dal Traditions . It was loose cannons who targeted Nihangs . Going back to our story . Thus through out this dangerous period though provoked Nihangs to their credit kept their cool . Only a so called Nihang a Phoola Singh , whom Budha Dal and none of the Tarna Dals acknowledge , can be said to have actively supported the government against the Sikh militants . He is such a criminal person who dressed up as a Nihang went to Hjoor Sahib and brought some horses and gathered a small party of like minded men and set himself up as a Tarna Dal Nihang . Without the consent of Budha Dal . He is a heavy alcohol drinking and opium taking hot head popular with Punjab police who have even given him a police rank but is hated by other Nihang's . All true Nihangs look upon him and his men as Panthk Tankhia's . At this years Hola Mhala the idiot went and ransacked one of Akali Nihang Dal Hri Vela's Gurdwaras . Going back to our original story . Nihangs of Budha Dal say when Longowal started the Dharm Yudh morcha in 1982 . Baba Santa Singh asked Longowal to let the Budha Dal lead the Dharm Yudh Morcha . For through out Sikh history Budha Dal has been in fore front of Sikh Dharm Yudhs . Even when the modern Akali movement started it was Baba Teja Singh who lent his authority of Akal Takht and Budha Dal to start it of initially . But Longowal and Tohra dismissed Baba Ji . Latter in 1983 at Sur Singh Dehra of Bidhi Chand Tarna Dal , Torha approach Baba Santa Singh Ji and asked Baba Ji to help defend the Drbar Sahib . Baba Ji replied Tohra when you die in the attack then the Nihang Dal's will come defend the Akal Takht . To this Tohra had no reply . Baba Santa Singh Ji knew Tohra will get Sant Jarnail Singh and his men killed and himself get out . Thus Baba Ji was not willing to let the Dal's be slaughtered for nothing . He knew what two faced Tohra was like . Akali Nihangs of Budha Dal for a fact know that once Torha realised he could not manipulate Sant Jarnail Singh Ji . Fearing Sant Jarnil Singh would disband the S.G.P.C and take over . He struck a back room deal with the Congress . Which guaranteed his and Longowals escape . It was must be remembered on 26-1-86 militants of Dam Dmi Taksal and All India Sikh Students Federation did not only declare S.G.P.C and Shiromni Akali Dal defunct and disbanded . They even went far as technically sacking the S.G.P.C elected Akal Takht Jathedar and head Granthi of the Golden Temple . This after they had bad mouthed them and declared the S.G.P.C a creation of the British and all S.G.P.C. and Shiromni Akali Dal leaders traitors to the Sikh nation . They did all this but out of fear the S.G.P.C apart from moaning took no action against them . What they should have done , if as they believe the Akal Takht is the highest (Shiromni) Sikh authority , was to excommunicate the whole lot of them . As they had openly not only challenged but insulted the authority of the Akal Takht . But then again how can you expect such firm action from S.G.P.C. who them selves earlier this century had attacked and threw out the then true Jathedar of Akal Takht Baba Sahib Singh from Akal Takht . Than latter in 1941 threw out the Guru Dasm Gur Drbar it self from the Akal Takht . Thus fearing Sant Jarnail Singh and his militants Torha struck a back room deal with the Congress . Which

guaranteed his and Longowals safety . The Congress also new after the Operation it had to deal with the Sikhs on a political level . Hence it was prudent to keep Longowal and Torha . Whom they knew rather than kill them then let Sikh militants fill the vacuum of leadership left behind . When the actual attack happened on June 1984 Torha and Longowal were quick to surrender to the Indian authorities . Question arises when there was no one there to stop or check or censor the Indian armies then why did they spare Torha and Longowal . During the violent chaotic going ons during Operation Blue Star if a stray bullet hit Torha and Longowal . The Indian Army could have easily explained it away or covered it up . After all they managed to explain away and covered up many other cold blooded atrocities that happened during the operation . Like the shooting of young Sikh men whilst there hands were tied behind their backs . Yet Torha and Longowal when they were caught they were caught just in their shorts and vest's and escaped with out any harm . Surely a back room deal was struck . Many times they had declared the Indian state as the enemy of the Sikh nation . These same men use to sit behind Sant Jarnail Singh and pledge to die defending the Golden Temple . Whilst in their hearts these vipers in particular Torha was praying for and plotting the death and demise of Sant Jarnail Singh . Sant Jarnail Singh should have never trusted the S.G.P.C. he should have realised the only reason they are with him was because they feared his militants . During operation Blue Star Jarnail Singh like a fanatic he was and too their credit the deserted body guards of Longowal the Babbars fought a stubborn , valiant and bloody battle against the over whelming Indian forces . They died an honourable though useless death . Which achieved little but showed them for what they were zealots . Ratan Singh Bhangu in Prachin Panth Prkash talking of battle stratagem Dhai Phat says ,

‘ The wise old men have said .  
Their are two and half strikes in battle .  
To find opponents weakness and engage  
the enemy and do maximum damage .  
Then disengage when the enemy is getting  
upper hand . Both is a strike each of battle .  
To kill and be killed is only half a strike of  
battle . ’

The Kharkoos within the Golden Temple Complex employed only half strike of battle . Reviewing the Sikh Kharkoo movement over all it has always been lacking in long term planning or any form of coherent strategic planning . Their only planing it seems is to plan acts of terror or assassinations . The Kharkoos from day one acted on passions and impulse rather than thinking long term . Thus when Bhai Amrik Singh Sant Jarnail Singhs right hand man requested on the 3rd of June 1984 the then S.G.P.C elected Jathedar of the Akal Takht Giani Kirpal Singh to issue a Hukmnama (Command) from Akal Takht telling all Sikh soldiers and policemen to leave their posts and help the Punjab . Giani Kirpal Singh says in his book , ‘Saka Neela Tara’, I replied thus ;

‘ Listening to their words carefully and understanding their passions I pleaded ;  
Bhai Amrik Singh , Bhai Rashpal Singh you are very educated and intelligent intellectuals . First thing is I am no dictator such an issue which is joined with the future of the whole of the Sikh nation , with out any Sikh nations leaders or without

consultation with all the other Sikh factions I can not send out such a huknama  
from

the Akal Takht , from which rather than good bad can come . I am the servant  
of the Panth or the speaker of the Panth . The decision the Panth makes, I only  
have

the right to issue a command from the Akal Takht enforcing that . Secondly it is  
not necessary all Sikh soldiers and police men would resign and come to the  
aid of the Panth . It could happen when the government finds out that Sikh  
soldiers

and policemen are about to resign then the ones resigning could be arrested and  
their weapons taken away and court cases filed against them so as they are given  
the harshest of punishments . Declaring them rebels against the country and  
confiscate all their property . There children after them would face ruin thus more  
bad would be

done than good . Thirdly if five or ten percent do come where would you keep  
them

their housing , food , weaponry , clothes ect. how would you cater for it ? Would  
you sit in some castle , mountain or jungle and wage a war with the government ?  
Their pay , pensions , other services out of which treasury would you pay for?

You must have read through the news papers how many long years the  
Palestinian's

seeking an independent country have suffered from door to door when there are  
36 countries helping them . My feeling is your these ideas are spurred more by  
passion than long term thinking . I respect your passions . I promise you your  
wishes

I will present to the Panths leaders , what ever decision they make I will let you  
know . My personal view is the central government which has hundreds of  
thousands of trained soldiers plus B.S.F ( Border Security Forces) , C.R.P  
(Central Reserve Police Force) , armed police and regional police forces ,  
they have jeeps , trucks , rail way plus bombs , tanks , cannons , war and  
cargo planes , rockets and perhaps even the Atom Bomb , countries of infinite  
powerful can also come to the help of India , to fight such a government with  
a hand full of untrained , inexperienced warriors lacking weapons or other  
materials for war to fight bare chested could prove suicidal for the Sikh nation .  
There is a Punjabi saying , 'If you go out to hunt for a jackal , even then your  
preparation should be like if you go out to hunt a tiger' . If the whole Panth  
decides do as you wish , than I your servant am present .'

Kavi Budh of Maha Raja Ranjit Singhs Drbar writing the first law of stratagem has said ;

'First access your enemy like a hunter it's prey .

Then with courage do your work .'

The Khalistanis followed no such strategy . The second law of stratagem according to  
Kavi Budh was ;

' Second recognise ones own ability .

Then set your goals .'

The first thing modern Kharkoos to this day have not got a map drawn as to show the  
boundaries of Khalistan . My Ustasd taught me ;

‘To go on a battle field without a stratagem .  
Is like cutting ones own throat with a knife .’

Any how in Jarnail Singhs death Taksal lost a very capable preacher . After him the great Taksal has been left with a gun to it’s head . Which if he doesn’t show up will go off . For they insist he is , contrary to all evidence available , alive . The Panth has lost innumerable Sikh lives and irreplaceable Sikh historical and religious artefacts and texts . The Sikh library was deliberately burnt by vindictive Indian soldiers . In this regrettable and avoidable battle the Akal Takht was almost levelled . It is at this point Akali Nihang Baba Santa Singh and the Budha Dal come onto the scene .

After the completion of operation Blue Star the Akal Takht was almost levelled to the ground . At this point both the government and S.G.P.C wanted the situation in the temple complex to return to normal as possible . On June 12th 1984 to allay the Sikh fears the then S.G.P.C elected Akal Takht Jathedar Giani Kirpal Singh came on Indian national television and read a statement prepared by the S.G.P.C . In this the Jathedar told a blatant lie that the Akal Takht was fine . For this lie in February 1985 Sikh militants attacked and almost killed him . He was fortunate unlike the S.G.P.C elected former Akal Takht Jathedar before him Giani Partap Singh a great critic of Jarnail Singh who was murdered in cold by Sikh militants . Thus after operation Blue Star S.G.P.C and the government , represented by the Indian Works Minister Buta Singh a former Akali , although agreed the Akal Takht be repaired quickly as possible . They had even agreed on June 18th 1984 to have Baba Harbanse Singh and Baba Karnail Singh over see the repairs . They had one main sticking point . The government advised by it’s Generals insisted on repairing the Takht with the army still in the complex . They felt removing the army from the complex at this stage would be unwise . It could destabilise the whole situation . The S.G.P.C insisted the Indian army be removed from the complex so as proper Sikh maryada could be preserved . If the S.G.C.P. had started the Kar Seva (Purification and cleaning up) of the Akal Takht whilst the Indian Army was still there . It would not go down well with their political image . Some Kharkoo elements were even suggesting keeping the Akal Takht as it was so as Sikhs may be reminded for ever what had happened there . Becoming impatient with the S.G.P.C the Indian government instructed Buta Singh to look for other Sikh holy men to start the Kar Seva ( Purification and reconstruction of Akal Takht ) . Buta Singh after approaching a number of other Sikh Sants who backed off fearing S.G.P.C. and Sikh militant reaction . Finally approached Budha Dal . Baba Santa Singh learned of the back room deal Torha and Longowal had done with the Congress government . Baba Santa Singh was also completely aware of the horrors that had gone in the complex . Baba Ram Singh says ;

‘ Indian soldiers were inside rapeing captured Sikh girls . They were drinking and smoking in side the temple precincts . Knowing all this how could Budha Dal sit back and do nothing . Yes going in apparently on the Indian side did little for Budha Dals image . But since when did Budha Dal care of image . For Budha Dal truth alone matters . The truth was Budha Dals true home Akal Takht was in ruins . Unimaginable desecration was going on inside . It was in the interest of the Akal Takhts ancient Pranpra (Traditions) to normalise the situation quickly . Baba Ji (Meaning Baba Santa Singh) than made the decision to go in but made the mistake of going in alone without consulting other Sikhs leaders and explaining himself to the Panth . But then again all Punjabi popular news papers

are either pro S.G.P.C or pro Congress . Thus S.G.P.C pro papers would not present Baba Ji's views truthfully . When government pro papers presented his views Budha Dals old enemy S.G.P.C. painted him as a traitor to Sikhism . Which is ridiculous .This Baba Ji has admitted to me himself he said , ' Ram Singha I don't regret going in but I am not a politician I made this mistake of going in alone' .

If the Budha Dal had not gone in then the horrors happening within the Golden Temple would have gone on . When Budha Dal did Kar Seva they threw out three drum loads of solid excrement and urination . Where were these Hrami (Bastard) S.G.P.C.

All this was going on under their noses . S.G.P.C. instead of trying to normalise the situation was trying to gain political advantage from it . Before acting . When something falls into filth in order to retrieve it you have to soil your hand . The Akal Takht was in such a situation . Baba Santa Singh Ji by taking Budha Dal

into this messy situation created by others and cleaning up the Golden Temple complex has got the Dals hands soiled . These soiled hands every body sees . Because what ever Budha Dal did it did it out in the open . Unlike the S.G.P.C. , who from the day of it's conception when it struck deals with the British to remain loyal to it , dose all it's dirty deals behind closed doors whilst in Public it tries to portray it self as whiter than white .'

What most people do not understand that in 1984 , when after 138 years of being unjustly kept from its true home first by the British then the S.G.P.C. . The Budha Dal led by the true rightful Akal Takht Jathedar Akali Nihang Baba Santa Singh Ji moved by the plight of the Akal Takht took the initiative to normalise the situation in the temple complex . It was fulfilling it's historical role as in times of Missal period . When ever Akal Takht was then destroyed it was always Budha Dal that came in and repaired it . Question arises why did not the Army of the Akal Takht intervene before hand so as the Akal Takht was not destroyed ? In 1982 Akali Nihang Baba Santa Singh had approached Longowal but as said before he was dismissed by Longowal . After that if Baba Ji went in forcefully to Akal Takht then their would have been blood Shed between the Sikh militants inside the complex and the Nihangs of Budha Dal . Spilling Sikh blood is against Budha Dal Pranpra (Tradition) . After the blood shed it was not certain that victory would be the Budha Dals . Any how if the Sikhs knew what is the connection between the Budha Dal and Akal Takht and what circumstances moved Baba Santa Singh Ji to act as he did then they would not judge Baba Ji so harshly .

As Budha Dal entered the scene at the Golden Temple Buta Singh welcomed Baba Ji because the Indian governments and Dals aims , as was S.G.P.C 's , to quickly repair the Akal Takht and normalise the situation were the same . In fact the Sikh Soldiers of the Indian Army who had participated in operation Blue star had already started cleaning up the Temple complex before the Budha Dal came in . As Budha Dal began its repairs the Indian government chipped in and helped . Both money wise and physically . The S.G.P.C could also have contributed but they refused to . Even though they knew rebuilding of Akal Takht quickly as possible was in the interest of all and

peace . The same S.G.P.C who's leader Longowal then went and signed the peace accord with Rajiv Gandhi . For this he was murdered by Sikh militants in September 1984 and declared a martyr for peace by Indian Government . Instead S.G.P.C quickly reacted by having Giani Kirpal Singh on 19-7-84 excommunicate Baba Santa Singh . Latter they excommunicated Buta Singh and Jail Singh ( Indian President who signed orders to commence operation Blue Star ) , from the Panth . Funnily enough S.G.P.C did not excommunicate those Sikh soldiers and Sikh commanders of the Indian Army who had participated in Operation Blue Star . Bhai Kirpal Singh who excommunicated Baba Ji , by lying on television was himself a Tankhia . As were Torhra and Longowal . Latter on , (In 1993 or 1994 I am not certain of exact date) Torha and other Akalis did publicly admit they were Tankhias of the Khalsa Panth . They asked for the Panths forgiveness and performed menial tasks at the Akal Takht and received undeserved forgiveness for themselves . Latter on Buta Singh and Jail Singh would also perform menial services at Akal Takht and got forgiveness with full consent of S.G.P.C . No doubt if Kabli Kuta Ahmed Shah came and asked for forgiveness S.G.P.C would forgive him also . So question arises how could Tankhias themselves declare Baba Santa Ji a government collaborator hence a Tankhia .When Baba Santa Ji was told that the Akal Takht Jathedar has excommunicated him he dismissed it by saying ,

‘ Who is he but a S.G.P.C Tankhia .

Budha Dal is the highest authority  
in Sikhism . And I am it's leader .

I hold the highest position in Sikhism .’

Where as all those declared Tankhia by S.G.P.C in 1984 have since sought forgiveness and received forgiveness by the Akal Takht . Mind You since then number of Akal Takht Jathedars such as Jasbir Singh Rode , Gurdev Singh Kaunke , Professor Darshan Singh ect have come and gone usually ignobly in the eyes of some Sikh faction or the other . Baba Santa Singh since stepping into repair the Akal Takht has remained out of Sikh politics and although encouraged by S.G.P.C to come and seek forgiveness at Akal Takht as they did . He has rightly refused . In Baba Ji's eyes he did not kill or murder any one or contribute in the destruction of Akal Takht . All he did as right full Jathedar of Akal Takht was repair the Budha Dals true home . Seeing Baba Ji's excommunication was having no effect on his popularity with his Nihang's . And by remaining firm by his decision he was making Torha and the Akalis look fools . The so called democratically elected S.G.P.C leader for last twenty five years consecutively , Torha in Bisakhi 1997 had the newly elected Akal Takht Jathedar Ranjit Singh declare a Balbir Singh , who had been excommunicated from Budha Dal by Baba Santa Singh in January 1997 for embezzlement of Budha Dal funds , the new Leader of Budha Dal . This is the latest one of many calculated steps since 1920's of S.G.P.C to destroy the Budha Dal . Ranjit Singh has no right to do this . Apart from confusing the average Sikhs this has done nothing to weaken Baba Santa Singh's authority within the Nihang Dals . Baba Ji is still supreme in the eyes of majority of all Akali Nihang Dals . In terms of true historical line the true Jathedar of Akal Takht hence the one and only true leader of the Akali Nihang Khalsa Panth of Guru Gobind Singh Ji is Akali Nihang Baba Santa Singh Ji .

Chapter Twenty Four  
Akali Nihang Khalsa Battle Stratagem  
Through History

The first battle the Akal Takht Dee Fauj fought was in 1628 . The battle of Amritsar against Mukhlis Khan a general of Shah Jahan Khan the Moghal Emperor of India . As the seven thousand strong Moghal force approached Amritsar .The first Akal Takht Jathedar Akali Guru Hargobind Ji posted a small number of his Akali Sikhs in Lohgar . Lohgar was a make shift fort just outside Amritsar . It was just a raised platform with high walls surrounding it . With the Gurus instructions the Akalis inside utilised a hollow tree trunk and converted it into a cannon designed to fire missiles of stones . Mukhlis Khan thinking that Guru Ji and his main force was making a stand at Lohgar . Surrounded and attacked it from all sides . Mean while Guru Ji hastily removed his family members and relatives , who had gathered for Bibi Viro's wedding the Guru Ji's daughters , from Amritsar . They had not gone far from Amritsar when it was realised that in all the confusion of a hasty night time evacuation some how Bibi Viro had been left behind in Amritsar . Mean while the Moghals after a great Battle had over ran Lohgar . The Akalis within Lohgar became the first Sikh soldiers to attain martyrdom . Mukhlis Khan then triumphantly marched his warriors into Amritsar . Seeing Amritsar deserted he assumed the Guru had been either killed in Lohgar or had fled . His soldiers were weary from a long fast march from Lahore and a hard battle . Seeing all the confectionery and food which was meant for the wedding left behind by the Sikhs . His hungry soldiers indulged themselves . Bibi Viro mean while was hiding upstairs in her farther house . Guru Ji despatched Akali Singha and Akali Babak under cover of night to go and rescue Bibi Ji . They slipped past the merry making Moghal guards and searched and found Bibi Ji . After assuring Bibi Ji to who they were by giving her her father's rosary . Singha hoisted her onto his horse and he and Babak rushed to make their escape . Their horses were fully conversant with the alley ways of Amritsar . So even though near pitch dark they galloped through them at full speed . Some Moghal soldiers were alerted by the sound of galloping horses . A Moghal soldier lance in hand tried to block their path . Bhai Babak Ji brought him down with a musket Shot . They made it to Ramsar a house just outside Amritsar where rest of the Gurus forces and family were waiting . Once Bibi Viro was reunited with her family and relatives . Guru Ji with a small escort had them all conveyed to the town of Jhabal a town seven miles from Amritsar . Guru Ji had decided they would wait the day their and Guru Ji would join them next evening and the wedding would go ahead . The Guru then returned his attention to the Moghals .

Mukhlis Khan and his men eating to their fill fell asleep in the beds seized from Amritsar citizens . Guru Ji with his Akalis stealthily sneaked back into Amritsar . Despatching the sentries and surrounding the Moghals the Akalis opened fire on the unexpected and weary Moghals with a barrage of musket fire . Then the Akalis waded into the panic struck Moghals from all sides . Hacking , slashing , stabbing , cutting and smashing with all manners of weapons . Guru Ji himself engaged Mukhlis Khan in single combat and killed him . With this after nine hours of fighting the armies of the Akal Takht won their first great victory . Thus in battle Guru first held up the enemy . Then lulled them into a false sense of security . Then sneaked back stealthily and finished them off .

In Guru Ji's second battle the battle of Har Gobind Pur physical stratagem was not so obvious . Ratan Chand and Karm Chand brought the Subedar of Jallandur Abdul Khan with a force of ten thousand to chastise Guru Ji . Abdulla Khan and his companions felt this time the Guru and his Akalis would be no match . Their last battle would have greatly depleted their numbers . They won that fight through Muklis Khans stupidity . The Sikhs this time would be destroyed by a frontal attack . They were mistaken in this . Guru Ji divided his army to confront the Moghals . The vanguard of five hundred men was lead by Akali Piraga . He was to lead the charge into the Moghals . Behind him under the command of Akali Jattu was the main Sikh force of two thousand . Flanked on either side by Akali Mathura and Akali Jagannath . Each with a force of four hundred . Akali Kalyana and Akali Nano with a hundred horse men each stayed behind as reserve force . Akali Saktu and Akali Paras Ram each had a hundred horsemen of roaming archers . Akali Jati Mal , Akali Molak and officers with the remaining Sikh forces were to support Akali Bidhi Chand as roaming reserve forces and personal body guards of Guru Ji . Their then ensued a battle of great carnage on both sides . Although greatly outnumbered the Akalis eventually routed the enemy . The first Jathedar of Akal Takht and Akal Sena Guru Hargobind Ji personally engaged the three opposing commanders Abdulla Khan , Ratan Chand and Karm Chand all at once and slew them . Thus did the Sena (Army) of Akal Takht win it's second battle .

The third battle took place in 1631 . The Guru Ji at that time was in Kangra at Bhai Jodh's residence . They heard of Lala Beg his brother Kamar Beg his sons Qasim Beg and Shams Beg and Lala Begs sisters son Kabuli Khan coming with a imperial force of fifty thousand . Bhai Johd suggested engaging the enemy from within his fort Guru Ji dismissed this idea . Guru Ji asked Johd of any other local advantageous place for battle . He suggested that in the near by region of Nathan in a deep forest was a water hole . It was the only water hole for miles around . Near by were the villages of Lahira and Marhaj . In order to get to Nathan you had to pass through the sand dunes of Marhaj . Considering all this Satgur Ji planned his battle strategy . He new Lala Beg was coming with the intent of slaying him or capturing him . Thus Guru Ji himself took up his place around the watering hole . The rest of the Sikh forces gathered fire wood and food and took up positions amongst the dunes . Hence Lala Beg in order to get to the Guru had first to run the main Sikh forces gauntlet through the treacherous sand dunes of Marhaj . Lala Beg first marched to Bhai Rupa's village . Where Guru Ji had been before going to Kangra . Finding that Guru Ji had gone to Kangra Lala Beg despatching a spy Hasan Khan ahead then marched to Kangra . Hasn Khan in disguise entered Guru Ji's camp at Nathan . He was found out and captured by the Akalis . They set about him he cried out for mercy in the Guru's name . The Guru ordered he should be released and not put to death . He was asked about the strength of the imperial army . In gratitude he gave all details . He was given a dress of honour and dismissed .

On coming back to Lala Beg he praised the magnificence of the Guru Ji and his Akali warriors . This displeased Lala Beg . He angrily threw his spy out on charge of disaffection . Hasan Khan managed to escape back to Guru Ji who welcomed him back . Leaving his baggage train behind Lala Beg through quick marches made his way to confront the Sikhs . He had sworn a oath to bring back the Guru or his head to the Emperor in Lahore . On being informed by his scouts that Lala Begs army was fast approaching . Guru Ji despatched Jodha to ambush him with twelve hundred musket men

. Akali Jodha ordered Akali Bidhi Chand and Slemshah both commanders of five hundred cavalry each thus . They were to charge past the enemy on the right flank and skirmish with the enemies reserve forces behind . Then they were to break off and lead them into an ambush . This was done and Kamar beg fell in to the baited trap . As he chased the Akalis thinking them to flee . He rushed onto a barrage of Akali Johd Ji's musket men . Many men of Kamar Beg fell dead . Baba Bidhi Chand and Slemsha turned around their cavalry and brought great slaughter to the remaining forces of Kamar Beg . Akali Johd Ji himself charged into the field and with a lance and pierced Kamar Begs chest . Lala Beg seeing his brothers death was greatly incensed . He wished to charge into battle but his nephew Shams Beg stopped him . Instead he charged into battle to avenge his father . Hasan Chand pointed him out to Guru Ji . Akali Baba Bidhi Chand with a force of fifteen hundred went and confronted him . They followed a duel first with arrows then sword and finally fists . Bidhi Chand threw Shams Beg to the ground then pinning his one leg under one foot . He proceeded to twist and wrench his other leg thus he according to Gurbilas Shemi tore his body in twine and killed him . Hearing the musket shots . Lala Begs baggage train coming couple of miles behind with food , fire wood , and blankets stopped and set camp . Thus whilst the Sikhs behind the dunes kept warm lighting fires and had plenty to eat . Lala Begs men below were cold and hungry in the winter night and constantly being harassed by Akali musket fire from above . Seeing his brother die . Kamar Begs remaining son charged into the fight . Again he was pointed out by the faithful Hasan Khan . Bhai Jetha with five hundred warriors went and confronted him . Eventually he slew him employing a Bahu Yudha technique . Lala Begs cold and hungry soldiers were fast losing heart . He sent a detachment to inquire about the baggage train . On finding the baggage train they being extremely tired and hungry decided to rest feed and warm themselves a while around the camp fire . It was quite a while before they came back with the baggage train to Lala Beg . After his troops sustained great slaughter Lala Beg decided to pull back a little from Marhaj and regroup , feed and rest his soldiers .

Lala Beg had alcohol distributed to his warriors to warm them . Then reminded them of the great shame and displeasure of the Emperor if they failed to capture or slay Guru Hargobind as they had all pledged . It would have been proper stratagem to wait for day light to resume the attack under the circumstances . But because of short supplies of water Lala Beg was obliged to resume the fight quickly as possible . Thus rallying his troops he once more tried to fight his way through the sand dunes of Marhaj . His troops divided and sallied forth . Akalis from top of dunes precipitated showers of arrows and musket fire . Once the murderous musket and bow fire from above scattered the Moghal troops below . Akali horse men rushed down from the dunes and laid into the enemy with sword and lance . Many of the Moghal troops also lost their way in feature less dunes in the dark . The Sikh marksmen made the Moghal torch bearers their main targets . Thus depriving the Moghal soldiers of what little guiding light they had . This made it difficult for them to recognise friend and foe and recognise from which direction Akali horsemen were attacking . Many Moghals died fighting amongst themselves in all this confusion . Being in the open cold night , unlike the Sikhs behind dunes with lit fires , cold also began to bite into the Moghals and sap their energy . Eventually Satgur Ji engaged Lala Beg in single combat and killed him and then killed in similar fashion Kale Beg . With this the battle ended . The leader less Moghal troops threw down their arms . In this great

battle Guru Ji lost twelve hundred Akalis . The Moghals lost many more than this . This battle had begun at midnight and lasted eighteen hours . After all dead warriors were disposed off with proper religious ceremony according to each soldiers religion . Guru Ji allowed Hasan Khan to return with the remaining Moghal troops to Lahore safely .

The Last of Guru Hargobind Singhs battles happened at Kirtpur in 1634 . Painda Khan Guru Ji's childhood companion and friend was turned against the Guru by his wife and son in-law . He made a false representation to the Emperor . He said it was because of him that the Guru Ji had won all his previous battles . Because he knew of all the Guru's Akali fauj's weaknesses and strengths it would be a easy victory for the Imperial force . Kale Khan governor of Peshawar and brother of Mulkhlis Khan , who was killed by Guru Ji in the first battle , was appointed leader of the expedition by the Emperor . A fifty thousand strong force marched first to Jullandhar to meet with Qutub Khan . Their they rested and planned their strategy . Painde Khan kept on bragging what he was going do . Kale Khan thought more calmly he advocated first sending an envoy and ascertaining the Gurus strength and designs . To see if he would come to terms with us or fight us . Anwar Khan suggested making a offering to the Guru thus luring him out then capturing him . Qutub Khan agreed with Anwar Khan but suggested much more violent methods also .

Anwar Khan with many gifts arrived in Kirtpur but Guru refused to accept them . Then Anwar Khan requested the Guru to play him a game of Chaupar . He felt he would thus defeat Guru Ji in the game and humiliate him . The Guru accepted the challenge and defeated Anwar Khan in three successive games . Anwar Khan lost his anger and accused the Guru of cheating and became abusive . Guru Ji bore all his insults but when he insulted Guru Nanak Ji he ordered his Akalis to throw him out of Kirtpur . Some Akalis set about Anwar Khan with their shoes and knocked him unconscious . Finally Guru interceded on his behalf and let him go . On coming back blinded with his desire for revenge he advised a frontal attack that very night for the Guru did not have one tenth of the force they had . Painda Khan backed Anwar Khan . Qutub Khan advised more caution . But when Dhir Mals messenger came with the news that Dhir Mal and his supporters were with them . It was decided to attack that night .

Guru Ji positioned his Akali Sikh warriors around the fort of Kirtpur . Baba Bidhi Chand , Jait Mal , Lakhu and Rai Jodh took their troops and positioned themselves on the four sides of Kirtpur . As Moghal troops advanced to attack Kirtpur . Suddenly Akali Jati Mal , Ami Chand , Mihr Chand and Akali Lakhu sallied forth from Kirtpur with five hundred musketeers and opened fire . Then drawing their swords laid into the enemy . Twelve thousand of Kale Khans men fell dead . The Pthans and Moghals found themselves being repulsed . They could not get into Kirtpur . Sikh marks men were in particular shooting imperial torch bearers , thus depriving them of all light . Qutub Khan on reflection thought it was a mistake to attack the Sikhs at night . The confusion of darkness of night and rising clouds of dusts made it difficult co-ordinating the multitudes of Mohamadan troops . As before the imperial troops were full of pride in their great strength of number . To them the Sikhs were just few peasants and Guru Ji just a Fakir . Thus in their foolish pride they made charge after charge against the Akalis . It was if Kirtpur was a lamp and the imperial troops were moths rushing to their death . Battle raged on all sides of Kirtpur then Guru Ji himself came onto the field .

He was dressed distinctly so as to incite Panda Khan and Kale Khan to a duel . In those days generals established their honour in defeating their enemy general in single combat . Many times this determined the out come of the battle . Anwar Khan was already dead having being shot between the eyes with a arrow by Baba Bidi Chand . The battle had raged for six hours and many Moghals and Pthans had died . The imperial generals conferred amongst themselves and decided Painda Khan , who boasted so much , should challenge Guru Ji . The Painda Khan rushed into battle followed by his son in-law Asman Khan . Who's greed had caused Painda Khan to rebel against Guru Ji . Mean while Bhai Lakhu engaged Qutub Khan but lost to the Pthan . Then Painda Khan sought out his former friend and master the Guru . Their ensued a great duel in which Painda Khan lost out . As Painda lay dying on the field Guru Ji with tears whelming in the eyes placed his old friends head on his lap and wiped his face . He asked Painda to read his Muslim prayer . Painda with life ebbing away realised his mistake and asked the Guru for forgiveness and said your sword was my Kalima . Thus did the great Sikh warrior Painda die . Asman Khan encountered his childhood friend Baba Gurdita Guru Ji's eldest son . On slaying his child hood friend Baba Gurdita was so moved by grief that he cast his weapons aside and left the battle field . Renouncing warfare for ever . The imperial army was greatly disheartened with the death of Painda Khan and Asman Khan . Qutab Khan then engaged Guru Ji and lost . Finally Kale Khan the commander in chief of the imperial force met Satgur . First they engaged with bows . When Kale Khans horse was killed . Guru Ji dismounted of his horse . Then their ensued a sword and shield battle for near an hour . Eventual Kale Khan became weary and reckless . Guru Ji infuriated him more by taunting him about his name which meant death . Eventually Guru Ji decapitated him . With his death the remaining Moghals and Pthans fled the field . Leaving behind many dead and wounded comrades . Satgur Ji lost seven hundred Akalis

Above in good detail I have described the battles of Guru Hargobind Ji . The information I have drawn upon from Gur Billas Shemi , Suraj Prakash , Nveen Panth Prakash and Twirk Gur Khalsa . You can see although depending heavily on individual skill . Guru Ji was well aware of properly positioning and manoeuvring his soldiers . Launching lightening attacks . Setting up ambushes . Holding entrenched positions . Using the environment around to fullest advantage . And correctly assessing the enemy stratagem . Guru Hargobind Ji's grandson did not differ in any way from his grand farthers mode of battle in any way . He to fought from man made or natural fortifications

At the Battle of Bbhangani Dasmesh Pita Ji instead of engaging the Hindu hill Rajas at his then residence Paunta . He moved seven miles east ahead to the village of Bhangani and took the high ground and threw up fortifications and surprised the Hindu Rajas . The mode of battle was as before . From above Akali Nihang Sikhs fired down into the on coming Hindu Rajas . Then once their ranks were broken up the Sikh Calgary charged in . Then there insured great carnage . As before their were many incidents of Single combat . Guru Gobind Singh Ji himself slew one of the leaders of the Hindu Rajas Hari Chand in a duel of archery . When once a Brahmin had his wife abducted by the Pthans of Bassie near Hoshiarpur Akali Nihang Baba Ajit Singh with a force of hundred lead a surprise raid on the Pthans and rescued the Brahmans wife . On another occasion when Guru Ji was obliged to leave Anandpur and the Hindu Rajas sacked Anandpur . As the Hindu Rajas rejoicing in victory and laden with booty departed from Anandpur .

Suddenly the Akali Nihangs suddenly came back and fell upon their rear . They inflicted great slaughter on the Hindu Rajas and captured their booty . Thus their great victory was turned into defeat . During the last siege of Anandpur by the great imperial Moghal multitudes and their Hindu Raja allies . Singhs kept the enemy at bay with musket fire and arrows . Eventually the imperial forces decided to throw a cordon around Anandpur and starve the Sikhs out . On number of occasions Sikhs at night would sally fought from the forts at night and capture what provisions they could from the enemy . But in the end after several months . The cordon induced great suffering amongst the Sikhs . Thus when the Hindu Rajas and Muslim commanders swore on their holy texts they would give safe passage to the Guru Ji and his Sikhs if they vacate Anandpur . Many Sikhs were tempted to take up their offer . But Guru Ji knew it was but a ruse to lure them out but the Sikhs were desperate through hunger . To prove to the Sikhs the ill intentions of the imperial forces and their allies . Guru Ji sent a train of donkeys out of Anandpur laden with what appeared was goods . This train was not far from Anandpurs wall when the Muslim and Hindu soldiers fell upon them . Thus the Guru proved his point to the Sikhs . It is interesting to note this method of tricking the enemy and finding out their intentions plus references to many other stratagems can be found in Treh Chitr . After being found out the imperial generals replied they had nothing to do with this disgraceful act . It was the act of individual soldiers who they have accordingly punished . They then gave assurances in the name of their emperor Aurangzeb . Eventually the clamouring of the Sikhs availed upon the Guru . Who had wanted to at least stay in the fort till the rains came . For the rains would have made it difficult for the Moghals to keep a tight cordon . Thus giving the Khalsa more of a chance of slipping through . But the desperate Sikhs would not listen . Thus Guru Ji left Anandpur with the Khalsa . They had not gone far when the imperial forces and their allies forgetting all solemn oaths fell upon the greatly outnumbered Sikhs . In the ensuing conflict Akali Nihang Ajit Singh with Akali Nihang Daya Singh held up the enemy whilst the rest of the Khalsa crossed the over flowing Sarsa river . Seeing Baba Ajit Singh in trouble his Chatka Ghatka Ustad Akali Nihang Baba Jivan Singh Ji dashed to his rescue wielding two Tegas ( Broad swords ) . He saved Sahebjada Ajit Singh but himself attained a glorious martyrdom . Gurus family was split up . Guru Ji with his eldest sons made it to Chamkaur . Where there at first ensured a battle from behind fortifications and eventually in form of duels . Guru Ji escaped from here rallied his Akali Nihang Khalsa Panth then drawing his pursuing enemy into the arid water less regions Firozpur . The Khalsa took position on a high sand dune above the only watering hole for milers around Khidrana . Here Guru Ji waited for the forces of Sarhind lead by Wazir Khan the murderer of Gurus youngest sons . Unknown to the Guru the Forty Akali Nihang Sikhs lead by Mai Bahgo who had deserted Guru Ji at Anandpur . Decided to intercept Wzir Khans forces before they reached Khidaran . Their aim was to do as much damage to the enemy and attain martyrdom so as the ignominy of deserting their Guru at Anandpur could be washed away . They spread their blankets on some shrubs . So it seemed from a distance to Wzir Khan that it was the Khalsa's camp . The imperial forces moved speedily towards the perceived Khalsa camp . Suddenly from an unexpected quarter muskets opened up . Wzir Khan directed his multitudes against the valiant few . Mai Bahgo wielding a mighty spear and the rest of the Sikhs fought stubbornly but eventually fell under the sword of the over whelming imperial sources . Wazir Khan had been pursuing the Guru Ji for many days he was now tired of pursuit .

He comforted himself by saying the Guru has died amongst these Sikhs . Thus he and his soldiers plagued by thirst turned back . This was the last battle Sikhs fought during Guru Gobind Singh's life . Thus it can be seen Guru Ji in his battles basically employed the same stratagem as his grand father . This was to change with Banda Bhadur .

Guru made Banda Bhadur the field commander of the Khalsa and sent him to punish the Wazir of Sarhind the governor of Punjab and the Hindu Hill Rajas . Yet supreme authority over the Khalsa did not lay with Banda Bhadur . It lay with the Panj Pyare Akali Nihang Baba Binod Singh , Akali Kanh Singh , Akali Baj Singh , Akali Bijay , and Akali Ram Singh . Banda set out for Punjab around September-October 1708 . He reached Punjab about a year later . The murder of the Gurus youngest sons and Gurus own assassination filled the Sikh hearts with all consuming rage . With this rage eating the Sikhs inside they soon gathered under Bandha's banner in great numbers . Instead of attacking Sarhind directly he decided first to take out the smaller citadels . This he did with relative ease . The Sikhs in overwhelming multitudes rushed the citadel walls . No amount of musket or cannon fire could deter them . Sikhs fought recklessly . Their life was not worth living without seeking revenge for the gruesome murder of the Sahebjade and Guru Ji's assassination . Bandha destroyed the land owning class and distributed all the land to the poor of all classes and religions . This brought many non Sikhs to his standard . Many freebooters and people of criminal background also joined his ranks . These scavengers were responsible for many of the atrocities attributed to Banda Bhadur . Eventually on 12th May 1710 Bandha with his hordes engaged Wazir Khan and subdued Sarhind . Wazir Khan was slain as was his Vizir Suchanand who suggested the murder of the young Sahebjade . Sarhind was saved from complete ruin by the Hindus of the city who pleaded for their city and offered to pay a large ransom . Banda Bahadur set up administration and thus created the first Sikh Kingdom of sorts . He struck coins in name of Guru Nanak and Guru Gobind Singh . But eventually he strayed from Sikhi and started styling himself eleventh Sikh Guru . Akali Nihang Kahn Singh is the first to mention that Banda began to call himself Guru in his letter to Bhai Roopa . Bandha began to revert back to his Hindu Bishnoi religion . Bahi Ratan Singh Bhangu writes thus in Prachin Panth Prakash the oldest and most reliable Sikh text relating to the history of misal period .

'The red coloured clothes which Gur Ji banned .  
Did he insist on wearing .  
He stopped Wahe Guru Ki Fateh .  
Instead substituted Fateh Darshan .  
Binde on his body did he red clothes .  
Blue did he cast aside .  
He did not let meat near him .  
He washed fire wood and then cooked .  
The traditions of the Nihangs did he stop .  
Traditions which came handy in difficult times .  
Good times and bad times did Guru Ji contemplate well .  
Thus for the future did Guru Ji cater for the Khalsa Panth .  
True difficulty and hunger Bandha had not yet faced .  
Stratagem of war he did not understand well .  
He had not tried to survive in times of difficulty and hunger .

Khalsa Panth decided to separate from him .

After greatly contemplating all things did Gur Ji make this all embracing Akali Nihang Khalsa tradition .

Gathering all the four Casts did he create the Akali Nihang Khalsa tradition.

In times of war , during difficulties of war there is great suffering and hunger .

How can Bishnoi work there where there is all ways war .’

( The Bishnoi is a religion is a off shoot of Jainism found in 1542 found in Rajasthan from where Bandha originally came from . The Bisnoi see themselves as protectors of all animals . There villages are a haven for all animals domestic and wild . It is recorded that Bishnoi women are known to breast feed black buck fawns . In 1778 , 249 men and 69 women laid down there lives protecting the Kherji tree from the wood cutters of Jodhpur . To this the Bishnoi commerate thid day . They are practitioners of complete Vegetarianism and teetotalism . Infact modern Punjabi word describing Shaka Ahari ( Vegetarian ) Beshnoo is derived from Bishnoi . Bishnoi priestly class wear red clothes . Guru Ji recommended dark blue as the best suited for a warrior ( Nihang ) . For dark blue provides ideal camouflage for night time battle operations . It must be said here . Just like modern Sikhs such as modern Taksal and Akhand Kirtnia are trying to form a brand of complete vegetarian teetotaller Sikism . Banda tried this already with a few more innovations derived from his Bishnoi religion but he miserably failed because of the opposition of the Akali Nihangs . In fact all Bandi Sikh who wanted to rejoin the Tatv Khalsa had to eat Chatka meat according to Ratan Singh and Giani Gian Singh . In fact during Missal period it was compulsory to eat pork on joining the Tatv Khalsa and latter Budha Dal and Tarna Dals so as Muslim infiltrates could be detected .’)

After Banda Akali Nihangs took direct control of the Khalsa Panth . They made peace with the Moghals . But this peace did not last long . In 1735 the Akali Nihang Khalsa Panth was reorganised into Budha Dal (Wise old Army ) and Tarna Dal ( Young Army ) . Budha Dal consisted of veteran Sikh warriors over the age of forty . They were the ones who planned long term Khalsa stratagem . In times of the Gurus they had fought for self defence . Budha Dal fought for more than self defence it fought for the creation of Khalsa Raj . For Budha Dal realised under the circumstances then prevailing true self defence and self preservation lay in self Raj .The stratagem they employed was thus . The Dals prevented the collected taxes reaching the Moghal state . Thus economically weakening the Moghal state . The Singhs says Ratan Singh were like tigers . During the day they would hide in jungles , desolate places or in dug out pits . Then during the night they scoured the land for their Moghal prey . They preyed on wealthy Moghals . Depriving them of their ill gotten wealth . Buying with it weapons , horses and distributing some where needed amongst the poor . Thus gaining their support . They sought out and stole horses and weapons for themselves also . In the hot Indian summer it was also common for the Khalsa under influence of Sukha to be active in the midday sun . As a Nihang Nugda Marn da Bola indicates ;

‘ Oh Khalsa don’t now be slack .

Drink Sukha and slay Delhi .

Grassping the pestle putting it in the mortar .  
 Grind Sukha in the midday son .  
 Sieve aim and strike the Nugdas .  
 May they go uprooting all Muslims .  
 May the Mullha become house less ,  
 may the Kazi be ruined .  
 Killing all Moghals all the Dughals run off .  
 May the Guru Khalsa all all ways remain healthy  
 slaying all Pthans , Moghals , Chugals , Gazis , Kazis .  
 Dughal = Hindu collaborators of the Moghals / Chugal = Collaborators  
 / Gazi = Muslim religious warriors who found glory only in killing

infidels .

It was they who hunted down the Sikhs women children and all . /  
 Kazis = Muslim judges who prescribed all manner of torturous deaths  
 for the Sikhs . Considering all this that is why Nihang Bolas are so  
 harsh towards their Muslim persecutors .

Thus taking Sukha Akali Nihang Dals attacked their enemies under the midday son . A  
 time which for others was siesta time . Where as the attitude of the Khalsa was do or die .  
 The Moghal soldiers were mostly mercenaries who aimed to live through the battle .  
 Thus most Moghal Soldiers were reluctant to face the Akali Nihang Singhs . In this  
 period the Khalsa no longer relied on the Morcha Bandi Lraee ( Fighting from behind  
 fortifications ) . Buddha Dal developed the Sikh Guerrilla ware fare of 'Dai Phat' (Two  
 and half strikes ) . In this form of combat you never fought the enemy when he desired to  
 fight you . You never fought the enemy the way he wanted to fight you . Choosing your  
 own time and place you picked out his Maram (Weakest point) and attacked him seeking  
 to do maximum damage . But when the enemy was getting the upper hand you  
 disengaged . Only if their was no way of disengaging from the enemy . Then you fought  
 to the death rather than surrender . But this was considered only a last resort . A dead  
 soldier is good to no one . Alongside the Dai Phat stratagem Akali Nihangs developed the  
 Sikh bravado language 'Garj Gah Bole' ( Words that Thunder ) . These bole transformed  
 the Khalsa mannerism completely . There was still internal humility and subjugation to  
 truth but outward humility became replaced by a fierce aggressive demeanour . Intended  
 to terrify all their enemies . They became the physical manifestation of the warrior spirit ,  
 (Bir Ras ) , says Giani Gian Singh . They weren't arrogant but proud and full of  
 confidence in their mission of creating Khalistan . The moral and ethical conduct of the  
 Akali Dals was admired even by their enemies like Kazi Noor Muhamad . They never  
 harmed the common man infact they were the army of the poor and humble . This is how  
 a Nihang Bola describes the Nihang Dals .

' Ours is the army of the poor for the poor .  
 Beloved of the Satgur is our army .  
 Protector of the Cow (Humble) and the Greeb(Meek).  
 Protector of honour of daughters and sisters .  
 Annihilators of evil ones .  
 Destroyer of those who harm others .  
 Robber of robbers .  
 Murderer of murderers .

Protector of every bodies interests .  
Army that does good to the world .  
Ours is the army of the poor for the poor .  
Satgurs one and only truly beloved army .’

Unlike Bandhas time and in case of majority of modern day Kharkoos only they could join the Gur Kia Ladleea Fauja who took the Khanda Bata da Amrit and fully adopted the Khalsa Dharm . When Ahmed Shah Abdali and his Afghan robber soldiers invaded India . The Moghals quickly capitulated to them . They marched towards Delhi . All Sikhs and Hindus fled before them to the mountains and jungles . The Indian Muslims thought being co-religionists they would be safe from the Afghans . They were mistaken . These Afghans were robbers , murderers and rapists first than Muslims . They had come to India to plunder it’s wealth and beauty . Muslims of northern India suffered greatly . When all cowered before the savage Afghans the Khalsa Akali Nihang Dals alone stood against them . They could not defeat them in a single engagement thus they employed the stratagem of , ‘Dai Phat’ . Ratan Singh describes the Akali attacks on Ahamed Shahs forces thus ,

‘ By dealing great blows to Ahmed Shah did the Khalsa  
create great difficulties for him .  
One Missal got up early morning and went to battle .  
Another went at mid day .  
One returned from the fight then second went and took it’s place .  
Second returned then third went .  
The Singh Akalis never gave up .  
If some one died amongst them they say he has been successful .  
If enemy became to strong they disengaged .  
But when pursuing enemy turned back the Akalis could be seen returning  
behind them .  
Afghans tried hard to engage the Nihangs .  
Eyes wide open they stood to face the Khalsa .  
Covered in armour did they and there horses stand .  
They desired to cut and fight with swords .  
But Singhs from a distance with muskets dropped them dead .  
Thus did they annoy Ahmad Shah .  
With great difficulty did he reach Kabul .’

Kazi Noor Muhamed who accompanied Ahamed Shah a number of times , in 1764 wrote his Jang Nama . In it he describes the Akali Nihang Khalsa Dals battle stratagem .

‘ Oh my Balauch brothers heed my words . Some times fighting  
they (Singhs) whilst engaging in battle suddenly flee from the fight .  
Beware do not consider they run away because they are defeated  
thi is but a war stratagem of theirs . Some times being duped by them  
some warriors thinking they have won give chase after them . When  
they (Nihangs) know they have sufficiently separated their pursuers  
from their main force and no help can come to them from the main  
force . They suddenly regrouping all at once turn back and attack their  
pursuers employing their sword in such a deadly manner that the

pursuers

can not stand before them .’

Summing up the Akali Nihang Singhs stratagem of war Kazi Noor Muhamad wrote ,

‘To face the enemy with courage .

Then leave the battle field safely .’

During the Afghan raids Nihang Dals rescued many Hindu and Muslim captives of the Afghans and took them back to their homes safely with honour . Those who had no home or family if they wished could find all this within the Dals . No matter what cast or race any body could join the Akali Nihang Dals . For the Dals were the army of the people for the people .With the disruption of Afghan invasions . Lawlessness pervaded the Punjab . In these times the genius of Budha Dal introduced the System of ‘Rakhi’, ( Protection ) . For a nominal fee the Dals offered to protect any one who wished it so from all marauders . Thus Khalsa Dals took up the role of policing the Punjab . In time the Khalsa attained the good will of all Punjabis during the Afghan evasions . Thus even though the Afghans and the Moghals tried all manners of persecution to subdue the Khalsa . They failed because most , if not all the population of Punjab whether Sikh or none Sikh saw them as their only real champions . From their bases , listed below , Akal Nihang Khalsa fought a persistent and ultimately successful campaign for Khalistan .

(1) Batinda - Starts north of Faridkot , south of Bulada , east of Singur Patial and west of Muktsar . This was the main retreat of Budha Dal and Khalsa Vhir ( Sikh none combatant camp . The head quarters in this region was Dam Dma sahib . To this day Dam Dma is Budha Dals head quarters . Batinda is a arid region which merges back into the Rajasthani desert . If enemy forces persued the Budha Dal and Vhir , which mostly consisted of Sikh refugees from other parts of Punjab , they easily retreated back into the desert . Making pursuit for the enemy extremely hazardous . The food in these regions was Bajra and goat flesh . Goats moved with the Dal and Vhir and flourished in this arid region .

(2) Kangra- North of Anandpur . Was mountainous jungle region . Khalsa survived on food provided through hunting and fishing .

(3) Lakhi Jungle- South of Kapurthla , east of Pati , west of Ludihana and north of Moga . Diet was as above . Only in Plains could Khalsa attain Parched gram , Sholeh , wheat ect . even then they had to compensate

their diet with meat . Purely vegetarian diet was only suitable for priests and holy men who resided in temples not for warriors on the battlefield .

Minor base areas .

(1) Kahnuwan Swamps - North of Lahore on the Ravi river . The swamp consisted of thick jungle , high reeds and high grass affording good cover . In overcoming discomfort of these living conditions Sukh came handy . Swamp fowl and fish provided food .

(2) Other natural sanctuaries for the Khalsa were Sandal Bar , Ganj Bar , Nili Bar . Bar means jungle . All these were upland waste areas between rivers . These were sparsely populated and completely cut of from civilisation . These were areas where traditionally Bandits and Cattle thieves also hid out . Dula Bhati Wala the famous bandit of Akbar

Shahs time , considered the Robinhood of Punjab , use to hide out in Sandal Bar .

Once the Khalsa Rajs were established . Maharaja Ranjit , the greatest Sikh political genius , reflecting on European successes in India decided on reorganising his Sikh armies on European lines . Meaning greater emphasis on artillery and drilled infantry . A army designed for head on fighting . Rather than evasive Dhai Phat fighting . Which was designed for Guerrilla ware fare . For this purpose Shere Punjab hired a number of European soldiers . These soldiers had to keep their hair uncut and desist from eating beef . They were encouraged to marry and settle down in Punjab . Unlike other Indian states Maha Raja Ranjit Singh had his own guns cast at Lahore . They were of a greater calibre than used by the British . Sikh artillery was of four types .

- (1) Camel artillery used in mountain ware fare .
- (2) Bullock pulled artillery used in sieges .
- (3) Elephant pulled artillery also used for siege warfare . These were heaviest of all guns .
- (4) Horse artillery used on the plains . The British only employed this type of artillery not the above .

Although Ranjit Singh greatly altered the Sikh military system . Yet remnants of the missal period such as the Gohr Char Sikh cavalry and Akali Nihangs were still playing a crucial part . Akali Nihang Dals at this time presented the suicide squads of Ranjit Singhs forces . Against the Afghans Ranjit Singhs artillery would soften up it's enemy with artillery fire . Then once enemy were in disarray or castle wall breached Akali Nihangs mounted on horses dashed in and usually dismounted once close to the enemy . Then Krot(Small Shield) and Talwar in hand they proceeded to clear a path for the Sikh main force which would be coming behind . Sikh Krot and Talwar are ideally designed for this type of aggressive on foot hand to hand fighting against multitudes . During the missal period Akali Nihangs would under cover of darkness sneak close to Afghan and Moghal camp or base then dash in and employ Krot and Talwar to great use and escape . Afghans large Shield the Sipar and greatly curved sword Shamshir was not designed for this type of on foot hand to hand combat . This combination of weapon was a conjunction weapon meaning many soldiers supporting each other used it . Even then best used by a charging cavalry . Thus when Maharaja Ranjit Singh transformed his army on European lines . Sikhs could not forsake their traditional Siri Sahib for the bayonet . A weapon to which the British attributed many of their victories . Bayonet like Shamshir was a conjunction weapon which many soldiers used . Each solider covered for the other . Isolated a single bayonet or up to three bayonet men were no match for a Krot Talwar bearing Khalsa warrior . Yet if one of the bayonet men held back and than reloaded his gun than it was a different story . In the Anglo Sikh wars the Khalsa adopted a novel way of fighting against bayonets and certainly knew how to deal with lancers EWD Joseph Thackwell in his book , 'The Second Sikh War', relates stories of Sikh valour thus ,

'In this action , as well as at Chillianwallah , the Sikhs caught hold of the bayonets of their assailants with their left hands , and closing with their adversary dealt furious sword-blows with their right . This circumstance alone will suffice to demonstrate the rare spices of courage possessed by these men . It may be doubted by many , that one Sikh foot solider repulsed three lancers at Chillianwallah , but such

has been stated to be fact . He received the thrust of the lance on his shield , and thrusting it , cut at the lancer or shivered the lance into atoms with his tulwar .’

Khalsa although could fight in a unit . Yet in his heart due to a legacy of ancient times he much desired to fight and attain honour in single personnel combat . Sikhs would latter learn to use the bayonet to great effect under the British Raj . At the time of the Anglo Sikh wars the Sikh and British armies were equally matched .

Mahraja Ranjit Singh passed way in 1839 . He left behind an Khalsa army comparable with any army in Europe . When it lost to the British it was due to treachery of the Dogra’s Raja Dhian Singh and generals Teja Singh and Lal Singh . Only if Shere Punjab had left the administrative structure as strong as his army . Then Khalsa Raj would have lasted perhaps up to now . Guru Gobind Singh in his Divine wisdom had left behind a theocratic system . In which all Khalsa were equal . It’s leaders were chosen through selection by the Guru Mata also known as Sarbat Khalsa from amongst the most worthiest Khalsa . Sarbat Khalsa was a gathering of those Khalsa who some how had distinguished themselves within the Khalsa race . Either through great knowledge or piety or great courage or leadership on the battlefield or off it or all or mixture of these qualities . During the Missal period Sarbat Khalsa was convened at Akal Takht by the Akali Nihangs . Lt.Col Malcom in his book ‘ The Sketch of the Sikhs’ , written in 1812 writes ,

‘ The assembly , which is called the Guru-mata is convened by the Acalis . Guru-mata , or great national council , is called when any imminent danger threatens the country or any large expedition is to be undertaken .’

In this great council all important decisions concerning the Panth were made through mutual consent of the Khalsa . The Jathedar of the Akal Takht and his Akalis whilst staying impartial saw to it every Khalsa had there fair say . Once every body agreed upon a resolution . Then Ardas was said by the Akal Takhts Jathedar in presence of Adi Drbar and Dasm Darbar and the resolution passed . Any body who went against the resolution was considered a Tankhia . Ranjit Singh should not have stopped consulting the Sarbat Khalsa . He should have let the Sarbat Khalsa play a role in choosing it’s future King . If Ranjit Singh , like he did , had desired that the Kingship should stay in his family . He should have personally groomed his successor over period of time and then presented him to the Sarbat Khalsa to choose as their future King . No doubt seeing him most worthiest the Khalsa would have full heartily chosen him . Any how final decision should have been left with Sarbat Khalsa . Unfortunately Ranjit Singhs Darbar like other Sikh kingly Darbars had forsaken Khalsa Pranpra and had begun to ape Moghal and Rajput royalty and it’s traditions . It was through this back door the Dogra brothers were able to get a foot hold in the Lahore Darbar . Thus the final fall of the Sikh Empire lay with it’s great but short sighted creator Ranjit Singh himself .

On coming of British Raj . The British thoroughly subdued the Khalsa . Completely subjugating majority of the Khalsa to it’s will . The old order of Sikhs the Akali Nihangs , who were anti British , were pushed to the fringes of Sikhism . New Sikhs loyal to the Raj were nurtured and brought in to replace them . But in time the Indian nationalistic movement arose . The Khalsa led by modern Akalis were inevitably drawn into it . The weapons with which main stream Sikhism fought the British were of

Jain origin . Meaning ,‘Satyagarh’, none violent mass resistance . In this type of confrontation whilst remaining none violent you refuse to co-operate with the administration under any circumstances .Thus bringing the administration to a stand still . This weapon the modern Akalis have been using through out this century to get their demands within India . Like Punjabi Subha which came into being in 1966 . But it is here fair to say if the Sikh soldiers had not fought so gallantly in the Indo Pakistani wars . Sikhs would have not allayed the suspicions of other Indians who felt Punjabi Subha would some day give arise to demand of Khalistan . What it did do in 1978 through the Anandpur Mata was give arise to a demand for a federal system of government in India . Which in time through blatant communal politics of Indras Congress government which refused to address legitimate Sikh grievances , did give rise to a demand in some Sikh quarters for Khalsa Raj . A demand which has always remained in the back ground of Sikhi since the loss of Khalsa Raj to the British . A demand which is legitimate and just under the regime of oppressive and unjust rulers . Certain recent militant elements within Sikhism felt this was the case now . These Kharkoos then employing the tool of indiscriminate terror began an agitation for Khalistan . An agitation with which , because of it’s mindless violence , the Sikhs masses on a whole never identified or got involved with . At present with the Akali Bhajpa ( Right wing Hindu party ) coalition coming into power it is made quite clear Sikhs on mass at large have rejected this movement . Just as the Akali Nihang’s , who theoretically are most violent of Sikhs , have always rejected it . Because in Akali Nihang Khalsa perception of Dharm Yudha (Righteous holy war ) , indiscriminate terrorism has no place . Guru Arjan Dev in Siri Rag P.74 of Adi Gur Drbar speaks thus ;

‘ Hun hukm hoa Mehrban da .  
 Peh koeh na kiseh rjanda .  
 Sabh sukhali vuthia eh ho-a  
 hlimi raj jeo .’

Translation - Now the loving God has commanded .  
 No one terrorises no one .  
 All live haply thus has a compassionate  
 kingdom come into being .

In the past when the Akali Nihangs took up arms it was because their was a need for it . During the British Raj although Akali Nihangs were extremely anti British . But because the clever wiley British had pacified the Sikhs in such a way . That the Sikh masses on a whole accepted British Raj . The Akali Nihangs were in no feasible position to lead a violent agitation against the Angrez . Thus although trying to arouse the Sikhs through covert spread of Sau Sakhis , they on a whole had to resign themselves to their fate . Since then the Akali Nihangs have struggled hard against the tide of time to keep the ancient Khalsa traditions of Bani , Bana and Sashter vidya alive . Traditions which present day Sikhs have rejected . Many present day Sikhs mock and stereotype Nihangs . One modern day chutkala (joke) concerning Nihangs goes like this ,

‘ Once two Nihangs were passing near a river . One fell in and began to drown . His fellow Nihang instead of trying to help his drowning friend . Shouted at his fanatically splashing friend , ‘Oh why you fight death alone .’ Thus he too jumped in and both Nihangs drowned .’

The spreading of such false and ridiculous jokes and stories about Nihangs were first, say the Nihangs begun by the British. Their aim was to discredit and vilify the Nihangs in the eyes of the then Sikhs. So as to neutralise their influence on the then Sikhs. After 1849 the British not only conquered Punjab and subdued Sikhs politically and physically. But through the Mhants they even took control of major Sikh shrines. Thus through them they influenced Sikh religion. The repercussions of which can still be seen today in main stream Sikhism. When the British left India they left the Sikh religious institutions not to their rightful heirs but to the modern-day Sikh institution, S.G.P.C. Thus when modern day Sikhs, who mostly follow S.G.P.C, are reminded of who Budha Dal is many of them are uncomfortable with the idea that Budha Dal in terms of historicity is after the Guru's the rightful heir to the leadership of Sikhi. Puritanical vegetarian and teetotaler orders both modern and old such as Dam Dmi Taksal and Akhand Kirtni Jatha within Sikhism also look upon the Maha Prasad eating and Sukha drinking rough and ready Nihangs as an extremely irritating thorn in the side of Sikhism. Hence to this day many misguided Sikhs persist in spreading false baseless derogatory stories about Nihangs. Granted there are some Nihangs amongst the Dals whose actions discredit it but on the whole majority of Nihangs are true Gur Sikhs. Bhai Vir Singh at the beginning of this century in his novel 'Satwant Kaur', commented,

'Some bad people relying on the fierce reputation of the Akali name use to go out murdering and plundering. The actions of these people some writers have wrongly attributed to this ancient order.'

He then went on and made an extremely valid point;

'To let the order of Nihang Singh's be destroyed would be a great loss to Sikhism and to have not the new Akalis brought to the same ideal standard as the Akalis of old would be very dangerous for the Sikh nation.'

Modern day Akalis never mind trying to live up to the great Akali Nihang traditions of old. Have and are trying their best to destroy them. If they can remove the Guru from Akal Takht meaning Dasm Gur Drbar and physically attack the true historical Jathedar of Akal Takht so as to remove him and get their own man in. What can these enemies within not do? Granted Nihang Dals today are not as great as in the past. Yet their traditions are as close as you are today going to find to the ancient martial Sikhi of Guru Gobind Singh Ji. Thus if any one seeks the true martial Sikhi of old then it can only be found within the Akali Nihang Dals.

Chapter Twenty Five  
Comparative Study of Akali Nihang Baba Deep Singh ,  
Akali Nihang Baba Gurbaksh Singh and Sant Jarnail Singh  
Defence of Drbar Sahib

In 1759 Ahmed Shah Abdali the robber king of Afghanistan attacked India for the seventh time . As before on his retreat from India as he past through the Punjab the Akali Nihang Singhs of Tarna and Budha Dal relieved him and his troops of most of their booty . The Khalsa also managed to rescue many Indian slaves from the savage Afghans . This annoyed Ahmed Shah whom Nihangs to this day call ‘Kabli Kuta’ , meaning ‘Dog of Kabul’ . Thus in 1760 when he arrived at Lahore he sent his trusted general Jhan Khan to desecrate Darbar Sahib so as to teach the Sikhs a lesson . All Sikhs fled from him as he made his way to Amritsar . The news of the desecration of Darbar Sahib reached Dam Dma Sahib the joined head quarters of Budha Dal and Dam Dmi Taksa . Akali Nihang Deep Singh , who as the first leader of Dam Dmi Taksal , was engaged in making a hand written copy of Gur Adi Drbar (Guru Granth Sahib ) when he heard the news . Putting down his pen he took up his Khanda and once more assumed his leadership as a Akali Nihang of Shahidadee Missal Tarna Dal . With a force of five hundred he set off to avenge the desecration of Darbar Sahib . Baba Deep Singh went to the village of Nehia walla , Ramchotra , Gurchotra Lkhi Jungle , Bijooka the village of Brar Jats ect where ever the Nihang Dals were Baba Ji went and collected Singhs . Akali Nihang Baba Gurbaksh Singh the then Jathedar of Akal Takht also arrived from Anandpur with five hundred Sikhs . Although he was prevented from joining the Shahidee Jatha of Baba Deep Singh . A number of his Singhs of his Jatha did join their fellow Nihangs . It was as this last meeting that Akali Baba Deep Singh Nihang passed on the Jathadari of Dam Dami Taksal to Akali Baba Gurbaksh Singh Nihang . The Jatha Dari of Baba Deep Singhs Shahidadee Missal he had at Dam Dma Sahib passed onto his nephew Akali Nihang Baba Sda Singh . In time Baba Ji had collected a force of five thousand Nihangs . Nihangs like Shahid Natha Singh , Hira Singh , Prem Singh , Suda Singh , Besant Singh , Kaur Singh , Sur Singh , Nodh Singh ect. They had all vowed to avenge the desecration of Drbar Sahib . All were battle hardened warriors willing to sacrifice their lives so as the honour of Drbar sahib could be restored . The five thousand Bhujangi (Khalsa) then went to Tarna Tarn and bathed and pledged to do or die .

Jhan Khan came forward with eight thousand Afghans and clashed with the Shahidee Jatha on the out skirts of Amritsar . A furious battle ensued . Warriors on both sides with deadly effect wielded swords , spears , clubs , axes ect . According to orthodox Sikh belief Baba Deep Singh in a clash with Jamal Shah was decapitated near the village of Chba . Baba Ji’s headless body picked up his head in his left hand and carried on wielding his double edged sword to great effect . Before this incredible sight the Afghans , who had been reinforced by more troops , began to panic and flee . Baba Ji’s body eventually reached Ram Sar the precincts of the Golden Temple and died . Baba Deep Singh although is referred to by Ratan Singh Bhangu as Shahid but mysteriously he neglects to mention how he became a Shahid . When Giani Gian Singh wrote his Panth Prkash he stated that he writes this new Panth Prkash because their are gaps in Ratan Singhs Panth Prkash . Thus it is Giani Gian Singh who first tells of Baba Deep Singhs great martyrdom in his Panth Prkash . He then went on to write Tvirk Gur Khalsa . This he wrote he says because lot of Sikhs who had grown up under British Raj although

fluent in English , there Punjabi was poor . Since Nveen Panth Prkash was written not only in Punjabi but was also written in Prose . Being in prose it made it more difficult to read . So Tvirk Gur Khalsa Giani Ji wrote in straight forward every day Punjabi . In it he again relates Baba Deep Singh's story according to Sikh orthodoxy . But he then also quotes two none Sikh sources Gulam Sarvr and Kanya Lal who write Baba Deep Singh did not loose his head he just became Shahid at Ram Sar . It is more likely Baba Ji was severely wounded at side of neck between back of neck and crotic artery on the left side of the head . Baba Ji then supported his neck with his left had . With wound covered with hand and blood pouring from it . This in time developed into a myth that Baba Ji actually carried his severed head in his left hand and fought on . Two weeks after Baba Ji's and the Shahidi of rest of his Nihangs . The Dal Khalsa ( Combined forces of Budha and Tarna Dals ) , clashed with the forces of Jhan Khan and defeated the Afghans good and proper .

In 1765 some Khalsa with there families had gathered at Drbar Sahib . They heard of an mighty Afghan army coming . It was thought stratagem to evacuate Amritsar . For they did not have the strength to match the Afghans . But that would mean the Afghans would desecrate the Drbar Sahib . In the end then Jathedar of Akal Takht Akali Nihang Baba Gurbaksh Singh decided he would stay behind whilst rest of Khalsa evacuate . For it was poor stratagem for every body to die . But at the same by staying himself and facing the Afghans and dying an honourable death . It would make it clear to the Afghan that the Khalsa evacuated the Drbar Sahib not because they are cowards but because of strategic necessity . Number of other Nihangs volunteered to seek martyrdom along side Baba Ji . According to Mhan Khosh the number was thirty . Ratan Singh is the first to tell of Baba Gurbaksh Singh's great martyrdom . His source is Sikh oral ( Sina Bsina ) , tradition . He say's this was a time of great persecution of the Khalsa . The Khalsa hunted like animals by the state was driven to the deserts , jungles and mountains . Akali Nihang Baba Gurbaksh Singh Ji believed by offering his life in preserving the honour of Drbar Sahib he would please Vaheguru in granting the boon of easing the troubles of the Khalsa . Ratan Singh makes it clear Baba Gurbaksh Singh was a Nihang . Who's morning started with a cup of Sukha . On preparing to meet the Afghans Baba Ji and his Nihangs stood infront of the Akal Takht . Putting on fresh blue and Saffron clothes (Choleh) . Then drinking Sukha and taking a small measured measure of opium . They adorned themselves with many weapons . Giani Gian Singh the second Sikh historian to tell of Baba Gurbaksh Singh's martyrdom slightly differs from Ratan Singh he says ,

‘Hearing the Afghans were coming Singhs got ready .

Chatka(Killing) goats drinking alcohol taking Sukha and opium .

Gurbaksh Singh Ji dress up as a groom .’

Thus according to Giani Gian Ji Singhs not only drank Sukha , Ganga Jal (Alcohol) and Shtar Dhar (Opium) in measured amounts before their martyrdom . But also eat Chatka meat . It must be said all modern day Sikh accounts of Sikh history of Missal period mainly rely on the above two texts for information . It is sad that many modern day historians in particular religious idealists and so called Sants although relying on the above said sources for most of their information deliberately miss out details which go against their idealised perception of Sikhism . Going back to the above story . After the above preparations says Giani Gian Singh Baba Gurbaksh Singh and his Singhs then went to Darbar Sahib and prepared them selves as if getting ready for a marriage . Akali

Gurbaksh Singh was the groom and the Singhs the wedding party . Death was the bride . As the Afghans approached . Baba Ji and his companions , who were openly seeking martyrdom , met them in the open . Where as the Afghans wore chain mail and armour for protection . The Nihangs discarded them for they sought to purify the bodies with wounds . Afghans says Ratan Singh were dressed to kill . The Singhs were dressed for martyrdom . Afghans armed them selves with projectiles such as muskets and bows . Singh were armed with none projectiles such as daggers , kartars and swords . Some Singhs just had the clubs with which they ground Sukha . Fearlessly facing the whole Afghan army the brave Singhs stood . It was if the grooms and brides sides were facing each other ready for Milni (Pre wedding ritual of meeting ) . Then the Nihang Singhs roared Mar Mar (Kill ,Kill ) and dashed into the Afghans . Even their shields the Singhs cast aside because they said ,

‘Why should we who seek martyrdom hide behind shields and fight .’

With this attitude did Akali Nihang Baba Gurbaksh Singh and all his fellow Nihangs attain great martyrdom . That night after killing and then decapitating all the dead Singhs the Afghan army rested . Then at night suddenly a strong force of Khalsa attacked and drove away with great slaughter the Afghans . They then gathered the dead heroes bodies and heads . Because they could not distinguish which head belonged to which body Ratan Singh says they cremated them all together .

Now let us compare Sant Jarnail Singhs martyrdom with the above . Firstly look at the enemies Baba Deep Singh , Baba Gurbaksh Singh and Sant Jarnail Singh were fighting . Ahamed Shah and his Afghans were notorious murders , rapists and pillagers . They invaded India ten times in between 1748 and 1768 . The carnage they brought where ever they went was beyond imagination . Ahmed Shah (Kabli Kuta ) in Sikh history is with out doubt the greatest single murderer of Sikhs . It was under his leadership that on February the 3rd 1762 the Akali Nihang Dals and the Khalsa Vhir was attacked resting in the jungle near Kup Raheera . The Khalsa putting the Vhir in the middle valiantly fought their way through the hordes of Afghans and Moghals too Bahmanian then finally too the village of Gahar . Out of the fifty thousand strong Khalsa . Mostly none combatants . Thirty thousand Sikhs perished . This in Sikh history is known as the great holocaust ( Vda Gulughara ) . One Nihang Singh says Ratan Singh after this holocaust defiantly shouted aloud ,

‘The Tatv(Pure) Khalsa now remain  
the week have been purged .’

So this was the enemy Baba Gur Baksh Singh and Baba Deep Singh faced . Jarnail Singh faced the democratically elected Congress Indian government . Conceded many congress politicians were self seeking , two faced and corrupt . But you can no way make a comparison between them and the savage soldiers of Ahmed Shah . The then Congress leader was Indra Gandhi . Who to this day in many parts of the world is a respected politician . She made mistakes was indecisive and many times acted bit too late with too much . But She no way could be compared to the evil cold blooded killer Ahmed Shah . For most of her life she had enjoyed great respect amongst the Sikhs . It must be remembered from the date of Indian independence in 1947 till 1977 a period of thirty years . Congress had been elected by the Punjabi people no less than twenty five years as their state government . When ever Akalis came into power in those years they all ways

had to form a coalition government either with Congress or right wing Hindu parties . In fact shortly after Independence Akali leadership on March 16th 1948 decided to merge their political entity with congress . Akali Dal they decide would confine it self to purely Sikh religious activities . Many Akalis went over to the Congress . Entering legislatures as congress nominees . Although on the eve of the next election they again came back to the Akali Dal . Reviving it again as a political party . They acted in a similar manner in 1956 as well . From the days when Sikhs joined in the Indian Independence movement Akalis have freely mingled with the congress . Baba Khark Singh one of founding members of the S.G.P.C. latter joined the Congress . In the 1970 Jail Singh built the Guru Gobind Marg a road connecting Guru Gobind Singes Gurdwaras in Punjab . Thus using blatant communal politics he took all Sikh support from the Akalis and won for the Congress the Punjab . His congress government lasted up to 1977 . Then for three years a Akali Jan Sangh coalition came into power . But by 1980 the democratically elected state government of Punjab was Congress again . Now lets look at the times of Baba Deep Singh and Baba Gurbaksh Singh Ji and Sant Jarnil Singh .

During Baba Deeps Singhs and Baba Gurbakhsh Singhs time Sikhs in general were a hunted nation . Who were fighting for their very existence for the enemy they were fighting simply could not tolerate their existence . Whilst present day Singhs of Jarnail Singhs times on a whole are in India materially the most well of people . Infact if anything Maya(Lure of wealth) is the greatest enemy of Sikhi today . In the Missal period they were home less and driven to deserts , mountains and jungles . Present day Sikhs are scattered all over the world of their own accord and doing well . Now lets look at the context Baba Gurbaksh Singh and Baba Deep Singh defended Darbar Sahib and then look at what Sant Jarnail Singh did .

Baba Deep came to avenge the desecration of Drbar Sahib . Baba Gurbakhsh Singh as Akal Takht Jathedar sacrificed his life to up hold Sikh dignity . Sant Jarnail Singh first entered the Golden temple complex namely the Nanak Niwas hostels shortly after the murder of the Nirankari Guru Gurbachan Singh on 24th April 1980 . Sant Jarnail Singh feared he might be arrested in connection with this murder . Then the Babbar Khalsa led by Sukhdev confronted and forced him out of Nanak Niwas in 1983 . Sant Jarnail Singh moved into Akal Takht . The then S.G.P.C. elected Jathedar of Akal Takht Kirpal Singh opposed this move but Thora the president of S.G.P.C president pressured him into accepting it . It must be said present day so called Akal Takht Jathedars are in many ways only ceremonial figure heads . The real power in Darbar sahib lies with the S.G.P.C president who at present is Torha . This president infact is playing the role of Deputy commissioner of Amritsar and the Jathedar of Akal Takht is just fulfilling the role of Sarbrah . As in the times of British Raj . Thus Sant Jarnail Singh through some arm twisting of the then Jathedar of Akal Takht entered and made residence in the Akal Takht it self . This had not happened before . Even the Guru's themselves had not resided in the Akal Takht . During the times of Budha Dal all the Jathedars of Akal takht when in Amritsar resided at Akali phoola Singh's Burj . At this point in 1983 there was no threat to Akal Takht from any where . Yet there was terror in Punjab . The man most responsible for this was Jarnail Singh . If not directly but certainly indirectly through his provocative speeches . Which inflamed passions in young Sikh men . Inciting them to commit acts of violence which many of them would latter regret if that is they lived through this mad period . As did Bhai Nashter Singh who served sixteen

years in prison for Lala Jagat Narain's murder . Nashter Singh has said words to this effect recently ,

‘For any movement to succeed it must have the support of it's people . The Kharkoos do not have this .’

Nashter Singh has recently joined Badals Akali Party . The present S.G.P.C elected Jathedar of Akal Takht Ranjit Singh has also served fourteen years in prison , in connection with Gurbachan Singhs murder . He recently to the Indian press has said words to these effect ,

‘He never believed in the way of the gun that is why he surrendered to the Police . The Kharkoos were forced by the then Indian government to seek refuge in the Akal Takht .----- Whilst he is Akal Takht Jathedar he would never allow any gun man near the Darbar Sahib .’

Sant Jarnail Singh it can be said entered the Akal Takht , may be in his mind to protect Darbar Sahib , but just as likely also in order to protect himself as well . More sinister view is that he deliberately entered Akal Takht so as to provoke Indian government into attacking it . Knowing this would alienate most if not all Sikhs from the Indian government . Hence whilst attaining glorious martyrdom for himself he would have set Sikhism on to the path of Khalistan . This personally I find hard to believe . Accepting Sant Jarnail Singh was a fanatic yet at same time he was too piteous a Sikh to deliberately harm Darbar Sahib it self . Yet driven by his rage and blinded by his fanaticism he did see things disproportionately to what they were and his mind contorted facts to suite his own extremist ends . As said before granted Sikhs did have legitimate grievances such as government diverting Punjabi river water to other states with out due compensation to the Sikhs , building no industry in Punjab , keeping Chandigarh out of Punjab when it was built mostly by Punjabi money , wrongful drawing of state boundary of Punjab keeping many Sikh Punjabi areas out of Punjab , false propaganda against Sikhi of few fnatical right wing Hindu groups ect . Yet violence was not the way to resolve them . But here it has to be accepted one of the initial ingredients which contributed to attracting many otherwise educated and intelligent Sikh young taking up arms against the state was that they felt out of frustration this was the only way to redress the above grievances . Latter with the attack on Darbar Sahib and massacre of innocent Sikhs after Indra Gandhi's death desire for revenge added to this rage as did state persecution in name of repressing terrorism . Fortunately in time this violent rage and the terrorism born of it both State and Sikh militant eventually after consuming many lives has it seems burnt it self out . Jarnail Singh relatively a young man himself was also a victim of the above said rage , to some extent a legitimate rage , and not an evil person as some say . In his last given interview when asked ,

‘ What are you thoughts on why the army has been sent into the Punjab .’

He replied ‘ It has come to suppress the Sikhs .’

At present Sant Jarnail Singh is no longer . Although Dam Dami Taksal still insists he is alive and well . As for the Sikhs on a whole they now live under a democratically elected Sikh government led by Sikh Akali leader Badal . Thus proving Jarnail Singh wrong and doing with the ballot box what he and his militants could not do with a gun they have defeated the Congress , ultimately the party most responsible but not solely responsible for the troubles in Punjab . Hindus , who Jarnail Singh always used to infer to as the great

enemies of Sikhi , also share equal power in this Akali Dal Badal government . For it is a coalition government of Akali and Hindu right wing party Bhajpa . At present Sikhs and Hindus are again living happily together and are materially prospering as they have since 1947 . May be not as fast as some Sikhs want but they are never the less progressing . The last leader of India Indar Kumar Gujral was very good for Punjab and Punjabis . He brought allot of industry to Punjab and wiped out most of it's debts to Indian government . The law and order situation in Punjab has on whole stabilised . Although their still is a fear of Sikh militants out side Punjab trying to disrupt it through terrorist act's . But their number is very small . Punjabi police which in name of fighting terrorism was with out doubt in the end most responsible for spilling blood in Punjab has also been restrained . Although the present governor of Punjab Badal had made a pre-election promises to the Punjabis to set up a inquire into how militancy arose in Punjab , he has not done so . Saying why open up old wounds . Hence many guilty people mainly within the Punjabi police have basically got away with murder and torture of innocents in Punjab . An inquire would have brought these guilty to the surface . But alas Badal is content with brushing every thing under the carpet . The cry of the relatives of the innocent killed one day could come back to haunt the Punjab . Badal should gather up courage and tackle this problem now before it arises .

If you ask Punjabis Sikhs today would they want another Jarnail Singh the answer off most Sikhs would be a categorical no . If Jarnail Singh was not in the Akal Thakht in 1984 then it would not have been destroyed . To say as his supporters say that he was there to defend the Darbar Sahib against hostile Indian aggression is not acceptable . Like I said before may be in his mind he was doing that . But if the intention of Indian governments since 1947 is to attack and destroy Sikhism by first destroying it's holiest of holies . Then why have they not done so since 1947 before Jarnail Singh and after him . In fact during operation Blue star , which should never had happened , the Sikh holiest of holies Darbar Sahib it self apart from damage by few stray bullets was left intact . The fact that Akal Takht was destroyed was because Jarnail Singh and his misguided fanatics were using it as a shield . They very well knew they had no chance against the Tanks that the Indian army were so callously using . If they truly sought martyrdom they should have come into the open and sought martyrdom like Baba Gurbaksh Singh and his great warriors . Even when the British attacked the Akal Takht in 1846 the actual building of the Takht was left intact . Akali Nihangs met the British in the open . Surely like Akali Nihang Baba Gurbaksh Singh Jarnil Singh fully new the enemy were too powerful . Initially it appears he never really thought the Indian army would attack him at the Akal Takht . If so why did he not make arrangements to remove Sikh civilians from Golden Temple complex ? Why did he not remove valuable Sikh historical and religious articles from Akla Takht ? Yet when the attack did happen and large section of Akal Takht was destroyed he and his men knew they would now have to fight to the death . Giani Pritam Singh then head Granthi of Akal Takht Sahib , was on duty at Akal Takht during the Operation Bluestar , he quotes Bhai Amrik Singh Jarnail Singhs right hand man saying this to him when he last talked to him on 4th of June ,

‘ The Akal Takht is in a poor state .

For us to live under such conditions is not worthy .

We had decided to become martyrs at 7.30 tomorrow

morning . But now Sant Ji has moved it to 8.30 . Lot of

the Kom (militants) have been killed . If we do survive  
the Sikh people won't leave us alive .'

The last sentence is the crucial one . Jarnail Singh and his men knew they had now no option but to die . Thus under these circumstances Sant Jarnail Singh was Singing Sikh heroic verses of martyrdom of Bhagt Kabir and Guru Nanak Ji to the very end . Jarnail Singh in the end had only one chance of surviving . That was if Sikh masses on hearing of the fighting going on at Drbar Sahib came in mass to Darbar Sahib and over whelmed the Indian forces . Forcing the Indian forces to call of their operation . Rather than kill thousands of innocent Sikhs . But the Indian forces had already catered for this by swamping the whole of Punjab with the Army and enforcing a curfew . Few Sikhs that tried to get to Darbar Sahib were easily intercepted and dispersed . Thirty five Gurdwaras suspected of harbouring militants and storing weapons were also raided simultaneously as Operation Blue Star . The extreme thinking minds say those temples were not raided but attacked . The over jealous Indian security forces even confiscated Budha Dal's antic cannons kept in it's museum . On Jarnail Singh's death the anger of the Sikh people against the Indian government was not so much as they had killed Jarnail Singh and his militants . The anger was at the destruction of Akal Takht . Which the army could have and should have avoided . Another fact which must be mentioned here is that the day Operation Blue Star commenced it was 5th of June it was Guru Arjandevs martyrdom day . A day which has a great sentimental significance for all Sikhs . What stupidity possessed the Indian Army to begin their operation this day can not be determined . It is such actions which added substances to Sikh militant beliefs that the Indian government was determined to hurt Sikhs much as possible . Jarnail Singh and his men could have been flushed out of the Akal Takht . By pinning them down with sniper fire and cutting of all water and electrical supplies . As the Punjabi police did in Operation Black Thunder in 1987 . When Sikh militants had once again taken over Golden Temple Complex . All those militants after a ten day siege surrendered . Afterwards many bodies were dug up from within the complex victims of Kharkoo interrogations . In Jarnail Singhs time such interrogations had also happened . Finally in the end it must be said the times of Jarnail Singh were not comparable to the Missal period . Nor were his enemies the so called enemies of Sikhi comparable to Ahmed Shah and his Afghans . Nor can Jarnail Singhs actions within Akal Takht be called Darbar Sahibs defence comparable to Akali Nihang Baba Deep Singhs and Akali Nihang Baba Gurbakhsh Singhs or the Nihangs of Budha Dal in february 1846 . If Jarnail Singh had not been carrying out his terrorist activities from within the Golden Temple Complex , and Indian Army had not been so incredibly stupid and many of it's soldiers vindictive Akal Takht would not have been destroyed .

Chapter Twenty Six  
**Sikh Women of the post Missal  
and Missal Period**

For about ten years after Banda Bahadur's martyrdom Sikhs tried to settle down and peacefully co-exist with the Muslim Moghal State . However, this was not to be . The Moghals having crushed Banda wanted to once and for all crush the remaining Sikhs, lead at that time by the Akali Nihang Singhs, such as Akali Baba Binod Singh , Akali Baba Drbara Singh and Akali Baba Kanh Singh . During this period of so called peace they looked for any excuse to persecute the Khalsa Sikhs . Hindus and Muslims were encouraged to lodge any complaints against the Khalsa to the Moghal governor in Lahore . It did not matter if the complaint was false or true . The Moghal courts always ruled against the Sikhs . Thus many Sikhs became dispossessed of lands and homes .The Tatv Khalsa wrote to Mata Sunderi, the second wife of Guru Gobind Singh Ji, to complain about this . She at that time was looked upon by the Khalsa as their spiritual mother . It was she who had asked the Khalsa to make peace with the Moghal state and give peace a chance . Banda Bhadur had defied her . This and his changing certain aspects of Sikh doctrine had split the Khalsa in two, into the Tatv Khalsa and Sar Khalsa (Bandi Khalsa) . Tatv Khalsa now asked Mata Ji how would they now exist in peace . They who are warriors . Mata Ji replied ,

“ Place your selves in the hands of Sat Gur and do what you  
feel is best in preserving yourselves .”

Thus in 1726 with the heroic martyrdom of Nihang Tara Singh and his twenty two companions against the hordes of Zakriya Khan the governor of Lahore , began the life and death struggle of the Khalsa Panth .

In 1726 Zakria Khan known as Khan Bhadur became the governor of Lahore . It was he who first began to systematically persecute Sikhs after Banda Bhadur's time. Under his reign many Sikhs were uprooted from their lands and forced to become outlaws . With the death of Bhai Tara Singh who was considered by the Khalsa a Poorn Sant , Sikh reprisals against the evil Moghal regime intensified . One such Sirdar who constantly harassed the Moghals was Bhadur Singh of Chvanda . Many times his band of highwaymen robbed and plundered the rich Moghals and Muslims on the roads . He was too clever for the roving parties of Moghal soldiers to capture . Hearing of the daring deeds of Bahdur Singh and other Sikh highwaymen, Khan Bhadur was enraged . He ordered his second in command Morman Khan to personally direct the fast moving army patrols in all directions and subdue these Sikh highwaymen before the situation became out of control . Morman Khan's spies told him of Bhadur Singh , who was suspected of being one of the main parties under Akali Baba Drbara Singh who were hijacking and robbing the state taxes on their way to Delhi . A Jat spy of neighbouring Mori village brought news to Morman Khan that it was Bhadur Singh's son's wedding and all the men folk of Chvanda had gone in the wedding party with Bhadur Singh . Only Bhadur Singh's wife and other women were left in the village alone . Considering Chvanda now an easy conquest Morman Khan quickly marched with a large force to Chvanda , and so it was that in about 1728 the village of Chvanda was attacked .

The Singhnia and Jatis of Chvanda heard of the coming of Morman Khan . They had no time to send a message to their men folk . Bahadar Singh's Sirdarni (who's name in history is not given) quickly took charge . She addressed the rest of the women ,

“ Sisters, we have always claimed equality with our men folk . We always claimed that Guru Ji blessed us with the same strength and courage as our Singhs . Now the time has come to make those boasts come true . Those Moghal scoundrels that come now are nothing but cowards . If they were true men they would have come when our men folk were here . They are afraid to face them . They think we will be easy pickings . Let this not be , fore we are Dasmesh Ji's Singhnia . If we now don't resist those Moghal dog's , a fate worse than death await us and our children . So sisters step forward with weapon in hand and preserve your own, your husband's , and your Guru's honour .”

Bhadur Singh's Sirdarni thus inspired the Singhnia as well as their Shajdhari Jati relatives' and organised the women into units of action . She put all the young children and elderly in one big house leaving a few Singhnia to gourd them . Then keeping one unit in reserve she ordered the rest of the Singhnia and Jatia to guard the several entry points to the village .

Morman Khan and his troops approached the village thinking of all the wealth and beauty that would easily fall into their hands . On nearing the village Morman Khan organised his troops into several units, so as they could enter simultaneously from all entry points and thus quickly subdue the village . Thus Morman Khans troops rushed onto the village of Chvanda not expecting any trouble . Suddenly, as they neared the village walls, musket balls and arrows poured into their ranks, wounding and killing many . The Mougals were completely taken by surprise as they had not expected any resistance from the village . Morman Khan and his troops fell back in disarray . The Singhnia roared ,

“ Gaj Ke Jkara Bolaveh Soh Fateh Paveh  
Sat Siri Akal .”

Morman Khan gathered his troops up . He was convinced that his spy was wrong in saying all the Singhs had left the village . Surely no women could put up such a fight . His spy who was with him assured him that there were no Nihang Sikhs or Jats in the village . Morman Khan sent a few scouts to check out the village .

Meanwhile the Nihang Singhnia, expecting a more determined effort by the Moghals this time, rethought their battle strategem . Bhadur Singh's Sirdarni pulled some Singhnia back from one of the entry point's to the village, making it appear this point was the easiest to enter by . In fact she had her own reserve force brought up and hidden there with those other Singhnia who had pulled back . Sure enough, Morman Khans scouts reported back to him, telling him of the weakest point of entrance . Morman Khan, crediting no fighting intelligence to women decided to spread his troops out and then quickly regroup once near the village walls and make an aggressive dash for that weak point of entrance . He warned his men ,

“ If we fail to take this village with what face  
will we go back to our homes ? We will be the

laughing stock of the Moghal Empire . How  
again in the world can we call ourselves men ?”

Thus rousing the spirits of his embarrassed troops, and shouting “Ja Ali ”, he once more led them against the village of Chvanda . The Moghals made a tumultuous sound hoping to intimidate the Singhnia . The Singhnias responded with shouts and cries of “ Sat Siri Akal ”. Nearing the village the scattered Moghal troops suddenly all made a dash for the perceived weak point in the village defences .

The few Singhnia guarding the point of attack, after firing a few musket shots, apparently fell back in disarray . The sight of this encouraged the Moghals . Speedily they charged into the trap of the Singhnia . The Moghal troops were drawn deep into the narrow high-walled passages and alleyways of the village . Suddenly Musket balls and arrows showered onto them from all directions . Then Singhnia and Jatia armed with clubs and swords appeared en masse both in front and behind the Moghal Troops, thereby trapping them in the narrow high-walled alleyways . The Singhnia and Jatia from front and rear laid into the Moghals facing them, hacking , cutting and smashing into the enemy . Sikh women on top of the roofs kept on firing arrows and musket balls into the hemmed in Moghal Troops . Others threw any heavy object they could find down onto the heads of the soldiers below . The Moghals were so tightly packed in together that the majority of them in the middle of the pack could not get into the fight . As death fell on them from above they panicked and became frantic, trying to save themselves . Their pushing , shoving and screaming made it difficult for their comrades on the fringes, who were fighting the Singhnia and Jatia hand to hand . After suffering great slaughter and leaving behind many dead , only with great difficulty did Morman Khan and his remaining troops escape . Thus did the Sikh Women of Chvanda defeat the Moghals in the year 1728 and save their own and Sikhi’s honour . A good number of Singhnia and Jatia were also wounded and martyred . According to Giani Gian Singh historian, who was the great grandson of Shahid Manni Singh , in many other villages and places the Singhnia fought and defeated the Gurus enemies, just as at Chvanda . They knew well how to protect their honour , homes and wealth .

The courage of the old Singhnia was based upon their fighting Skills . Since the times of Guru Gobind Singh women well as children were encouraged to acquire some skill in Chatka Gatka . This was the only way of confronting their foes . A sakhi is told of a Singhni who, whilst on the way to Anandpur, somehow got a little left behind the rest of the Sangt . Seeing her alone three Pthan highwaymen approached her . As they came near she called out to other Sikhs and simultaneously drew her sword from under her shawl, striking at the nearest Pthans neck and decapitating him . As the remaining two dusht ( Evil person) rushed her, she managed to drive her sword through another’s heart . Before she could deal a blow to the last dusht he was upon the Singhni . He grabbed hold of her sword hand . Whilst calling out to other Singhs she grappled with her adversary . Somehow she managed to through her assailant onto his back . Then sitting straddled across his chest, she cut his throat with her sword . As she did this other Sikhs came running up. They saw two dead Pthans and one having his throat cut . The Singhni was covered in blood and looking the very form of Chandi . This story did not end here . It is said that some superstitious Sikhs felt that by sitting straddled across the Pthans chest she might have been polluted . Arriving at Anandpur they told Guru Gobind Singh Ji all

that had happened and asked whether she had indeed been polluted . Guru Ji smiled and said ,

“ How can she who took on the very form of  
Chandi to destroy evil be polluted ? Only they  
are polluted who are of impure mind . This Putri (daughter)  
of mine is a heroine, a true Singhni, and all Sikh  
women should aspire to be like her .”

The Singhnia of the Missal period were like the above Singhni .

In 1748 Mir Manu became the governor of Lahore . Becoming frustrated in trying to defeat the Akali Nihang Singhs in the battle field , this evil man decided on another way of destroying the Khalsa . He started to target the women and children in particular but also the elderly of the Khalsa . He sent out troops to capture all Sikh women and children and bring them to Lahore . He gathered so many that he did not have enough place in his jails , so he converted a horse market to what can best be described as a concentration camp . Before the British in the Boer war and before the Nazis it was Mir Manu who set up the first concentration camp in 1749 . It was from the area of Mula Pur that almost all the Sikh women were captured . In those harsh days the Khalsa Sikhs were driven to the jungles . There was a price on the heads of all Kesdhari Sikhs . They offered ten rupees for information leading to a Nihang Khalsa's capture . They offered fifty rupees for killing a Sikh . They who brought back a Khalsa's head to the governor got eighty rupees . During this period only Sahjdhari Sikhs remained in villages . Outwardly they appeared and lived like Hindus . They hid their true faith . It was with this Shajdhari Kith and Kin that the Khalsa left their young children and women, particularly those women who were in a family way . Not overtly but covertly the Shajdhari Sikh population has always been there to support the Khalsa .

Mir Manus organised the torture of the Sikh women and children . Under the midday sun of the Indian summer the Singhnia and their Bhujangi and Bhujangna were kept in the open, shackled together . Each was given only one dry Chpati and one cup of water to drink daily . Mullahs came every day trying many ways to persuade them to renounce their faith and join Islam . Moghal soldiers constantly harassed the Sikh women . Yet the fierceness of the Singhnia was such, according to Giani Gian Singh, that the soldiers were always afraid of them . Thus writes Giani Gian Singh Ji ,

‘ Any Singhni they tried to touch , that Singhni  
fiercely roared back , ‘ come near you Dusht so  
I may smash you ! May you and yours rot , for  
you do great evil . Why stand afar and speak  
filth ? Come near , when I kill you with a single  
fist blow ,only than I will call myself a  
Singhni !’ Seeing the eyes of the Singhni the  
Moghals hid like owls from a hunter .”

The Singhnia of the Missal period dressed and behaved like their men folk, meaning like warriors . Every one of them were skilled in the arts of war, thus were capable of Chatka . To enhance their physical beauty through artificial means , to wear pretty clothes and jewellery was not for them . In better times of peace perhaps, but the times they lived in were harsh and dangerous . The Khalsa was waging a life and death struggle with the Moghals and Pthans . Each Singhni was a Nihang meaning warrior Singhni , a tigress

.Giani Gian Singh writes of one unnamed Nihangni who was a prisoner in Manus captivity. When a Mogal soldier tried to grab her she threw him to the ground , pounded in his ribs and took his sword of him . Four Moghals came to apprehend her . With the sword she had obtained she swiftly killed three of them . More Pthans came to apprehend her . Wielding two swords she fought them all off . Giani Ji says in the end she killed ten and wounded thirty . Ultimately the cowardly soldiers killed her with a hail of musket balls and arrows .

It was these warrior qualities which saved the Singhnia's honour during the Missal period . You may ask if the Singhnia of old were such fighters why did they not fight their way out of Mir Manus camp . The answer is simple - for the sake of their children and elderly . A warrior who in the face of dishonour , torture and death fights to death is great . But that warrior who for the sake of his children and elders endures pain of torture and humiliation is greater still . These Singhnia also had justifiable faith in their Singhs, that they would somehow against all odds rescue them . Seeing what Manu was doing to their women the Khalsa Nihang Dals attacked the Moghal establishment and it's supporters more vigorously than ever, giving no quarter . The Khalsa roamed in disguise within Lahore trying to see if there was any way they could rescue their women and children . Going back to the above story :

After Mullahs were not able to persuade the Singhnia to renounce their faith , each one of them were forced to grind forty kilos of grain every day or face whipping . All this the Singhni did contemplating Gur Shabd , albeit with bones and limbs aching . If one finished her task she helped others . The children wailed and cried from hunger . The younger Nihang Singhnia would share what little food they had with the weak , elderly and children . But in time under the murderous conditions the weaker among the women , children and elderly were slowly dying away . Daily Morman Khans soldiers brought back captured Sikh warriors who had been caught because of injury or had been overwhelmed by sheer force of numbers . These Khalsa were brought daily and tortured to death in all manners in front of their women and children. One day Manu himself spoke to the women,

“ Why suffer , renounce your faith . Adopt the handsomest of Moghals as your husbands and you and your children will live for ever in comfort . Those Singhs you are counting on are daily being slaughtered like dogs . Soon their will be none left .”

In that period of Sikh history the brutality of Manu was such , that the Khalsa Nihangs coupled this defiant bola ,

“Manu is the Sickle .We are the fodder he cuts .  
The more he cuts the more we grow .”

The more Manu persecuted the Khalsa Sikhs the more they grew and fought back harder . The Singhnia, although suffering intensely from physical and mental abuse of the cruelest type imaginable , refused to denounce their faith . To Manu's face they would tell him he was evil and his so called religion was evil . As he tortured them so would he die a tortured death . In anger and frustration Manu ordered that the children be dragged way from their mothers . Singhnia fought hard to keep their children , but in their weakened

state were beaten back . In front of their mothers the babies were tortured and killed . Some were tossed in the air and impaled on spears . Others were smashed against floors and walls . Others cut to pieces and the pieces thrown back into their mothers laps . It is recorded in history that necklaces were made from the babies limbs and heads and put around the mothers necks . Other children had their hearts ripped out with daggers and the hearts forcefully put into the mothers' mouths . Manu justified all this in the name of his religion . According to his beliefs, all none believers were like wretched dog's whom a believer in the process of conversion could treat as he liked . It was believed by this brand of Muslim's that for each conversion to Islam the converter's family's seven generations attained salvation . So with religious sanction Manu tortured the Khalsa women and children , such tortures which when recounted today are almost beyond belief . But such horrors did our Khalsa ancestors endure . In the end Mir Manu himself died a well deserved death .

Whilst trying to capture more Sikhs hiding in a sugar cane field , Musket shots were fired from both sides . Manu's horse panicked and bolted . Manu fell off his horse and his foot got caught in the stirrup . He was dragged for miles . His skin was torn off his body and his bones were broken . He died two days later in great pain . Even after death his body was held by his own troops who having being owed arrears in wages would not give it back to his family until they were paid . When it was given back it had decomposed horribly . Whilst this was going on, some Khalsa sneaked into Lahore and broke into the torture camp and rescued the remaining Sighnia , Children and elderly . Manu's companion in crime Morman Khan , one who had attacked Chvanda , was despatched by Agr Singh , Bhai Mani Singh Shahid's nephew . Nihang Agr Singh in disguise crept into Lahore and gained employment in Morman Khans stables . As Morman Khan went out one day Agr Singh accompanied him . Then suddenly he snatched from Morman Khan his own sword and decapitated him , before Morman Khan's guards could react . Bhai Agr Singh mounted on Mormans Khans horse and escaped . He presented the head of the Dusht to the Khalsa . Giani Gian Singh gives another wonderful glimpse of the Singhnia of the Missal period in his Naveen Panth Prakash :

In 1781 Akali Baba Baghel Singh rode into Delhi as a conqueror with no one to oppose him . Shah Alam the then Moghal king came out of the capital to welcome Baba Ji . Shah Alam's wives had heard about these great Singhs and their women who fought on the battle field alongside their menfolk . They asked their husband to arrange a meeting with some off these warrior women . Shah Alam spoke to Baba Baghel Singh . Baba Ji sent one Singh and ten Singhnia to meet the Begams . Whilst the Singh stood out side the Moghal Kings women's quarters the Singhnia entered . Five Singhnia were dressed in every day women's clothes and five were fully decked out in Nihang attire . On their heads were tall Dmalehs decked with Chakars and Kards . The total weight of their body armour, chain mail and weapons was nearly forty kilos . As the Singhnia entered the Jenana Khana , begams from behind the screen beheld the Nihang Singhnias' powerful physiques and mannerisms . They were spell bound . The Singhnia entering the Jenana Khana said , ' Sat Siri Akal' .

The begams replied , 'Salam' .

The Singhnia were asked to take a seat . Seeing their powerful demeanour and weapons , the Begams were awe struck . The Singhnia began to speak amongst themselves of

hunting and killing animals . They talked of aiming with guns and bows . All this amazed the Begams . Four Singhnia were dressed in a special female dress . They had Salwars of twenty Gaj , under which were Kasheras . Their Kurteh were finely designed . On their heads were span and half tall top knots . Their jewellery of silver weighed up to twenty pounds . Physically the Singhnia were tall and strong looking . They had an intimidating presence . All this impressed the Begams . Then began a discussion on religion .The Singhnia quickly attacked all other religions and made it clear their own Sikhi was the best . The religious laws of Muslims were unfair . They detailed the unjust persecutions their people had faced at hand of Muslims . Hearing of all the horrors the Begams shuddered . Then the Singhnia praised the deeds of their Singhs . How true and faithful they were to their women , honest and strong in Gurus faith . Hearing all this the Begams said ,

“You Singhnia are truly blessed . You always roam alongside your menfolk , whilst we are imprisoned behind the walls and screens of the Jenan Khana . We are all married to one king . There are so many of us we hardly have any meaningful time with our husband alone . You truly are blessed .”

Saying these words tears fell from the Begams eyes .

The above is a translation from Nveen Panth Prkash . It gives you a good impression of the greatness of the Singhnia of old . They were strong , courageous and bold, like their Singhs . In front of those Singhnia of old, the majority of modern day SINGHS seem pathetic and weak . There still are some fierce Nihang Singhnia like the ones mentioned above in the Nihang Dals . In 1984 when congress mobs were murdering Sikhs all over India , Nihang Baba Sardool Singh (Teera Wale, Budha Dal)’s daughter in law in Gwalior single handedly drove off an attack by over two hundred Congress hoodlums. All she had was a bow and arrows. She killed and wounded a good number of them .Technically speaking for every Gur Sikh , be they female or male , alongside Shabd Vidya the study of Shastr vidya is just as important . Let me relate a personal story justifying the above saying .

Whilst in Delhi with other Nihangs we came across a Sikh family who had had a number of their family killed in the 1984 massacres . They claimed the Guru had forsaken them though they had attended the Gurdwara regularly and were Nit Nemi Sikhs . Thus they now never attended the Gurdwara or did Nit Nem . To this a Nihang Singh replied ;

“ At the Gurdwara and in your Nit Nem you contemplated Shabd Guru did you not ?”

An old Bibi replied , “Yes”.

“ Then did not Shabd Guru protect you against Kam , Krodh , Lobh , Moh and Hankar ?

She replied , “Yes” .

“ At the Gurdwara and in your Nit Nem you did not contemplate Shaster Guru , did you ?”

She replied , “No” .

“ Then how can you blame the Guru .

For Sat Gur in Shabd Guru form  
protects you from internal , kurkarm (vices)  
dusht's . And has indeed protected you .  
However, it is only in Shaster Guru form  
that Sat Gur protects you against external  
dusht's . Shaster Guru you have never contem-  
-plated .Guru Gobind Singh has said ;  
“ Shaster Ashter simro bar  
budha .  
Khal dal sath kro nit  
yudha .”

Meaning - With all your intellect contemplate the  
weapons of war . And against the armies of fools  
and dusht wage constant war .

So now go back to the Gurdwara and start again  
your Nit Nem . To lose faith in the Guru is the  
greatest of Sins' .

They said they would go back to the Gurdwara and start their Nit Nem again .

Many Sikhs today feel Shaster Vidya is not necessary but ask any one who has faced a dusht ; ask the Sikhs of Delhi is Shaster Vidya necessary ? Without study of Chatka Gatka , the wearing of a Siri Sahib is a Pkhand, meaning a hypocrisy, and such a Singh or Singhni a hypocrite . It's like having a Gutka and not knowing how to read and understand Bani . Those who substitute Gatka with Karate or Kungfu etc. or mix these foreign fighting arts with Gatka and claim they too are Shaster Vidya, or teach foreign fighting arts mish mashed with Sikhi , might as well substitute Gurbani with other religious texts or mix them with Gurbani and claim this is Bani too , because in the context of the above train of thought nothing is wrong with this . But far as Gurus Ladleh (Nihangs) are concerned , as Sikhs we are honour bound to keep our Khalsa traditions strong and pure . There is no room for Mlavat (Foreign Contamination) of any sort's in our Gur Maryada . Malavt is a sure way of destroying Gur Maryada and Gur Maryada is Sikhi . At the present time there are not many Singhs practising this Prachin Sikh Yudh Vidya , never mind Singhnia . But the few of us who do practice Chatka Gatka intend to make it once more wide spread within Sikhi . We sincerely hope our Khalsa sisters will help us achieve this great and difficult task . Just as only by contemplating Gur Bani can we Guru Nanak's children , treading the spiritual path of our ancestors , remain true Sikhs . Similarly only by practising our very own Gurus martial traditions can we Dashmesh's son and daughters , treading the martial path of our ancestors , develop the true Sikh Bir Ras character and strength ? The character and strength which sustained the Sikhs from Guru Hargobind Ji's and Guru Gobind Singh Ji's warlike times , then through the Missal period and which finally led to Khalsa Raj . The character and strength of the Khalsa Panth as a whole at the present time is sadly lacking . Because of this the Khalsa Panth is disunited and weak .

Chapter Twenty Seven  
Three contrasting Treh Chitr

The second great scripture of Sikhism is the Dasm Gur Drbar . Lt.Col.Malcolm who observed the Sikhs in 1805 in his book the Sketch of the Sikhs writes regards Dasm Gur Drbar thus ;

‘Dasama Padshah Ka Gran’th , or book of the  
tenth King , which was written by Guru Govind ,  
is considered in every respect , as holy as the Adi  
Granth of Nanac , and his immediate successors .’

Right up to 1941 was Dasm Gur Granth worshipped at the Akal Takht . In 1941 the S.G.P.C without due explanation removed Guru Dasm Drbar from Akal Takht Ji . It is because of such heinous acts that all true Akali Nihangs call S.G.P.C the Sirmuni meaning shaven headed meaning shameless Gurdwara Parbandak Committee . The removal of Dasm Gur Drbar from Akal Takht is nothing short of a personal attack on Guru Gobind Singh Ji . A Akali Nihang Baba shabdev Singh Ji talking on the above subject said to me on my recent visit to the Punjab ;

‘For what these Nakli (imitation) Akalis have done .  
Storming of the Golden Temple complex by Nihangs and  
slaying them all can be easily justified . But atlas they our  
own blood and flesh . Harming them would be Kul Kat  
(Slaying our own race ) . This is a great sin in Nihang  
Prampra . See the Rehtnamas (Codes of Conduct ) in your  
weapons licence . So as the Budha (Wise old) Bap (Farther) has  
to bare the nuisance of a Nakhatu (Worthless) son so has the  
Budha Dal been burdened to bear with patience these fools  
mischief’s . But a day will come when the Gur Khalsa Budhal  
Dal will become strong again and destroy the Khal Dal the  
armies of the fools for the Guru has said ;

‘Shaster ashter simro bar budha .  
Khal Dal sath kro nit yudha .’

Contemplate greatly the weapons of war .  
And all ways wage war against the armies  
of fools (Dusht) .’

The largest portion of Dasm Gur Drbar is Treh Chitr meaning the Wiles of women . It is mainly because of the Treh Chitr that S.G.P.C Sikhs wrongly dismiss Dasm Gur Granth Sahib Ji as not Guru Gobind Singh’s Bani . According to popular belief their is 404 distinct stories contained within Treh Chitr . This is not so . There are not 404 stories but 404 distinct chapters . Some of these stories are spread over several chapters like that of Anoop Kaur which is spread over chapters 21,22 and 23 . These stories though predominately dealing with wiles of women . They are of wondrous variety . There are sensual stories , romantic stories , funny stories , philosophical stories , valiant stories , stories of incest of murder of debauchery of magic of myth of legend ect.ect... These stories were collected from Punjabi folk lore , Indian folk lore and classical traditions . They come from foreign sources , personal experiences of the Guru Ji and other’s . Scandalous stories floating about society , imaginary stories ect. all found their way into Treh Chitr . Some times some them are mish mashed together to produce wonderful new

concoction of stories . According to Budha Dals and Tarna Dals tradition these stories are without doubt all Guru Gobind Singhs . A question arises what is the worth of these stories . These stories speak of that aspect of the real world that we live in that the Amrit Bani of Adi Gur Drbar does not . The real world that is full of evil , romance , valour , laughter , seduction , good , bad , ect. ect. By reading and studying these stories Nihangs hold a Singh is better prepared to confront and overcome the various emotional , mental and physical troubles and tribulations in this world . Here I translate three diverse stories of Treh Chitr for you so as you can judge for self . I must warn you traditionally these stories were not read to the public at large . They were meant to be taught in private to Sidkhi ( honourable ) Sikhs only . Treh Chitr like Chatka Gatka is part of the Sikh Gupt (secret) tradition . Strictly speaking by discussing Treh Chitra and Chatka Gatka I am breaking Budha Dal law . But this is the only way to expose to the Sikhs at large the true Sikh traditions of Shiromni (Highest) Akali Khalsa Panth Budha Dal .

#### Chritr 204

There once was a queen called Kalesh Mati her beauty was beyond description .  
It is from her the Kings of the world learned all the stratagems of war .  
Her husband was named Bir Nath Singh .The world considered him very handsome .  
With out him a gathering was not praise worthy . In front of his lustre Sun and the Moon were embarrassed .  
Day and night he slew his enemies . Daily he raided the Emperor of Delhi's territories .  
Not a single ship passed his shores safely . He plundered them all .  
He robbed all the European ships , they all gathered .  
Where Shah Jhan was the emperor of Delhi they went .  
All of them pleaded their plight .  
Oh King slay that pirate and give us justice .  
The King replied ; Speak who robs you I will slay him .  
Speak here his name now .  
I will right now send my army against him .  
Yes I will retrieve all your goods from him .  
There where is the temple of Kmkha , that pirate King was from there .  
He had slain many Europeans and robbed them .  
When the emperor heard where that King resided . He sent an mighty army there .  
Speedily the army arrived there in the land where there was Kmkha temple .  
Then suddenly that King Bir Singh left for the land of the Gods meaning he died .  
The people told the invading army our King has died and the Queen has cremated him .  
They said he was ill for a few days .  
The Queen now is in charge , she wields the sword in her hand .  
The Queen said whilst the King my husband bathes .  
( The King wasn't dead it was a deception to lull the enemy into a false sense of security.)  
I will go and wield my sword midst these invading enemies .  
I will slay all the enemy then come home .

Then smiling I will come and salute my husband .  
Hearing this all the Kings warriors rejoiced .  
The warriors took hold of many types of weapons .  
Taking a small force the Queen went and skirmished with the enemy then quickly  
breaking of the attack she made the enemy follow her .  
( This is a traditional technique of Dai Phat Lraee which the Budha Dal and  
Tarna Dals would use effectively during the Missal Period . )  
She lead the enemy into the midst of her main force and slew them all .  
At nigh time she ordered ten thousand bulls to be brought .  
Two lit torches she had tied to the bull's horns .  
The Queen showing bull's on one side attacked from other side .  
( Enemy thought Bull's were torch bearers and the enemy were attacking . They  
rushed  
to meet them . The Queen attacked from other side . )  
She destroyed great enemies like Bhim grabbed hold of Kreechka and destroyed  
him .  
( Bhim was one of the heroes of Maha Bharat . He killed Kreechk horribly for  
insulting  
his wife Drupti . Thus now in Shaster vidiya a complete and mallicious victory is  
called  
Kreechk Mar . So in another words Queen killed her enemy maliciously . )  
When the second day came she loaded horses and mules with shoes so as  
they appeared as carrying treasure .  
( This stratagem latter Guru Gobind Singh Ji used at Anandpur . )  
As the enemy soldiers thinking it was treasure chased after the false treasure .  
The Queen went and attacked the enemies main camp and plundered and  
slew  
the Kings their .  
The second day has passed by the third day has come .  
The Queen blew battle horns on one side of the enemy .  
The people with the enemy camp gathered their wealth  
and ran way from the sound of the horns .  
The had Queen moved ahead and lay in ambush she robbed and slew them all .  
On the fourth day she set fire one side of the enemy camp .  
The Queen quickly marched from one side .  
As the enemy soldiers set about beating out the fire .  
She attacked the unguarded side of the enemy camp and slew which ever king  
she found there .  
On the fifth day at dead of night she gathered her forces .  
Bearing lit torches she drove her forces into the midst of the enemy camp .  
Causing great slaughter in her lightening raid she then quickly withdrew .  
In the dark farther struck his son's head with a sword the son the farther .  
In the night they fought a mighty battle amongst themselves .  
Warriors battled and died , farther killing son , son killing farther .  
That night amongst the enemy themselves a fear full battle raged .  
Many small and great kings and subjects were wounded .

Farther taking a sword killed son the son taking a sword struck his farther in the head .

It was such a fear full battle that all the kings were wounded .

When the sixth day came .

She had dug two men deep trenches .

Then at the bottom digging in sharp iron spikes she spread water over the trenches

She then desired to slay those fools , angering her horse she rode out for war .

Organising her forces she formed them into two lines .

They first showered musket shots and arrows into the enemy , then engaged them with the sword .

Then she quickly broke of her attack and withdrew her forces , the enemy followed

her .

Making the enemy follow her she speedily spread away on her horse .

In one go sixteen thousand horse mounted enemy brave have perished .

Then that woman tuning back fell on the remaining enemy slaughtering them all with

musket shots and showers of arrows .

When the seventh day arrived .

She had great amounts of poisoned food prepared .

She then went and engaged the enemy in a mighty battle .

Then she fled the battle abandoning her fort even .

When she had fled the enemy slowly sneaked up and surrounded the abandoned fort .

Then suddenly in one go they rushed into the fort .

Seeing the great amounts of delicious food they gathered it up .

Groups of hundred sat down and shared the sweet food .

As they eat they become intoxicated with the poison and quickly died a suffering death .

Then after a few hours the woman wielding a sword returned .

All those who were not yet dead but falling about in a sickly state she slew .

The woman then sending her emissary desired to make peace with the last remaining enemy .

Taking with her a good force she approached the enemy .

But soon as she passed the watch full enemies cannons and muskets .

She suddenly galloped her horse and unsheathed her sword .

( The enemy cannon were no useless because if they fired they would hit their own

men as well .)

Slaying all the remaining Kings she destroyed all the enemies forces .

Wining the war she returned home beating drums of victory .

It is from her all the Kings learned all the tricks of winning wars .

Sha Jhan's warriors did she single out and kill each and every one .

End

In the above 204 Chritr Guru Gobind Singh Ji teaches the Khalsa a myriad stratagems of war . Reflecting upon this Chritr the Khalsa is taught the art of war .

#### Chritr 245

In the East was a world famous town called Khnvavati . It's King was Roop Sen .  
No enemy remained near him .  
( Meaning he had conquered them all . )  
His wife's name was Madan Manjri . The praise of her beauty was like the moon .  
She had stolen eyes of the dear . The parrot had given her his nose .  
Knighting Gale had given her , her sweet voice .  
The King was a heavy user of Drugs .  
Numerous ways he made love to his wives .  
Whilst indulging in Heroin , Cannabis and Opium .  
Spread over night he drunk fifty such goblets .  
( Traditionally a sort of milk shake is made into which the above drugs were mixed ) .  
He made love many ways with his Queens employing such verities of postures  
and  
kissing methods which are beyond count .  
Whole night's did he spend making love with great pleasure , which ever queen  
he  
made love to he left her ecstatic .  
Ras Tilk Manjri was a woman who was considered very wealthy in the world .  
Her rich husband would not even eat Jafal because it was slightly intoxicating ,  
( Jalvatri / Jafal is used in Indian cooking . It has many medicinal properties . It is  
useful in curing coughs , disorders of mouths , stomach , womb ect . It is also said to be  
a aphrodisiac . But is if taken in large amounts slightly intoxicating . )  
This teetotaller and miser not even by mistake would eat Bhang (Cannabis) .  
The rich merchant considered himself very wise .  
Not even by mistake in his dreams did he grind Bhang .  
If any of his women drank Bhang he would have great arguments and fights with  
her .  
He was such a miser he didn't give a single penny in charity .  
If he saw any one drinking Bhang . He did not stand near them .  
He used to say all the wealth of that prosperous house is all squandered away .  
Where Bhang is ground .  
That house hold is destroyed . In which Cannabis and opium is taken .  
A teetotaller keeps all his wits . They consider drug takers as nothing .  
When Tilk Manjri heard her husbands views on drugs .  
She shook her head in disbelief and laughed .  
Oh bad husband what do you utter .  
Teetotallers are like donkeys ( Meaning stupid and stubborn ) .  
Only that King which takes drugs can sexually satisfy his many queens .  
Only that warrior who takes drugs can strike his enemy in the head with his sword  
.  
Only those holy men who take drugs can meditate on Vahguru .

Misers and teetotallers what use do they have for drugs .  
Her husband replied - Those that take drugs spend the night unconscious and groaning .

If for one moment they don't get their drug fix they develop fevers and suffer .

A person who takes drugs is of no use .

That fool which takes drugs stays in his house if though dead .

( Meaning he can not work )

His wife replied - Wise men contemplates pro and cons of matters , it is but a Shrabi (Alcohol drinker ) who rules us .

( Think of this Maha Raja Ranjit Singh . The greatest Sikh King was a strong drinker and opium taker . )

Misers spend all their time hoarding money brave warriors in one day on the battle field throw all away .

By taking drugs you get honour in this world nor are you without the virtues of giving charity and wielding the sword .

Soom (Miser) and Sofi (Teetotaller) expires his life not through his mouth but his ass

hole . ( Meaning he dies a horrible death ) .

Those men take Bhang who contemplate Vahguru .

( In the ancient past Bhagti (Meditation) on Vahguru meant sitting in motion less postures reciting Mantrs for long periods of time . Many times this was done in the harsh environments of the wilds .Thus in order to do this holy men used

Bhang

to over come the physical limitations of their body . Within the Sikhism both Nihang orders and Nirmla orders use Bhang and Opium in this sense ) .

Those who drink Bhang depend on no one .

Those warriors which take drugs such is the fire in them that if dry grass if placed on

there fore heads it catches fire .

How can they drink Bhang in whose hand are scales .

(Meaning he who not is a warrior .)

In there hands ever remains the sword .

( Meaning takers of Drugs ) .

Any body who speaks harshly to them he receives a sword blow in his head .

There moustaches are curled up in such a way that you can balance lemons on them .

( Curled up moustaches are a sign of manliness and virility .)

Such men drink Bhang not asses like you .

Those enemies who are known as unconquerable they conquer them and themselves

remain unconquerable .

Seeing the sword in their hand even , out of fear , fevers break .

They drink Bhang who have gained honour in this world or are going to gain honour .

First in the world they establish the Deg then they wield the sword and only then do they leave the world .

( Modern day teetotaller Sikhs have misconstrued the word Deg to mean Kra Prshad but it's actual meaning is Sukha Dee Deg ( Cauldron of Sukha ) also known as Shaheedi Deg ( Martyrs Drink ) . Once Sukha Dee Deg was offered at Akal Takht it self . But with the coming of the British and emergence of the Singh Sabias with

there puritanical Christianised perception of Sikhi . The great Suka , never mind having it at the Akal Takht , was deemed a great evil . At Sach Khand Hzoor Sahib where Singh Sabhia influence did not extend Sukha is to this day offered in front of Adi Gur Drbar twice a day .)

Such above said men drink Nasheh ( Drugs) how can the ignorant drink them . In there hands remain scales they never bind a sword around their waist .

Hearing these words the rich merchant filled with anger .

He spoke harsh words to his wife .

Then struck her with kicks and fists .

Saying - why do you say these words to me ?

The woman said - Oh husband ; if you say I will speak the truth , but still I fear you in

my heart ; that which is our clan elders traditions of that I will now speak so as you may

hear .

To give holy men charity and strike the heads of evil people with a sword .

To punish great criminals and alleviate the suffering of the poor .

To make good love to your own wife for long periods .

To go to the battle field and with the sword cut enemies to pieces .

He who has not taken Amal (Drugs) and not done above said deeds .

Such a person why was he born ?

All beings , god's and demons mock such a man .

Such a person doesn't drink Bhang who's mind is all ways preoccupied with hoarding wealth .

Such persons don't drink Amal who have no love for giving charity .

( In Dasm Gur Drbar Teetotaller and Miser are seen as one . In Guru Gobind Singhs thinking ; Soom (Miser) Sofi (Teetotaller) = Gidi ( Coward ) . )

Such persons consider themselves wise but in the end they are like crows .

( Meaning clever but still doomed to be miserable and god forsaken . Crow in Bani is symbol of Manmukh ( He who has turned away from the Guru ) .

In the end they die like dogs suffering here and hereafter .

Regretting in their minds there life they die a death of crows .

They who have not wielded a sword and gained honour in this world .

The merchant spoke - Oh wife listen you know nothing . Teetotallers you are maligning with virtues of drug addicts .

A teetotaller will make a pauper rich .

A drug taker will even squander away a Kings wealth .

The woman replied - They who take drugs are never deceived .

They shave others heads and never have theirs shaved .

Pleasing their wives in bed they in a moment steal their hearts .

According to their hearts desires they make love to their wives in many ways .  
All night do the drinkers of Shrab enjoy their wives .  
With vigour like antelopes they fulfil the desires of wise women .  
Teetotallers at time of making love shiver and fall to the ground .  
They prematurely ejaculate , those fools can not make the slightest of love .  
Their sperm falls to the ground with open mouths they look on .  
Looking at their woman they bow their heads .  
They are embarrassed to see their naked wife giggling they ask what shall  
I do , it is very warm .  
At time of making love they can not take from their wives or give them a penny  
worths pleasure .  
But those who drink Amal . They with anger taking spears dance their horses  
amongst the enemy .  
Even though they may be cut to pieces they charge ahead .  
If swords wound them they do not loose heart .  
Becoming martyrs they wed heavenly maidens and go to heaven .  
Those who have come into this world and gained honour through good deeds  
they  
are wise men .  
They destroy armies of evil on the field of battle and the people sing their praises .  
By taking drugs body stays healthy only they with such healthy bodies take up the  
bow .  
( Where as majority of modern Sikhs see drugs synonymous with destruction of  
health  
of body . Above another view is taken . Proper Sikh pranpra recommends taking  
drugs  
if need be in right proportion and moderation as necessary . When taken in such a  
discipline way as by Khalsa warriors of old then the body remains healthy and  
strong . Being a warrior meant remaining physically in the peak of  
condition hence drug abuse is  
out of the question . But not drug use . )  
Only such men attain salvation whilst still alive .  
( Meaning great warriors who uphold Dharm (Moral order) .  
He who has never eaten Pan nor has drunk any Amal .  
( Pan can mean alcohol but here it refers to another intoxicant which is placed in  
mouth and chewed on . In ancient days before lipsticks and such women use to  
chew  
on it to scent their breath and colour their lips red . Although it is occasionally  
mentioned  
in Dasm Granth but Pan unlike Shrab , Bhang and Opium never came widely used  
in  
Sikhi . Only in the times of Sikh Reasta was it used in the Sikh Royal house holds  
and  
courts ) .  
He who has never hunted or given comfort to the poor .  
He who has never has applied scent to the body nor enjoyed music .

He who has never made love to women , why has such a person come into this world .

The pleasure of music , the pleasure of applying scents to the body and he who has had pleasure of women .

Taken drugs , hunted , caused suffering to evil people .

Served the holy , sat in holy gatherings , those who have contemplated Vahguru .

They have after beating the drum of honour departed from this world .

The wise woman in many ways explained but her foolish husband did not understand .

Taking hold of the clever woman he struck her with a whip , in order to save herself she

played a trick .

Faking unconsciousness she whirled and fell to the ground .

Her husband panicked 'oh ,oh' he said hugging his wife .

Have hundreds of thousand of my wealth may you live , tell me your hearts desire

She said give a big feast and feed the King and poor .

The rich merchant had prepared many types of food .

All people low and high king and subjects were invited to the feast .

Sitting all in lines on the floor they were fed many types of food .

There the merchants wife became enamoured with the king .

With her conversation she snared him .

Putting Bhang into the food she served her husband and king .

Thus she conned them both .

Having eat Bhang the King was greatly aroused like an stallion , the teetotaller fell unconscious .

That king became that woman's lover they agreed on a time and place to get together .

Feeding the people she said - All day the King will reside at our place .

We wish him to dine with us this afternoon as well .

Oh kings ministers you go I will send for you this afternoon .

She has attained her hearts desire , her eyes are transfixed on the king as if a dear has been snared in a net .

She has won the kings heart in such manner as if she has bought it .

The king made passionate love to the woman .

The merchant is still unconscious , he knew nothing of what was happening .

He lay unconscious as if the devil had kicked him unconscious .

The ass doesn't even say oh or raises his head he just groans .

Over there the handsome king is beating his wife with pleasure like a drum .

After sex they tied the unconscious merchant under the kings palanquin .

Gathering all the merchants wealth they put it into the palanquin .

The woman jumped into the palanquin with the king .

Taking lots of pleasure she had sex with the virile king .

The king took that woman to his home .

Binding the miser teetotaller under the palanquin .

When in great comfort the king and his new love arrived home .

The palanquin bearers were told to take the merchant back home .  
 Still bound the merchant arrived home .  
 The king has eloped with his wife and taken all his wealth .  
 The night passed and day came .  
 The merchant opened both his eyes .  
 Who has tied me below this palanquin . He said rather embarrassed .  
 He said to himself - Those harsh words which I spoke to my wife .  
 Those words she took to heart and harboured enmity towards me .  
 The king has stolen my wealth and wife .  
 My own actions have caused all this to happen .  
 The Kavi (Author Guru Gobind Singh ) say's - What ever someone may say ,  
 it is Bhang which gives comfort every where and at all times .  
 What ever fate Vahgur writes on your fore head in the end that alone happens .  
 When every thing that had happened to him had sunk in the merchant sat down  
 with head bowed .  
 He was to embarrassed to tell any one of what had happened to him .  
 He did not understand why all this had happened .  
 He convinced himself his wife had taken his wealth and gone on a pilgrimage .  
 End

In the above story the Guru Ji has discussed the cons and pros of taking Drugs . The  
 Woman in the above story sees drug taking as an part and parcel of a warriors life . A  
 view which Nihang tradition holds even today . In a warrior she sees all the qualities of a  
 true man . He is healthy and sexually vigorous . He is brave and courageous . He is  
 cunning and intelligent . He , because he could loose his life any time in battle , is  
 charitable of heart . He is a protector and nurturer of the poor and holy . He is a man of  
 God . Her husband who she sees as inadequate in bed , a miser and coward believes any  
 form of drug taking is wrong and evil . He believes if you take drugs you become  
 automatically addicted to them . You become useless and worthless . Whilst a teetotalter  
 keeps all his wits and prospers in life . In the above story the Guru Ji concludes in siding  
 with the woman and showing her husband to be a fool . He looses not only her but also  
 all his precious wealth . The rich merchant in the story was inadequate in bed , a coward ,  
 a miser and a wife beater . Because of this his wife commits adultery and leaves him for  
 the King . And who can blame her . There is nothing wrong in taking and using drugs  
 within the constraints of myrada (Tradition) problems arise when you miss use them .  
 Bhai Gudas Ji who's writings are considered by all Sikhs as an key to Gur Adi Drbar in  
 Kabit 666 say's .

' Taking Alcohol in excess one losses all ones knowledge  
 and concentration by falling unconscious .  
 But taking that same Alcohol under other circumstances  
 a unconscious man gains consciousness .'

266 Chrtr

Sumat Sen was a good King . Consider him another Sun .  
 In his house was a queen called Smar Mati . The likes of her beauty could not  
 be found among the gods or demons .

She had a daughter Khnv Kla . Who's beauty had won over the magic of the moon .

Her beauty even suppressed the glory of the Sun . Female goddesses or demonesses

could not compete with her .

When she in great comfort grew up . Her childhood left her the god of love and sexuality Kam came and beat the drum of her coming to age .

She had four very powerful brothers . They were great warriors and the treasure houses of all martial knowledge .

Sardool Dhuj and Nahr Dhuj . Singh Ket and Har Ket .

All four were great warriors . All their enemies recognised their great strength .

In order to teach his four sons . The king sent for a Brahmin .

Who had knowledge of all languages and grammar . He had knowledge of all Purans .

They ( Purans are eighteen ancient Indian texts which are attributed to Rikhi Vyas .

are part history and part myth . In them are enshrined great knowledge of ancient Indian beliefs , religious beliefs and worldly wisdom . Hence any one who was versed in the Purans he was considered a man of great wisdom and learning . )

The king gave great wealth to him . Many ways did he honour him .

His daughter and sons he gave over to him . He then asked the Brahmin to teach them

some wisdom .

When they all used to come to get instruction from the Brahmin . They all used to bow

their heads before him .

(This is an act of humility and honouring some one who has greater knowledge than you . To this day within Nihang Dals the touching of elders feet is a common practice . )

What knowledge he gave them they took . Giving him in return great wealth .

One day the princess came before her brothers . She came and bowed to the Brahmin .

He was bowing in many ways to the Phallic representation of Shiva the Shiv Ling

Seeing this she laughed . She saw that stone idol .

She said - Why worship this ? Why do you bow your head before it ?

Brahmin Said - Oh child this is Shiv Ling God . Great kings worship it .

What can the Ignorant know of this . You are calling God a stone .

Princess said - Fools do not recognise him whose glory pervades all the three worlds .

( Three worlds are Heaven , Earth and Nether world below . )

They worship them by whose worship salvation in the next world even becomes more

remote .

In the name of Religion they commit so many sins that they embarrass even sin .

Oh Ass fall at that Vahegurus feet there is no God in these stones .

In all life forms , in water , in the earth , in all forms , in all kings .  
In the Sun and Moon , in the sky's and in all places where you truly seek him .  
In fire and water , in the earth oh where can he not be found .  
God is all pervasive . That's why oh fool he isn't in the stone alone .  
If you were to make all the continents paper and the seven seas the ink .  
All vegetation was cut and made into a pen .  
If the goddess of knowledge Saraswati was herself to dictate and all creation was  
to  
take this dictation down for sixty Yugs .  
Even then that God's secrets can not be realised so fool why do you think  
Vahguru  
is contained in this stone ?  
They will never attain God . Who believe God is contained within stones .  
They throw the ordinary man into superstition and confusion . And rob their  
house hold .  
These Priests (Brahmins) in the world consider themselves men of great wise  
sharp  
minds .  
But by worshipping stones they seem to be great fools .  
In their minds is desire for wealth . From their mouths they chant Shiv Shiv .  
They show this hypocrisy to the world . Yet begging from house to house  
they are not ashamed .  
They hold their noses and stand on one leg for many hours .  
Chanting Shiv Shiv Shiv . But If some one drops a single coin in front of them .  
Then forgetting Shiv they go and pick that coin up .  
Others they give wisdom to themselves they do not heed it .  
To the people they say forsake wealth and money .  
Themselves they without considering low born or high born cast go from house to  
house begging .  
They say they are pure but they are impure for they work at and eat the left overs  
at the  
house hold of the Malesh .  
( Malesh literally means Filthy foreigners . In Guru's time it meant the Muslims .  
They  
were filthy because they eat what was forbidden the Cow . Injunctions against  
eating  
beef can be found in Dasm Gurdrbar in Ugar Danti Bani . By eating Hlal meat  
and  
beef a Khalsa according to Nihang tradition loses his Dharm . )  
They say we are very content but infact are greatly incontent for forsaking the one  
door of God they beg from door to door .  
They make one idol of Shiva from earth then worship it and then cast it in the  
river  
then they make another from the earth .  
They fall at it's feet for hours they rub their noses in front of it , oh fools think  
what can he give you ?  
You worship Shivs sexual organ considering it Shiv you fall at it's feet , then  
in the end your god will take that out and give it to you that what you worship .  
Will you give it you daughter or eat it your self .

If you did try to eat his penis Shiv there and then will surely drag and kill you .  
( Princess is mocking the idol worshipping Brahmin . )  
Oh ass you who consider this stone God you will attain nothing from it .  
He who is born a stone himself what can he give you .  
He will make you like himself a stone .  
Oh fool understand now whilst you are still alive .  
Your childhood was wasted now adulthood has come yet you have not contemplated that one great God .  
You made others give in charity yet yourself never gave in charity .  
By bowing to the stone you are lowering the head of the one great God .  
Caught up in vices all ways worrying about tomorrow you life time has past .  
Oh Pundit by reading a few Purans you have swelled up with false pride .  
You have not read that ancient text by reading which sins move away .  
Whilst being a hypocrite you show the world you do penance , your mind is  
always  
engrossed in the thoughts of making wealth .  
Foolish people may not mind these hypocrisies of yours but I do .  
Why do you do all these works ? why do you worship stones ?  
Why so much hypocrisy in this world ? You have not gained honour in this world  
why now loose it in the next as well ?  
You have given me false knowledge if it is wealth you want then have it .  
You can teach what you like to my brothers the Princes but do not teach me any  
more .  
The Brahmin spoke - Oh Princess listen . You do not know the glory of Shiv .  
Brhma , Vishnu and Shiv . These gods you must always serve .  
You do not understand their greatness . You talk like a great fool .  
Consider them the most ancient and greatest of beings .  
Oh princess I am a fast keeping Brahmin . I look upon all high and low born as  
equal .  
I give every body the knowledge of Mantras . Making even misers give in charity  
.  
( Mantra literally means 'That which helps the mind swim across' , it swims  
across the ocean of worldly trouble . Mantras are a combinations of sacred words  
which are used to focus the mind whilst meditating . Purpose of meditation  
is to attain enlightenment . The Akali Nihangs Mantras are Vahguru and Akal . )  
The Princess replied - On the pretext of giving Mantras you win over the people  
and thus get gifts from them .  
You do not tell them the truth that is why you loose this and the next world .  
Oh Pundit listen those to whom you give Mantras . Their houses you rob in many  
ways .  
You give them no wisdom . Those fools have their own heads shaved .  
( Meaning they dishonour themselves at the hands of the Brahmin . )  
To them you say when the Mantra is properly recited . You will receive a boon  
from  
Shiv .  
But when they receive no boon you say to them .

You must have done some bad deed . That is why Shiv has not blessed you .  
You must now give charity to a Brahmin . Then contemplate Shiv by reciting his  
Mantra .  
Wrongly you punish them . Then you give them the Mantra .  
This way many ways you waste their time . Then in the end you say .  
You must have missed out some words of the Mantra . Or you must have did  
some  
ritual wrongly .  
That is why Shiv has not blessed you . You thus desire more charity from them .  
Thus you teach Mantras to them . Whom you wish to rob .  
When they have no money left . Then you find another gullible household .  
Hearing these words the Brahmin was greatly angered . He began to speak  
insultingly .  
You will never understand my words . Having eat Bhang you speak .  
The Princess replied - Oh Brahmin listen you do not understand . You speak out  
of  
false pride .  
By drinking Bhang intellect is not effected . If so then tell me by not drinking  
Bhang  
what wisdom have you gained .  
You call your self very wise . And never by mistake even drink Bhang .  
But when you go from house to house begging . You cause that house hold great  
trouble .  
That wealth which you teach others to renounce . Then why do you go from house  
to  
house begging for that wealth ?  
In order to get wealth from great foolish kings you travel about .  
In the world you call your selves renounces of wealth . Teaching all the people  
to renounce it as well .  
That which you have renounced through your words and with your mind and  
body .  
Then why go around begging for it with cupped hands ?  
Some you ask to forsake wealth . Others you tell they are under an evil  
conduction  
of the stars and planets .  
In your minds is always the thoughts of conning people out of wealth .  
From door to door you go seeking it .  
You speak of grammar , Vedas , Shasters , Simrteea .  
With the sole desire of gaining wealth in mind .  
Those that give you something their praises you sing , those that don't give  
anything you  
slander .  
Praise and slander only effect you whilst you are alive .  
Once you are mingled with the dust they have no effect .  
The great God that gives to all does not give the gift of granting salvation to any  
one .  
( Meaning Vahguru alone has this power . )

Some times at the hands of sons unintentionally fathers die .  
( Meaning secrets of such strange happenings Vahaguru alone keeps to himself .)  
From them who you get wealthy you praise .  
Those who give you nothing you slander .  
Those that are not effected by praise or slander . Them I consider the very form of  
Brhm (God ) .  
They alone I consider true Brahmins ( Knowers of God ) .  
Brahmins that some how manage to take some wealth from some one .  
Them they praise many ways .  
Singing false praises of them they make them happy .  
But in the end both fall into darkest of hells .  
All seek wealth . Be they low or high or Kings .  
No one contemplates Kal (God that is death) . That Kal which has created the  
fourteen  
worlds .  
It is for the greed of such wealth people chant the Vedas . For this wealth they  
teach  
Jantars and Mantars .  
( Jantar according to Tantrik Yoga Jantars are forms of magical patterns drawn  
for  
the purpose of magically controlling others or events ect. . )  
For this wealth people go abroad . Travelling afar they then come back .  
For this wealth people study . For this wealth people move about with Purans in  
hand .  
For this wealth they go abroad . Not seeing the faces of their parents .  
There where are densest of jungles . The seekers of wealth are not afraid to  
go there too seek it .  
The lovers of mammon call themselves it's renounces .  
Though born in the holy city of Kanshi they die in the accursed city of Kmaoo .  
For the desire of wealth people keep dreadlocks on their head .  
For the desire of wealth forsaking shame people wearing nothing but a wooden  
rosary go to the jungles .  
Some people for the desire of wealth with tweezers pull out all the hair of their  
head .  
They act hypocritically claiming to do great penance to punish this evil world thus  
loose this world and ruin the life they are to have in the next world .  
Fools bow to idols of dirt tell me what power will you gain from them .  
He who has pleased the whole planet he can not be just pleased with you waving  
this whisk .  
You burn incense blow conch shells and shower idols with flowers .  
But oh asses you will tire trying but you will not attain God by worshipping stone  
idols .  
These Pundits teach many Jantars and teach many Mantars .  
Those who do not like to hear this they please with songs , poetry and prose .  
In day light they rob people in such way that they embarrass even thieves and con  
men .

They care little for judges and the police they even rob their own disciples .  
These great fools worship stones . They don't drink slightest of Bhang but  
consider themselves men of great wisdom .  
People for the sake of wealth . Forsake their parents , sons and wife and go abroad  
.  
For many months and years they live their and die . Never returning back on the  
road leading home .  
Rich people are like flowers wise people like bees . Who forsaking all worries of  
home buzz around them .  
All in the world have become victims of death . But with the desire for wealth  
leaving their homes they travel .  
With desires has all the world died . There is no end to these desires  
With out desires is the one creator God . He who has created all this world .  
No one is with out desire oh Pundit . Learn this in your mind well .  
These Pundits engrossed in desire of wealth . Beg from every bodies house .  
In the worlds they show hypocrisy . Robing all they eat their wealth .  
Engrossed in desires has the world gone . But listen to this wise man desires still  
remain in this world .  
Engrossed in desires has the world gone . Born in desires it becomes the form of  
desire it self .  
Engrossed in desires has the young become old .  
Engrossed in desires has the world died .  
Engrossed in desires has all children become old .  
Here and there chasing after wealth they loose themselves .  
Here and abroad they chase after wealth .  
Desiring wealth they bow to stone idols .They consider stone idols to be alive .  
All do things to fill there stomachs . Whether they are low born or kings .  
Some they teach well . Others heads they shave .  
(Meaning they dishonour others ) .  
Some they send on pilgrimages . Asking all off their wealth for themselves .  
He who they see as wealthy . They entangle them in their web .  
They convince him he is greatly afflicted then proceed to remove this affliction .  
Those people who desire wealth they do not have slightest desire for God .  
They keep the world happy through many hypocritical actions .  
Any way they can steal wealth from people they do .  
The Brahmin replied - Oh child listen you do not understand . You consider Shiv  
to be a stone .  
All bow there heads before Brahmins . The water washed of their feet they place  
on there foreheads in reverence .

The world worships them . Those whom the fools slander .  
Brahmins are the most ancient and revered . Whom the kings have always praised

The princess replied - Oh foolish Brahmin listen you no nothing .  
The supreme light you consider contained within a stone idol .  
You say you have found the supreme being in them .  
Forsaking wisdom you have become a child .  
Oh Brahmin have what you want but don't tell me these lies .  
Don't tell me God resides in stones .  
These people you may convince Shiv lives in a stone .  
These fools you may haply rob .  
Some one you tell that God resides in stones .  
Others you send on pilgrimages to take a dip .  
Any how you can you deceive and rob people you do .  
He you see as having wealth you don't let them go back home with it .  
Seeing a rich man Brahmins find some fault in him .  
They make him perform many expensive sacrifices .  
Eating up all their wealth they make the rich poor .  
Then they never show them there faces again .  
Some they send on pilgrimages . Others service they find fault in .  
They hover around wealth as flies and mosquitoes around filth .  
Just as a dog rushes to cease a bone . Or Just as dogs barking argue and fight  
over a bone .  
Thus outwardly you people discuss the Vedas . But in your minds you only  
worship wealth .  
In your minds is the desire for wealth outwardly you worship the god's .  
This way you attain neither God nor wealth all your life goes a waste .  
You are egocentric about your knowledge . Yet you know not how to merge with  
God .  
You think yourself wise and us people you think fools .  
So what if this fool (Brahmin) has not eaten by mistake Bhang .  
For every body knows Bhang is our wealth and nurturer of the world .  
( It is called nurturer of the world because it nurtures warriors and warriors  
protect and nurture the world .)  
Eating Bhang do warriors battle and pull out the tusks of mighty war elephants .  
Gathering they take hold of spears and fight in the vanguard .  
Oh coward what would you do drinking Bhang .  
Like a dead person you will fall flat on your face .  
Oh Brahmin listen give your knowledge to the fools .  
Save me from this great untruth .  
Learn more of such false knowledge .  
Then to your hearts desire spread this falsehood .  
You will fall into the darkest of hells . You will be born a untouchable .  
Bound and hanging upside down in a place of cremation .  
You will die along side your sons , wife and daughters .  
Oh Pundit tell me what answer will you give in the next world . When you will be

snared in the web of Kal (Death/God) .

What prayer would you read there ? Will you worship Shiv Ling there as well ?

Will Shiv or Krishan come there . There where Kal will bind and take you .

Only thing that will save you there will be contemplation of Gods (Ram) name .

There will be no son , nor parents nor brother .

All ways bow to the one great God Maha Kal . Whom the fourteen worlds fear .

Under who's rule is all living things . He who all the world worships .

He has no form or shape . Where he lives in what form who knows .

What is his name what he calls himself who knows .

What can I say , I can not say any more .

He has no farther , no mother , no brother , no son . He has no grandson ,

no minders .

No army resides with him . Yet what ever he says happens .

He has created many destroyed many . Many he has fashioned many he has mingled

in the dust .

Many times you may travel in all directions . Every where you will recognise

Maha

Kal alone is Guru .

He do I recognise as my Guru . Because he has created me .

Being his creation I call my self a woman .

He alone protects me he alone I contemplate .

Oh Pundit I recognise Maha Kal as my Guru . I do not place faith in stone idols .

I see stone as a stone . That's why people think ill of me .

What is false I will call false . Even though the people may try to silence me .

I do not care for what any body say's . I will speak but the truth from my mouth .

Oh Pundit because of greed . You go around begging from every body .

You are not ashamed of this . Focusing your mind you do not contemplate on God

The Brahmin said - What do you know . You consider Shiv a stone .

He who calls these idols not God . Then God punishes them .

He who speaks harsh words about them . They fall into darkest of hells .

All ways worship the three God's . For they are most ancient of god's .

Princess replied - I only recognise one God Maha Kal . Shiv I consider to be nothing .

I will not serve Brahma or Vishnu . I have no fear of them .

Who ever has contemplated Brhma and Shiv as living beings . Them death has slain.

He who has contemplated Akal Purk (Immortal God ) . Death can not come near them .

( Meaning they merge with the eternal truth and become Immortal )

He who contemplates Akal Purk . They are not ensnared in the noose of death .

All miraculous powers reside in their house . They are skilled in all arts .

He who has contemplated Maha Kal for one day . He has attained the glory of all miraculous powers .

They attain many types of wealth . Wealth which can not be measured .

That person who has contemplated Akal Purk . He dose not fall into the cycle of birth and death .

He attains great comforts in this world . Whilst having pleasure in this world he destroys

all his enemies .

Oh Pundit when death torments you . Which book would you hold in hand ?

Will you read from the Bhagwat or the Gita ? Will you hold on to Ram or Shiv ?

They who you consider great god's . They fall under the staff of death .

No one can escape from the stick of death . Not even Shiv , Indra or Vishnu .

Just as there is a race of Demons . So there is a race of God's .

Just as there are races of Hindus and Muslims . Over them all death is most powerful .

Some times god's have slain demons . Some times demons have slain god's .

But he who has slain them both . Only that supreme being is my protector .

He who has slain Indra , Upindra and Sun . He who has slain the Moon ,

Kuber , Varun and Sheshanag .

He who's wheels of motion can be heard in the fourteen worlds .

Only he I recognise as Guru and salute .

She explained to the Brahmin many ways . But he replied .

They who will worship stones . All there sins will Shiv wash away .

They who contemplate on the Shiv Ling . All their sins are destroyed .

They who forsaking it contemplate another . Those men will fall in deepest hell .

He who gives a Brahmin charity . He will attain ten fold in the next world .

They who give to any other than a Brahmin . They will gain nothing .

The princess got hold of the idol of Shiv . Then laughingly smashed it into the Brahmins face .

All of the idols teeth were broken . Then she striped the Brahmin of all his clothes

She said - Oh Brahmin tell me where is your Shiv now .

He you worship daily his teeth I have broken .

That penis that you worshipped , wasting your time .

In the end it has ended up in your mouth .

The wealth she stole from the Brahmin . She distributed to other Brahmins .

Then said to the Brahmin don't worry . In the next world you will get it ten fold .

People you tell to be charitable . Your selves are such that you don't put even salt  
in

your food .

You are a great hypocrite . In day light you rob people in the bazaars .

You don't give a penny from you hands but beg for even pennies .

You call them daughters yet commit sexual crimes with them .

You are born of greed and engrossed in matters of self interest only .

You are a son of a miser and avatar of poverty .

Yourselves you don't put even nutmeg into your food . In front of others you  
don't  
shut up asking for more .

People consider you as some countries king . But in reality you are not worth pennies

worth .

If there was any power in your Mantars and Jantars you would not go begging from

door to door .

Chanting these Mantras . You fill you coffers with wealth .

Ram and Krishan you talk of . Shiv and Brhma you talk of .

All death has destroyed . Then in time have been recreated by Kal .

Many have been Ram Chander and Krishnas . Many have been Brahmas and Shivas .

Moons and Sun's what are they poor things .

All these god's fill water at Kal's (Gods) door .

(Meaning they are God's servants .)

In time they came into being . In time Kal destroyed them .

In time again they come into being . Again in time Kal destroys them .

He who was cursed by a demon to be a stone .

Calling him God are you not ashamed .

The Brahmin was greatly angered . Shivering with anger he stood up and said -

I will now this very moment go to the king . I'll have you bound and brought there .

That princess took hold of the Brahmin . And threw him into a near by river .

She dipped him under water eight hundred times . Purifying and cleansing him properly .

The princess then said - I will go to my farther . I will say you tried to rape me .

I'll have both of your hands cut . Only then will I call myself a kings daughter .

Hearing these words the Brahmin got scared . He fell at the princesses feet .

Saying -What ever you say I will do . Just cool your anger .

She said - First you will say I bathed . Then that I gave my wealth all away my self .

Then you will forsake worship of idols . You will fall at Maha Kal's feet .

The Pundit then contemplated Maha Kal . The stone Idol he cast away in the river .

Others never heard what had happened . They never knew what had taken place with the Brahmin .

With this while she had the Brahmin cast away his stone idols .

Then making him a Maha Kals Sikh she made him drink Shrab (Alcohol ) and Bhang .

End

In the above Chitr the Guru mainly expounds Sikh philosophy against worship of stone idols and Hindu god's . But occasionally he comments on the virtues use of Bhang . At the end of the story Guru Ji makes it quite clear on converting the Brahmin to a Maha Kals Sikh meaning Khalsa he had to drink Shrab and Sukha . When earlier this century Max Aurthur Macauliffe wrote his book , 'The Sikh Religion' , . He gave this Chitr in fullest but omitting out any reference to Bhang or Shrab . Bhai Vir Singh earlier this century when he published the great historical work of Ratan Singh Bhangu Prachin

Panth Prakash . He had the audacity to edit all the references to Shrab from it . Every where the word Sur(Shrab) came he replaced with Suda meaning Amrit or just left it out . It was the Singh Sabhias who tried to impose total teetotalism on Sikhism . In the name of Puritanism . Akali Nihang tradition the oldest of Sikh traditions , in the face of rest of modern Sikhism , hold's that drugs , although dangerous substances , can be used but not abused within constraints of martial , spiritual and medical traditions . Here I reiterate again to take drugs in Meh Fills (Social gatherings) is forbidden in Nihang traditions . For this encourages drug abuse . Down below I will list those Historical texts which mention use of drugs by Sikhs in the past . The list is very comprehensive including practically all old Sikh historical texts without exception .

- (1) Adi Gurdrbar - If it was against any use of Drugs then many medicines would be taboo to Sikh's . Read also the 666 Kabit of Bhai Gurdas in regards to Shrab . I have given it above in translation .
- (2) Dasm Gur Drbar - One of the main reasons that many foolish Sikhs dismiss it as Guru's work . It's constant references to drug use .
- (3) Sarbloh Gur Drbar - It has occasional references to drugs .
- (4) Gur Sobha of Kavi Sainpat - The first autobiographical work on Guru Gobind Singh Ji by a Sikh . It was written in 1713 .
- (5) Gurbilas Shemi - The first attempted autobiographical work on Guru Hargobind Singh Ji . It is said in the text that Bhai Mani Singh Shahid at Nankan Sahib Nanaksar related this work to Bhai Bhagt Singh and the above works authors teacher Dharm Singh . The author of Gurbilas has stayed anonymous . It is believed to be written around 1720 .
- (6) Gurbilas Dasmi of Koer Singh - The second autobiographical work on guru Gobind Singh . It is much more detailed than kavi Sainpats . It is the first Sikh work to descriptively mention how Guru Gobind Singh asked for five heads in Amritsar . It is said to have been based on the discusses Bhai Koer had with Bhai Mani Singh Ji Shahid . It was written in 1751 .
- (7) A paper titled , 'The Siques or History of the Seek's' , by Antoine Louis Henri Polier presented to the Asiatic Society of Bengal in 1787 .
- (8) Gur Bilas Dasmi of Sukha Singh - Second autobiographical on Guru Gobind Singh written in 1799 .
- (9) A Journey from Bengal to England by George Forster . First published in 1808 .
- (10) Prachin Panth Prakash of Ratan Singh Bhangoo . It's original name is Panth Prakash . Prachin meaning old was added to it in order to distinguish it from the latter Panth Prakash of Giani Gian Singh Ji . Ratan Singh related his work to Captain Murry in 1809 . Than latter in 1832 he put it down on paper .
- (11) The Sketch of the Sikhs by John Malcom . First published in 1812 .
- (12) History of the Sikhs by J.D.Cunningham . First published in 1849 .

(12) The Second Sikh War by EDW. Joseph Thackwell . Published in 1851 .

(13) Gurpratap Soorj Prkash by Kavi Santokh Singh . Completed in 1855 .

(14) Naveen Panth Prkash by Giani Gian Singh . Written in 1877 .

(15) Rulers of India , Ranjit by Singh Sir Lepel Griffin . Published in 1892 .

(16) Tawirkh Gur Khalsa by Giani Gian Singh . Completed in 1899 .

Apart from the above stated texts clearly mentioning Sikhs using intoxicants there are other texts and Rehtnamas of the Sikhs such as Prem Sumarg , Rehtnama Desa Singh ect. True their are Rehtnamas which categorically speak against the use of Drug's . But they speak of in terms of abusing drug's . If this was not so they then contradict the above evidence contained in the above said texts . Traditionally of the five schools of traditional Sikhism Nihangs , Nirmalas and Udassis used drugs . Where as Seva Panthis and Taksal are teetotaller . Do not construe by what I am saying I am encouraging drug abuse . This is not so I am just speaking of what was . Drug abuse is a great evil which should be avoided at all costs .

Chapter Twenty Eight  
Some Aspects Of Akali Nihang Reht

In regards to most things the Reht (Code of Conduct) of the Akali Nihang Dals is the same as the rest of the Sikhs but it differs in some respect .

- (1) Have faith in one True God Akakl Purkh only and none others .
- (2) Have faith in none but the teachings of ten historical Sikh Gurus .
- (3) Acknowledge none but Guru Granth Sahib first then Dasm Guru Granth then Sarbloh Guru Granth as Gods Divine Bani . Other religious text you may read for knowledge's sake but never bow to them and acknowledge them as Gur Bani .
- (4) Aknowledge no Dehdari ( Living individual ) as Guru .
- (5) A Gur Sikh must take Khande Da Phaul (Amrit) to attain salvation in this life .
- (6) At Amrit Vela (Early morning) recite and contemplate Japji , Jap , 10 Swaye , Chopai(Hamri Kro) , Anand Sahib (Complete) . In the evening recite Rehras . At night recite Kirtan Sohila .
- (7) Four things a Gur Sikh Should not do .
  - (a) Cut hair .
  - (b) Use Tobacco in any way .
  - (c) Eat Hlal meat meaning that meat that has been prepared from a animal killed the Islamic way .
  - (d) Have sexual relationships outside of marriage .
- (8) Akali Nihang Singhs do not acknowledge the Gurdwara (Temple) of Dam Dma Sahib as the Fifth Sikh Religious Thrown (Takht) . Akali Nihangs acknowledge Budha Dal as the Fifth Takht .
- (9) Preserve ancient Sikh Traditions .
- (10)To practice Chatka Gatka daily and through it promote and protect Sikhi .
- (11) Keep five small shashters (Symbolic) weapons in Kes (Hair) .
  - (a) Tlwar
  - (b) Khanda (Double edged sword)
  - (c) Nkha ( Dagger)
  - (d) Teer (Arow)
  - (e) Chakree (Quito)
- (12) Study Sikh scriptures and Sikh history and with this knowledge promote Sikhi .
- (13) Protect Sikhi from internal and external enemies .
- (14) Earn ones living through any honest means . Then out of those earnings give one tenth to the needy .
- (15) Do not be a Tankhaia meaning do not take money in any form for doing the Gurus work meaning spreading Sikhi .
- (16) Share all your knowledge of Sikhi without hesitation with other worthy Gur Sikhs who respects the Gurus way(Gurmat) .
- (17) All ways be their to help the poor and needy .
- (18) Never turn your back on the Gurus enemies .
- (19) If Gur Sikhs fight amongst themselves try to make peace between them and reconcile them . But never take sides against other Sikhs .
- (20) All ways uphold Dharm (Justice) impartially .
- (22) Side all ways with the Dharmk (Righteous) .

## Chapter Twenty Nine

### Some Great Chatka Gatka Warriors of The Past

(1) Guru Hargobind the sixth Sikh Guru . Had such prodigious strength that he could rub the face of a copper coin between his fore finger and thumb . Once he killed a lion with his bare hands . He was a winner of many duels . In one of the battles seeing the Guru alone Abdula Khan , Karm Chand and his brother Rtan Chand all on horse back attacked the Guru at once . First they tried to kill the Guru with arrows . Initially the Guru on horse back also manoeuvred his horse with such skill dogging the arrows and taking some of the arrows on his shield ; that none of the arrows harmed him . Then the Guru took up his bow . Deadly arrows flew both ways in time all the horses fell dead . Then the three decided to fight the Guru in hand to hand Combat . Drawing their swords and taking up their shields they dashed towards the Guru . The Guru ran at them as well sword and shield in hand . Karm Chand was the first to clash with the Guru . The Guru pounced on him smashing his shield into his head . Knocking Karm Chand unconscious . Next came Ratan Chand . He wielded his sword the Guru took his blow on his shield the sword shattered . With this Ratan Chand tried to turn back but the Guru cut him down before he could get away . Seeing this Abdula Khan tried to run off . But the Guru called him a Jackal and coward and many other words . Abdula came back to save face in front of his soldiers . He tried many moves fore he too was a great Gatkabaj but the Guru out played him and eventually cut him down . Then Karm Chand gained consciousness . The Guru let him fully recover . Then the Guru said to him ,

“ Go on wield your sword don't loose heart .”

Karm Chand replied ,

“ Only if you put your shield aside .”

The Guru did this . Then suddenly with all his might Karm Chand brought down his sword on the Gurus head . The Guru blocked the blow with his sword . Both swords shattered . Both warriors were left unarmed . The Guru then suddenly pounced on Karm Chand garbing him around the back of his neck . Then employing a Bahuyudh technique he dashed him backwards to the ground head first smashing the back of his head . Thus Karm Chand died .

(2) Bhai Mthra was a Akali of Guru Hargobind . He had great Gatka skills . In one of the battles according to Surj Prakash he saw an Afghan warrior Berm Khan . He was surrounded by ten Sikh warriors who were trying to cut him down with their swords . But the Afghans Gatka skill was such that with his sword and shield he was not only warding them off but slowly cutting them down . Seeing this Bhai Mthra angrily got off his horse . He told the rest of the Sikhs to back off . Then unarmed he confronted the Afghan . Berm Khan wielding his sword with dexterity and speed . He tried to cut down Akali Mthra aggressively . But Mthra was a seasoned Gatkabaj . Evading Berm Khans sword blows Mthra through stealthy and clever foot work got close to his advisory . Then seeing his opportunity as the Khan pulled back his sword Mthra pounced on him . Gathering the Afghan in a strong embrace Akali Mthra grappled with him . Berm Khan tried his best to break free . Then throwing the Afghan to the ground Mthra disarmed him . Then cut of his head with his own sword .

(3) Bhai Jaita was a Akali of Guru Hargobind . According to Gurbilas Shemi in one of the battles he confronted Kasm Beg . First they engaged each other in an archery contest . When that produced no result . Then they engaged each other with sword and shield .

Which also did not produce a result . Finally putting aside their weapons they engaged in Musht Yudha meaning fist fighting . Closing in on each other striking innumerable fist blows . They grappled with each other trying many types of holds . Then Akali Jaita went low to take hold of Kasm Begs ankle . He managed to drop Kasm Beg but was not able to keep a hold on the ankle . Kasm Beg with agility sprung up . Again the two clashed with each other with many a fist , open hand strikes and grappling techniques . Then suddenly with a sudden movement . Bhai Jaita got underneath Kasm Beg and taking him by his thigh hoisted him upon his shoulder . Then holding on to the thigh Akali Jaita with great speed whipped Kasm Beg down to the ground , smashing his head and spine and thus killing him .

(4) Tyag Mal was the youngest son of Guru Hargobind . His name meant “Master of Renunciation” . He showed such skill with the sword in his fathers early battles that he was renamed Teg Bhadur meaning “Brave with the Sword” . In his last battle a Afghan youth died at his hands who once was his childhood friend . After that he renounced war . He latter became the ninth Sikh Guru . He was beheaded and martyred by Aurangzeb .

(5) Guru Gobind Singh the tenth Sikh Guru is said to have practised Gatka four hours a day . Well as many hours hunting and horse ridding . He was a great scholar . He also patronised other scholars . He kept fifty two scholars at his court who along side himself translated ancient Indian texts into the ordinary language of the people . Emphasis was placed on translating ancient martial texts . So as to inspire Sikh warriors . The Guru himself was a veteran of many battles and duels . Here I will relate the Guru Ji’s duel with one Painda Khan a Moghal officer .

Seeing that his army was being worsted by the Sikhs . Painda Khan ran out into the battle field calling out a challenge to Guru Gobind Singh . When the Guru heard of this he came out from among the ranks of his Khalsa Akali Nihangs and faced the Khan .

“ O Pthan , I am the Guru of the Sikhs .  
I have come to fulfil your wish and  
deliver you into your makers hands .”

Hearing this the Pthan (Afghan) was enraged . He said ,

“ For many days I have heard the praises of your  
battle skills . Now pick up your bow and take your  
aim . Make the aim good fore you won’t get a  
second chance .”

“No” , said the Guru , “It is not the custom of my house  
to start a fight we only end it . No Pthan you take your aim  
first so you may have no regrets .”

Eventually after Painda Khan boasted a bit more . They then mutually agreed to start the fight together .

Both notching arrows in their bows , eyeing each other up , they began to manoeuvre their horses about the battle plain . Mean while the Moghals , their Hindu allies and the Sikhs stopped their fighting and watched this duel with great interest . Fore the leaders of the opposing armies were fighting it out . Then Painda Khan picked his target and shot his arrow . The Guru a skilled archer had been watching the Pthans wondering eyes . He had seen the Pthans vision was fixed on his fore head . So as the arrow came whizzing through the air the Guru leaned to one side . The arrow missing its

intended Marm between the Gurus eyes flew past Gurs ear , just clipping his turban . The Guru tauntingly shouted out to the Pthan ,

“Brilliant O Pthan brilliant ; give my regards to  
your Ustad .”

These words stung Painda Khan . He manoeuvred his horse in all four directions . Leaning this way and that way searching for his target and not allowing the Guru to pick his Marm . Painda Galloped his horse past the Gurus horse at speed several times enticing the Guru to shoot . Hoping to make the Guru miss a shot . Then whilst the Guru took time to notch up another arrow . He intended to charge in and dispense the Guru . The Guru was aware of Paindas stratagem he manoeuvred his horse in a slow sharp trot in semicircular and circular movements all ways facing Painda Khan . Paind Khan at last aiming for the chest of the Guru galloped his horse sharply forward and shot his arrow . The Guru with great skill applying pressure with his thighs and leaning to one side sharply moved his horse to one side . Thus avoiding the deadly arrow . Then as Paind Khan turned his horse about to escape . The Guru gave chase calling out jackal to Painda Khan . Whilst looking for a Marm to shoot at . Paind Khan turned his horse many ways to escape from the Guru . But he couldn't escape from the Guru . Nor would the Guru give him time to settle down enough so as to notch up another arrow in his bow . The Guru saw that apart from one ear the Pthans whole body was covered in thick chain mail and armour . Thus the Guru chose the ear as his Marm . Then as Painda Khan embarrassed at being chased around the battle field turned about to face the Guru . The Guru spying his chosen target let fly his arrow . As a snake darts into a hole thus did the arrow penetrate Painda Khans ear . The boastful Pthan fell to the ground but he was not dead . The arrow merely numbed his senses . He staggered up on to his feet . His head slouched forward with chin resting on his chest . He stood stock still . Seeing his plight the Guru took pity on him . Then drawing his double handed sword Sef he charged over . Then leaning slightly over he dealt a mighty blow with his sword and decapitated the Pthan . Then swiftly detaching his lance from his saddle he promptly dug the point of his sharp lance into the head . Then as Paindas mourning soldiers fired their muskets and arrows at the victorious Akali Guru Gobind Singh . The Great Guru Ji carried the head off with speed leaving the trailing Moghal soldiers behind .

(6) Valiant of Chamkaur . Their heroics and the Gatka Skill they displayed at Chamkaur are legendary . Guru Gobind Singh with his two eldest sons and forty Sikhs whilst being chased by a large hostile army held up in a make shift fortress in Chamkaur . Thousands of Imperial Moghal troops surrounded the large building . First the battle ensued with muskets and bows . Then as the gunpowder and arrows began to run low and the Imperial troops were expected to charge the fortress . One Akali Nihang Himat Singh desired to rush out from the fortress and die in hand to hand fighting rather than be killed hiding behind walls . Akali Nihang Guru Gobind Singh gave Himat Singh and about ten others his blessing .

Himat Singh and his comrades sallied out shouting challenges to the Moghals . The leaders of the Moghal forces Vjid Khan and Jbrdast Khan desired to humiliate and capture these Singhs alive and empress upon them the courage and skill of there own warriors . Thus they gave orders to put aside bows and muskets . Thus between the Khalsa and Moghals ensued hand to hand fighting with swords and spears . Himat Singh and his valiant Akali Nihang comrades inflicted great slaughter upon their tormentors

then eventually pressed by great numbers attained martyrdom . Seeing the heroic death of Himat Singh and his friends Ajit Singh eldest son of Guru Gobind Singh , who was then only eighteen , wished to end his life the same way . He asked his father for his blessing . The Guru with pleasure gave him his blessing . Thus Akali Nihang Baba Ajit Singh along with Mohkam Singh , Eshr Singh , Dev Singh , Kirti Singh , Mohr Singh , Nand Singh , Lal Singh , Kesar Singh ect. about ten Akali Nihang Singhs in all , every one of them skilled in armed and unarmed combat says Tvirka Gur Khalsa , calling out challenges sallied out of the fort .

The Moghal Generals realising Guru Gobind Singh eldest was among these Sikhs . Thought what a great prize it would be if they captured him alive . Again between the Moghals and Sikhs ensued a raging hand to hand battle . Moghals were concentrating on Ajit Singh so as to capture him . But Ajit Singh with deftness was wielding a Sang a particular form of ten foot long Spear . Moving with nimble and evasive Pentra he was piercing and stabbing to death many a Moghal soldier . Eventually the shaft of his Spear broke due to receiving many sword blows . Then drawing on his sword and shield Akali Nihang Ajit Singh carried on severing heads and limbs . Eventually after cutting and pounding many a shield and armour his sword also broke . By this time Ajit Singhs Body was covered in many wounds . His clothing turned all red . Yet he drew his punch dagger Kartar and with this and his shield carried on the fight to the very end . Like wise the rest of his companions also died valiant deaths . Gurus second son who was then fourteen Akali Nihang Jujar Singh after his brothers death also asked for his fathers blessing and sallied out of the fort with Alam Singh , Himat Singh , Sahib Singh and other Khalsa and attained martyrdom after great heroics . Latter where as the Guru was ordered to escape from Chamkaur by the remaining five Sikhs Daya Singh , Dharm Singh , Man Singh , Sangta Singh and Sant Singh who represented the Panj Pyare , a authority that even the Guru could not deny , so as he could rally the Khalsa again . Sangta Singh and Sant Singh volunteered to remain behind in the fortress . Daya Singh , Man Singh and Dharm Singh went with the Guru . Before the Guru left he gave Sant Singh his Plume and other clothing . Thus dressing him up as himself . Latter when the Moghals stormed the fortress and after heavy fighting captured the two wounded Akali Nihangs . For a while they thought they had caught Guru Gobind Singh . But on discovering the Guru had got away they were greatly disappointed . They then decapitated Sant Singh and Sangta Singh . The Guru after number of adventures rallied his Sikhs at Mukhtsar and defeated his pursuing tormentors decisively .

(7) Baba Fteh Singh was the youngest son of Guru Gobind Singh Ji and according to Nihang oral tradition the first Akali Nihang warrior . At the age of seven he along side his nine year old brother Baba Jorawar Singh was bricked alive and martyred . At this young age it is said he could beat a adult Gatkabaj with sword stick and shield .

(8) Akali Nihang Baba Baj Singh was one of the Panj Pyare sent by Guru Gobind Singh Ji with Banda Bahadur to the Punjab . After the seven year Sikh revolt after Guru Gobind Singh was crushed by the Moughals . Baj Singh a legendary Akali leader was one of those captured and taken to Delhi . Baj Singh and other Sikhs were awaiting execution . When the Emperor Farruk Siyar came by ; some one pointed out Baj Singh to him . He said ,

“I have heard your a man of  
unmatched valour .”

To this Akali Baba Baj Singh replied ,

“If you want to see my valour loosen my shackles and see if you dare .”

Soon as his shackles were loosened he pounced on the nearest guard and disarmed him . Then like a flash of lightening cut down or scattered other gourds . The foolish Emperor Farruk just got away with his life . When atlas Akali Baba Baj Singh was brought down by a volley of musket fire .

(9) Giani Gian Singh in his Historical work Nveen Panth Prakash speaks of an unnamed Sikh female Nihang warrior captured by the Afghans of Zakriya Khan . A Afghan prison guard tried to molest her . She threw him to the ground and pounded his ribs in . Then taking his sword killing him she confronted four more gourds coming towards her . She with speed killed three of them . More prison gourds came a pitched battle ensued . Wielding two swords she killed ten and wounded thirty gourds but at the end was martyred in a hail of musket fire .

(10) Sukha Singh - At the age of twelve Sukha Singhs parents tried to get him married so he ran away from home to Amritsar and took Amrit and became a Khalsa . When he came back his parents were shocked but they could do nothing . They feared the reprisals of the Moghal authorities . These were the times when the Khalsa race were a hunted race . To become a Khalsa in those days was thought of as equivalent to dying . So this obviously ruined the marriage arrangements of Sukha Singh which his parents had made for him . On coming home Sukh Singh began in any which way he could to help wandering Akali Nihang Sikh guerrilla fighters . Soon from spies the authorities came to hear of Sukha Singh a Nihang Singh sympathiser . A police patrol came looking for him . But Sukha Singh was not home . They went back after threatening his elderly parents . For a while Sukha Singh stayed away from home . Then his parents lured him back home with deception in mind . His parents drugged him with a mixture of Bhang and alcohol then brought a barber and shaved his head . In the morning when Sukha Singh gained consciousness and found out what his parents had done to him . In remorse and rage he fled from his home vowing never to come back . Crying he kept on running until he came to a well . He stood on the edge of the well contemplating suicide . Then as he was about to jump a Singh came and prevented him from jumping . The boy Sukha Singh told him his plight . The Singh advised him if you wish to die then die fighting the Turks ( Muslim Moghals and Pthans) the enemies of the Khalsa . Sukha Singh then went and stole a horse from his villages head and went and joined the ranks of the Khalsa soldiers the Nihangs .

In time Sukha Singh became renowned Khalsa warrior (Nihang) . His Gatka skills were legendary among the Khalsa . He participated in many victorious battles . It was he who with Bhai Metab Singh stole pass many gourds and slew Masa Rangra the desecrator of the Golden temple and brought his head back to the Khalsa . In time his parents also made up with their son and arranged his marriage . Soon a daughter was born to Sukha Singhs wife . His wife being a superstitious women with out her husbands consent killed her daughter at birth . When the Akali Nihang Dals found out about this they excommunicated Sukha Singh from the Panth . Sukha Singh pleaded his innocence but to no avail . Guru Gobind Singh had ordained the Khalsa should not treat with a daughter killer in any way . Thus the dejected , once popular , Sukha Singh began to hang about

the Dals but the other Singhs kept aloof from him . Now I will tell you how Sukh Singh not only redeemed himself but also saved the honour of the Khalsa after a great battle .

Ahmad Shah Abdali the Afghan King after conquering Lahore marched to Delhi leaving behind a large army in Lahore . The officer left in command of the Afghan force in Lahore was a warrior of great repute . He came to here of the courage of the Sikhs . Taking a large force he went in search of the Nihang Singhs . He heard the Khalsa were camped on the other side of the river . Through a messenger he sent a letter of challenge , in it he said ,

“ I am one of the very best warriors of my King . You call your selves Tigers (Singhs) . I have come to see you battle . But seeing the dust raised by the hooves of my armies horses you have fled to the other side of the river . You are false Tigers you are nothing but Jackals slaves and homeless people . Other wise come and fight with me . You can come in two's against one of my Afghans .”

The Khalsa read this letter and sent a reply .

“ Khan you send ten of your best warriors to this side of the river armed with Muskets . Five Singhs will come and confront them with Muskets , swords and shields .”

The Khan sent back a reply refusing to fight with Muskets and Bow . A true fight he said was fought in hand to hand fighting with daggers and swords . The Singhs at that time knew they didn't have warriors who could match the Afghans in hand to hand fighting . There was only Sukha Singh but he was no longer a Khalsa . The Singhs sent back a reply declaring their Guru has ordained that fighting with Muskets is the best fight . To this the Khan , who was aware of the great marksmanship of the Khalsa , replied ,

“ Tomorrow morning if you are true men send your best warrior to fight me in a hand to hand combat or else be known as not Tigers but cowardly Jackals .”

Then on the letter naming many renowned Akali Nihang Singhs of the Khalsa he heaped a lot of personal abuse on them calling them and their Gurus cowards . No Singh was willing to take up this challenge . Fore the Afghan Officer was a great warrior . Then one young Singh Chart Singh stepped forward to take up the challenge . Sukha Singh who was standing to one side stepped forward and took hold of Chart Singhs arm . Ordinarily Sukha Singh the greatest warrior of the Khalsa would have taken up this battle . But being excommunicated from the Panth . He felt the Khalsa would not allow him to fight for the Gurus honour although he was their most experienced and strongest Nihang . He spoke to Chart Singh ,

“ Boy your body is to weak . Your Sword arm will not be able to wield a Sword powerfully enough to cut the Afghans thick armour .”

Chart Singh replied ,

“ This is true but I can not just stand and listen to the insults given to the Khalsa . Life and death lie in the Satgurus hands so I will go and face the Afghan and attain honour .”

Chart Singhs reply pleased Sukha Singh .

“ No boy not you but I will fight this duel you watch and learn .”

Sukha Singh proposed his name for the duel . Khalsa accepted his proposal . Sukha Singh had armour brought . Then putting on his armour he saluted and picked up his sword Sirohi and put it in his belt . Sirohi is a particular type of sword renowned for it's cutting edge . Sukha Singhs horse was also decked with armour . Then the Panj Pyare prayed for Sukha Singhs success . Sukha Singh not waiting for the morning set off to fight the Afghan . Seeing the great Nihang Sukha Singh the Khalsa rejoiced feeling surly victory is ours . This was indeed a unusual sight . A former great Khalsa warrior who was now excommunicated from the panth and dishonoured was now going to duel for the Gur Khalsa honour .

Sukha Singh went and stood in the middle of the river and called out a challenge to the Afghan ,

“ Oh Pthan you have insulted the honour of the Satgur . I will now kill you . How can you now run from me . Like truth cuts falsehood so will I cut you down . Full of pride you came here . Considering us but rabbits to be hunted . Now you will know you face not rabbits but tigers . Challenging the Khalsa you have made a great mistake .”

The Afghan came and faced Sukha Singh in the middle of the shallow running river . Fore a while none struck a below . Both did not desire to strike the first blow . Then simultaneously they began the duel . Manoeuvring their horses around each other . Trying to get on each others blind side they delivered furious sword blows . Swords cut into the shields soon the shields were left torn and shorn . Casting aside the shields the mighty warriors clashed again . Evading the incoming sharp sword blows where possible . They struck back with furious sword strikes . Both men and horses were receiving blows on their armours . Sparks flew as steel clashed with steel . Soon the armour began to buckle and get cut away . Flesh and bones under the armour soon began to be cut and bruised . Blood covered both horse and man . Most of their armour and all their other weapons on their bodies soon fell of . Then the swords clashed and the fronts of the swords broke . With broken swords they kept the fight going . Eventually both of the horses after loosing lot of blood collapsed on each other . An usual sight was to be seen . Both horses stood in the middle of the river leaning on each other . Sukha Singh and the Afghan whilst on their horses grappled with each other . Both fell of their horses in a semiconscious state . Then Sukha Singh suddenly gaining his senses picked up a broken jagged sharp piece of armour . Then as the Afghan arose Sukha Singh drove the jagged sharp piece of armour into his stomach . Giving it a sharp turn wrapping the entrails around the piece of armour Sukha Singh puled them out . The Afghan died in great pain . The Nihang stood up facing the direction of the Khalsa shouted out the Sikh victory call Gur Fateh . Then realising that from behind the grieving Afghan soldiers were charging towards him on their horses to kill him . He summoning up all his strength and stamina ran towards the Khalsa . Chart Singh seeing Sukha Singhs plight charged his horse to meet him . As the Afghans fired their muskets at Sukha Singh . The Singhs across the river fired musket shots at them . Offering his arm Chart Singh hoisted Sukha Singh onto the back of his horse . Then with speed he rescued Sukha Singh and escaped back amongst the safety of the Khalsa ranks . The Afghans soon after loosing a few more of their comrades retreated back to Lahore in great shame . Thus the dishonoured Sukha Singh saved the honour of the Khalsa Panth . After this incident the elders of the Budha

Dal decided to forgive Sukha Singh and he once more after retaking Amrit sat with honour among the ranks of the Nihang Singhs of the Khalsa . Nihang Sukha Singh had many more adventures and eventually attained Martyrdom near Lahore fighting the Afghans . Their have not been many Nihangs whose courageous deeds can match that of the Great Sukha Singh .

(11) Akali Nihang Baba Sadhu Singh . In 1818 Maharaja Ranjit Singhs forces surrounded the Afghan fortress of Multan . This fortress was considered Impregnable . Maharaja Ranjt Singhs cannons pounded the walls but were having little effect . Then Akali Nihang Baba Sadhu Singh hand picking forty Nihangs . Under a barrage of heavy Afghan musket fire made a suicidal dashes to one of the walls . Then laying a mine they made a breach in the Castle wall . Then dashing into the breech Akali Nihang Sadhu Singh with his remaining Nihangs fought against impossible odds to keep the breech open and thus allow the main Sikh force to enter the fortress and conquer it . In this engagement Akali Nihang Sadhu Singh along with thirty four other Akali Nihangs attained martyrdom .

(12) Akali Nihang Baba Phoola Singh was the sixth leader of the Budha Dal . He was a legend in his own life time . Pepole knew him as Lok(Folk) Guru . In 1823 on the northern bank of the Kabul river a large Afghan force was lodged on top the Trki mountain . Maharaja Ranjit Singhs forces had tried several times to dislodge them with disastrous results . Each time they were thrown back with great slaughter . In vain Maharaja Ranjit Singh tried to persuade his Sikh and European Generals Allard and Ventura to rally their forces and dislodge the Afghans from the hill . But they could not get their soldiers to do this . In fact due to the heavy casualties number of Sikh soldiers and their officers had begun to desert the battle field . Ranjit Singh even drew out his own Sword and tried to lead the charge up the hill himself but none of his troops listened to their king . He asked them for the sake of their Guru and God to charge the hill but again his troops didn't respond . Ranjit was in utter disappair . It seemed his forces faced certain defeat . If this happened then without doubt his Empire would collapse . With the defeat of his main force he would have nothing with which to stop the rebellions that would surely erupt in his kingdom with this defeat . Then to his delight he saw Akali Nihang Baba Phoola Singh on horse back leading his five hundred Akali Nihangs up the dreaded hill .

The Afghans were pouring heavy musket fire on the Akali Nihangs . The daring Akali Nihangs were speedily moving up the hill and returning their fire . Then Ranjit Singhs heart sank low as he saw Akali Baba Phoola Singh shot of his horse . Baba Ji had one of his knee caps shot off . The Akali carried their leader to the back and soon taking Sukha he was patched up . Then Ranjit could hardly believe it there was Akali Nihang Baba Phoola Singh again ahead of his fear less troops riding a elephant . Baba ji was drawing the Afghan musket fire on himself . Akali Nihangs although suffering losses kept on moving up the hill . Now on top of the hill the Afghan suicidal troops the Gazis were getting impatient . Suddenly around twelve hundred or so drawing their swords charged down the hill to confront the Sikh suicidal troops the Akali Nihangs .

On seeing the Gazis bearing down upon them Baba Phoola Ji ordered his Akalis to dismount of their horses . Then says Major Carmichael Smyth writing in 1847 either out of habit or luck the horses dashed into the ranks of the incoming Gazis . This sudden unexpected attack of the horses threw the Gazis front ranks into a disarray . Taking advantage of this the Akali Nihangs , shouting Vahguru , charged into the Gazis with

sword and shield in hand . Like an arrow the Akali Nihangs with speed cut their way through the Gazis . The position on the battle field was now such . On top of the hill were around ten thousand Afghans the Afghan main force . Then their was the Akali Nihangs . Then the Gazis and finally below the hill was the main Sikh force of Ranjit Singh .

Seeing that the Akali Nihangs had made some head way up the hill . Maharaja Ranjit Singhs forces rallied and charged up the hill . The Gazis suddenly found themselves between the Akali Nihangs and the speedily coming up main Sikh army . They panicked and tried to run around the Akali Nihangs and go back up the hill and join their comrades . Seeing this Akali Phoola Singh quickly about turned his warriors and in moments hacked down six hundred or so Gazis . By this time the Akali Nihangs were also reduced to around hundred and fifty . As the surviving Gazis ran up the hill Akali Phoola Singh and his dare devils gave them speedy chase . Behind them just as fast was coming up the main Sikh force . The running Gazis were obscuring their own musket men . Thus the Akali Nihangs were getting closer and closer to the top of the hill .

Akali Baba Phoola Singh was ahead of them all . Drawing most of the Afghan fire onto himself facing certain death . His body took another two musket balls , his Sikhi spirit was strong . But his elephant driver , who also had received three musket shots , began to waver as he came near to point blank range of the Afghan musketeers . He wanted to turn the elephant back . Baba Ji tried in vain to explain to him retreat at this stage would prove disastrous . If he retreated the death of all those Akali Nihang Sings and Sikhs would have been wasted . The victory that was so close at hand would be lost . But the Mahout did not listen . As he tried to turn the elephant back Akali Baba Phoola Singh pulled a pistol from his belt and shot the Mahout through the head . Then with his sword he drove the elephant forward right up to the Afghan positions . Baba ji had not gone far when a musket ball tore through his fore head and he attained sweet martyrdom .

The death of their beloved leader enraged the Akali Nihangs . They again and again moving behind rocks and dead bodies tried to charge the Afghan positions . Number of times they were repulsed with heavy casualties but they would not give . They were so close to the Afghan positions . Their numbers by this time were greatly reduced . Then as the main Sikh force coming up behind poured heavy fire on to the Afghans . Some of the Akali Nihangs made their way up to the Afghans on top of the hill . Then with their shields held infant charging the muskets they brought great havoc amongst the Afghans with their swords . Soon they cleared a way for the main Sikh force to penetrate and dislodge the Afghan main force from the hill top . As the Afghans fled the Sikhs chased them down slaughtering and defeating them completely . But alas in this engagement Akali Phoola Singh and all his daring fearless five hundred Akali Nihangs attained Martyrdom .

The heroism of Akali Nihang Baba Phoola Singh won the applause not only of the Sikhs but also of the Afghans . A tomb was erected over his remains on the spot he fell . Which although watched and attended by Akali Nihang Singhs but it became a place of pilgrimage for Hindus and Moslems alike . The great Pakistani cricketer Imran Khan has made a reference to this tomb recently in his autobiography . The tomb is still worshipped by the local Afghans .

(13) Akali Nihang Baba Surjan Singh was the son of Bhai Ajab Singh a Brahmin Sikh . On reaching man hood Surjan Singh with his cousin Diwan Singh went and joined up in Maha Raja Ranjit Singhs Akali Nihang regiments . These were Akali Nihang Singhs who

Shere Punjab hired permanently in his forces from Buddha Dal and Tarna Dals . Although employed by Ranjit Singh . These Akali Nihangs were not regulated by Ranjit Singh as his other soldiers . Ultimately they owed their allegiance not to Ranjit Singh but the Akal Takht and it's Jathedar . In time through his valour Nihang Surjan Singh became a Akali and a Jathedar of Akali Nihang Dals within Ranjit Singhs employ . Every morning at times of Asadi Var it is said Baba Surjan Singh adorning himself with weapons weighing up to twenty kilos stood guard within the Gurdwara . If any body through talk tried to disrupt Asadi Var he would firmly quieten them . He was a champion of many battles . Many scars on his body gave ample testimony to this . So when a Muslim fanatic Ahmed Pir incited Pthans to rebel against the Sikh state . It was Akali Nihang Surjan Singh who Ranjit Singh sent ahead of a large force to quell the Pthan rebellion . Surjan Singh successfully put down the Afghan rebellion . A story is told of Akali Nihang Surjan Singhs Chatka Gatka Skills .

It is said one day whilst in Afghan country Surjan Singh got up early for Nit Nem ( Prayer and meditation ) . Akali Ji bathed in the river Attock and founded a secluded place for meditation on the river bank . Not long had gone before three Pthans came passing by armed with spears . Baba Ji noticed them but stayed seated . Closing ones eyes and meditating is not the Nihang way . An ancient Nihang Sikh Rehtnma ( Code of Conduct ) , says ,

‘ When sitting down to contemplate and meditate  
do not loose awareness of your surroundings . ’

Guru Gobind Singh Ji also in Dasm Granth speaks out against closing ones eyes and meditating . Guru Ji says ,

‘ By closing ones eyes one can not see the worldly  
path .  
So how can you with eyes closed claim to see the  
spiritual path . ’

The three Pthans recognised Baba Ji was a high ranking Khalsa solider . They slowly approached Baba Ji and fell down on their knees before him ostensibly to bow . Surjan Singh stayed seated and calm . Their was treachery in the minds of the Pthans . Suddenly from the kneeling position one of the Pthans struck out at Akali Ji with his spear . The spear point struck Akali Ji's Damala . As the spear point struck Akali Ji and produced allot of blood from the head . He quickly caught hold of the spear shaft and wrenched it out of the Pthans hand . Then Baba Ji quickly sprang up drawing his sword . He shouted to the Pthans to defend themselves . Within moments he cut down two Pthans . The third one tried to escape . Akali Ji quickly cut of his escape route . The Pthan fell down wailing like a woman . Akali Ji was surprised by this . The Pthan was a woman disguised as a man . She explained her husband and brother had forced her to come along with them . She explained they were high way men . Akali Ji let her go but took all there robbed goods and presented them to Maha Raja Ranjit Singh . He then told what had happened . Shere Punjab was very pleased with Akali Nihang Surjan Singh's bravery and rewarded him with a village . After the death of Shere Punjab Akali Nihang Surjan Singh died in the ensuing internal Sikh fighting in Lahore .

(14) Bhai Needan Singh Panj Htha . At the battle of Nausherea Maharaja Ranjit Singh saw Bhai Needan Singhs horse shot underneath him and a horde of Afghans set upon him . Ranjit thought him a certain goner . But Needan Singh a acknowledged sword master

arose to the occasion . With sword and shield he soon drove of the horde of Afghans with great slaughter . Seeing their fellow Afghans running from one Khalsa warrior five Afghan Ghazis (Those Afghans who have sworn to die for Islam) all at once surrounded Needan Singh . A furious battle ensued . Needan Singhs foot work was nimble his sword strikes swift . After the battle Bhai Needan Singh , though slightly wounded , presented the astounded Ranjit Singh , who had thought Needan Singh had been Killed , with five Gazi swords . Maharaja Ranjit Singh clasped his General to his chest . Then taking his one hundred thousand Rupee necklace from around his neck gave it to him and in recognition of Bhai Needan Singhs Gatka skills gave him the title of Panj Hatha meaning five hands .

(15) Akali Nihang Baba Gian Singh Ji Jthedar Siri Budha Dal who died around 1968 at Kot Easa Khan . He was one of the greatest Gatka Ustads this century . Once at the age of seventy or so he went to Alahabad where at the time the Hindu festival of Kum was taking place . Many Rajput Gatka Akharas had set themselves up there . Many young Nihangs mingled with the Hindu crowds at the festival . Young Rajput Gatkabaj openly displayed their Gatka skills and challenged the young Nihang Singhs to a fight . The young Nihangs cowed away . When Akali Nihang Baba Gian Singh heard of this his blood boiled with rage . He was naturally a man of hot temper . He arrived at that spot where the Rajput young men were challenging the young Nihangs . He took up a staff and stepped forward to meet the Rajput challenge . Seeing the courage of the old man young Nihangs were shamed into coming forward themselves . But seeing the young Rajputs wield their staffs Baba Ji advised the young Nihangs that they were no match for the Rajputs . At first the Rajputs were unwilling to fight an old man . But when Baba Gian Singh started to wield the staff . They recognised his skill . A strong young Rajput met the old man in combat . The Rajput was fast and nimble . Baba Ji was fighting on the defensive . Surely the old man had no chance of winning . Then calling upon years of Gatka experience Baba Ji completely out witted the young Rajput and side stepping him struck him with such force that one of his ears was partially severed . The veteran Gatkabaj then proclaimed that the next challenger he would kill . At this the old Rajput Gatka Ustads intervened and told their students to go and touch the old Akalis feet and acknowledge his greatness and receive his blessing .

## Chapter 30

### Akali Nihang Bola's

Bola's are part of the rich Nihang oral martial tradition . Nihang Bola's like the Bola's of Gida (Traditional Punjabi female dance ) and Bhangra (Traditional Punjabi male dance ) have arisen naturally and spontaneously from the hearts of the passionate . When someone is so passionately engrossed and in love with some one or something . Then when this passion and love begins to transform there ordinary words into poetry . Then that is how Bola's are born . Nihang Singhs through there Bola's express their passions , feelings and views on life , themselves and those hostile to them . Through these Bola's enemies are also challenged and taunted . Bola's are also used to stir up passion for war and keep ones moral up . Bola's are a living oral Nihang folk art . Nihangs alter , change and invent knew Bola's as the passions inside them dictates . Yet this dose not mean Bola's are an artificial art . This just gives testimony to the vitality to the great Akali Nihang true Sikhi tradition . Which for the time has been pushed to the fringes of Sikhism . Yet a day will come when the true Shiromni Akali Nihang Sikhi of Gurus ladleela Fuja (Guru Gobind Sings armies ) will drive out the impostor Akalis and Siromni Dals from the Akal Takht and restore the Dasm Gur Drbar at the Akal Takht . Once more the Khalsa Panth worshipping alongside Adi Gur Drbar the Dasm Gur Drbar , Gur Sarbloh Darbar Sahib , Akali Nihang Khalsa Panth and Shashters equally will follow the true path of Gur Sikh marg (Way) . Now If you truly wish to know how the Nihangs see themselves and what they feel about themselves . Then read the translations of a number of Akali Nihang Bola's which I give in this final chapter .

- (1) Nihang Sings are strong and firm in faith . .  
Recognise they no ones authority or government save  
that of the true King (Sat Gur) .  
Drinking Bhang they all ways remain intoxicated in war .  
Wielding the sword they gain honour .

Nihang Singhs are full of pride .  
Tying on weapons they move about alone .  
They fear no one nor are they intimidated by any one .  
Any one who obstructs them , he goes to the next world .

Nihang Sings are the beloved of the Guru .  
Forging whom like steel .  
Guru nurtured them for war .  
Punishing Dushts (Evil person) , slaying Dokhian ( Person  
that causes pain to others) .  
They eternally wage war against Bbeck and Abbeck .

Nihang Singhs are the protectors of the Sikh way .  
They have watched over the Religion of Guru Gobind Singh Ji .  
Anticipating the Dusht they joyfully leap onto the battlefield .  
Giving their heads and sacrificing their lives they keep the  
honour of Sikhism .

- (2) The flag with the emblem of the sword raising high .  
Wearing tall Dmalas (Turbans) .  
Calling out Akal Akal .  
The Akalis are the sons of Maha Kal .  
In who's heart is ever the love for the Khalsa nation .

(The above mentioned flag As Duj , Kharg Ket is the true flag of Guru Gobind Singh Ji . It alone is spoken of in Guru Gobind Singhs writings . During the missal period in order to distinguish one missal from another they invented there own distinct flags . There different designs consisted of the combining of different arrangements of different weapons . Latter during Ranjit Singhs time . Flags belonging to Maha Raja Ranjit Sings regiments with silhouette of Chandi Ma (Mother) can be seen . The Akali flags captured of the Akalis in the Anglo Sikh wars were all black . Black being the colour representing Kal (Death / Masha Kal ) . At present Akali Nihang flags are of two types . Those with the symbol of the double edged sword on top of flag pole and dark blue flag and those with the symbol of a arrow head on top of flag pole and again a dark blue triangular flag . The present day widely accepted Sikh flag symbol called the Khanda with it's double sword symbol in middle either side of which are two kirpans and a Chkar (Quito) in the back ground is the symbol of the Sukerchkia Missal . The missal of Maha Raja Ranjit Singh . In the Nihang tradition those Gurdwaras connected historically with Guru Hargobind have two flag poles and the ones connected with Gur Gobind Singh Ji only one flag pole . )

- (3) 'We grind the Sukha which is good from the beginning .  
Holding the slotar (Club used as pestle) in the beautiful pestle .  
Filling our goblets we drink Sukha and give others to drink .  
Talk we of killings on the battlefield .  
Oi you slanderer blasphemmer we will never give you Sukha to drink .  
Oh you impotent coward how can you drink Sukha .  
Only great powerful warriors drink Sukha .  
Sukh is the Khalsa's firm , blood line , true , complete , friend and companion .  
Sukha is the great doctor and physician on the battle field .

Sukha is the mine of tarsiers of comfort .  
 Sukha is the saviour of wounded hearts .  
 In the deserts , jungles , mountains and the battlefield .  
 The Sukha has all ways been our helper  
 Sukha is the treasure of comfort .  
 Sukha is the great holy one .  
 Oh Singhs gulp down gulp down the goblets of Sukha .  
 And go to the battle field and commit great slaughter .  
 Let these left behind sinning , dusht , slanderers of Sukha  
 remain burning in jealousy , may they for ever die tormented  
 indulging in their point less arguments .  
 (Meaning arguments against Sukha )  
 May the Khalsa always filling his goblets .  
 Drinking the drink of martyrs .  
 Worshiping Chandi (Sword) goddess .  
 Wielding sharp swords .  
 Chopping , loping off Dusht heads .  
 Gaining honour in this world ‘  
 On the battle field wedding the bride of death .  
 (Meaning attaining martyrdom )  
 Oh Khalsa Ji never forsake Sukha .  
 Never run from the battlefield .  
 The heads of the sinning , dusht , slandering , blaspheming ,  
 traitors striking Nugdas (See Chapter 14) we smash open .

- (4) Possessing calm hearts and love intoxicating eyes .  
 The houses of loved ones and friends may they  
 remain full of happiness .  
 The faces of slanderers blasphemers may they be  
 blackened .  
 He who speaks ill of Sukha .  
 His farther is a ass and his mother a she ass .  
 They are the hereditary shovelers of Nihang Singhs horses dung .  
 He who is annoyed at seeing others eating and drinking merrily .  
 (Meaning Nihangs eating Maha Prshad (Meat) and  
 drinking Sukha .)  
 To his mother the Jat say's----- Sat Siri Akal .

- (5) That Sukha is for some a shoe beating and for some a pilgrimage  
 to a jail .  
 (Meaning for those who abuse it's use )  
 For the Akalis(Modern) it is a severe sentence .  
 For Kookas(Nam Dahrís) it is death .  
 But to the Nihang Singhs Sukha shouts aloud the battle cry .  
 (Meaning it prepares Nihangs for war .)

(6)

The young Nihangs gain honour when ---.  
They smash to pulp the head of the filthy foreign British .  
The battle drums beat .  
Young Nihang Singhs get ready .  
Striking Nugdas they drink the drink of martyrs .  
Praying for success before the Guru .  
Making the pledge to do or die .  
Shouting kill kill kill kill----- the warriors .  
Roaring and leaping onto the battlefield with joy the warriors .  
Standing their hairs on end .  
Turning blood red their eyes .  
Curling up their moustaches .  
Lifting there chests high .  
Speaking harsh words .  
Slapping their inner thigh and biceps .  
Shouting challenges and battle cries the warriors .  
Making the ground below and hearts shudder the warriors .  
Screaming out deafening death like screams the warriors .  
Clashing their weapons the warriors .  
Beating striking their battle drums the warriors .  
A tumultuous noise do the warriors make .  
Scaring , intimidating and inciting the enemy the warriors .  
The warriors launch a mighty attack .  
They achieve a mighty task by slaughtering greatly .  
Blowing off heads they move on .  
Ripping open sides they move on .  
Breaking hands and feet they move on .  
Charging their horses on .  
skewering with their lances they move on .  
Cutting with their broad swords they move on .  
Tearing open with their daggers they move on .  
Quickly the warriors striking out with fists , kicks and  
whipping opponent down and slaying they move on .  
Great cannons and muskets fire , fire out balls of fire .  
Bits of flesh fly away with the balls of fire .  
They throw feed to the crows and vultures .  
They feed meat to the jackals and dogs .  
( The above animals hang about battle fields waiting a  
opportunity to feed on corpses .)  
Tugh Tugh twanging the bows release flocks of arrows .  
Piercing the bodies like the holes of a sieve the corpses they  
spread out as if spreading a blanket on the battle field .  
The arrows make lakes of blood .  
Sark Sark the spears sound clashing and rubbing against each other  
  
Spear points stand up as if cobras spreading their hoods .

Piercing the chest they quench their thirst .  
Crack crack the heavy clubs .  
Break bones and smash open heads as if smashing oil filled  
clay vassals .  
Swishing through the air the swords rain down .  
Cut off the heads and limbs fall .  
Like water from over flowing drains blood spills out .

It rains blood .

Below the goddess of war Chandi the beautiful  
Chandi takes a bath .  
Slaying all Dushts she dose good to the world .  
To the beloved armies of the Guru on the battlefield she  
always grants victorious glory .

(7) All ways readier then ready the head cutting Singh .  
Binding onto his waist a mighty compliment of weapons .  
On head wearing a tall turban .  
On his face a long flowing beard .  
Walks he with chest held high .  
Keeping a staff in hand .  
Banging the staff he challenges the evil of the world .  
Striking and breaking the necks of the Dusht with the  
staff .  
Slaying and casting them behind he walks on .  
Only such a warrior with the presence of a tiger , dressed  
in all blue consider the greatest of all .

(8) Listen oh mother of the Moghals here come the Singhs  
your sons in-law .  
Listen sister of the Muslims the Singhs will rob you of  
your jewels .  
Listen oh women of Sajed and Moghals you the Singhs  
will enslave and make grind corn .  
Oh sister in-law Shekhani and Pthani you will pick up our  
horses dung .  
You the Singhs will marry .  
But first we will make you take Amrit after eating pork .  
We are the Guru's Singh Akalis .  
Who's ways are distinct from all .  
Broken have we the boundaries of all falseness .  
Enslaved have we the Muslims .  
Now we will capture the throne of Delhi .  
Give you we will all the free pleasures of the imperial city .  
Ours is the religion with out blemish .  
We recognise no ones rules or laws .  
Hindus are blind and Muslims one eyed .

(Meaning because Hindus see many god's and thus are blind to the one true God , thus they are blind . The Muslims see one God but at same time recognise only their own religion , thus they only have one eye only .)

We are distinct from both and wiser than both .

We will conquer the seven continents .

(Meaning the world )

The Hindus and Muslims we will converts to Singhs .

One religion of Akal will prevail .

No other religion will remain .

Oh Khalsa don't now slacken .

Drink Sukha and slay Delhi .

Grasping the pestle in the mortar .

Grind Sukha in the mid day sun .

Sieve aim and strike the Nugdha .

May they go uprooting all Muslims .

May the Mullah become houses less , may the Kazi be ruined .

Killing all Moghals their Hindu collaborators run off .

May the Gur Khalsa all all ways remain healthy slaying all

Pthans , Moghals , Chugals (See Chapter 24) , Gazis , Kazis .

(9)

To kill and be killed on the battlefield is our deed in life .

Backing of war we have no worth in life .

Kill kill we shall .

Cut cut cutting we shall slay .

Chop chop chopping we shall slay .

Split split splitting we shall slay .

Rip rip ripping we shall slay .

Hew hew hewing we shall slay .

Pierce pierce piercing we shall slay .

Smash smash smashing we shall slay .

We will win .

We will take blows and strike blows .

We will kill kill and fight a mighty battle in the thick of battle .

We will spill blood and have our blood spilt .

We will break bones and have our bones broken .

We will never retreat from a battle .

Moving ahead in the vanguard the sinners we will Chatka and

Patka .

We will always punish and thus correct the Dusht .

We will stake our heads fully on the battle field .

War is our Dharm .

War is our occupation .

For war were we born .

With out war how can we gain Kingdoms .

(10) Their country has no boundary .  
Standing they sleep and moving they eat .  
They never sit or fall any where .  
Off salt and butter the essentials of life they know not  
the taste .  
Given pain they are in comfort .  
In summer a whole day they go with out drinking water .  
In the winter they keep no fires .  
Ground food they do not eat .  
( Chpati is the staple diet of Punjab . The Nihangs of the  
above said period living in jungles and other desolate places  
many times they had no access to flour from which Chpatis are  
made . )

They fight greatly on the run .  
One of them fights a hundred alone .  
From death they are not the slightest afraid .  
In their heart's is the desire to die for their faith .  
Those who have desired to slay them all have tired killing  
them but there numbers have not diminished .

(11) Young Nihangs get ready .  
Taking hold of battle standards they run into battle .  
Facing the Pthans they challenge them .  
Seeing them great master less shaven head warriors flee .  
(Master less meaning with out a Guru .)  
Says Guru Gobind Singh be fearless then you may call yourself  
a Guru's Singh .  
Give your head and say make me yours .  
Say oh Guru Gobind Singh Ji we are yours then be born .

(12) Seeing the army of locusts the Singh's laughed .  
(Tidi Dal translated as army of Locust means large enemy host)  
Challenges and battle cries they shout .  
The Singhs like tigers roar .  
Hearing the roar of the Singhs shuddered the hearts with fear of  
the worthless cowards .  
They can find no place to hide .  
They can find no direction to run and escape .  
In their hearts they feel like crying .  
Oh the Singhs are very powerful and strong .  
None may subdue them .  
The Singhs deal mighty blows .  
No one can suffer their strikes .  
The Singhs are very war like .  
They are all ways waging war .  
The Singhs know great technique .

With the application of their first technique they subdue and slay .  
oh you pathetic locust where have you come why have  
you entered the mouth of death .  
Oh run run and hide , hide from your death , hide crying in  
your mothers lap .  
If you resist the Khalsa .  
You will have your head and face cut .  
You will have your legs and arms broken .  
You will have your stomach and entrails ripped out .  
If you resist the Khalsa .  
Your nose will be split .  
Your neck broken .  
Into the mouth of death you will fall .  
Oh run run and hide , hide from your death , hide crying in  
your mothers lap .  
Or else the Khalsa's staff is about to thunder .  
Taking your life I will correct your errant ways .

(13) Oh Singhs fill your goblets and drink Sukha .  
Sukha is the treasure of comfort .  
Drinking which Singhs become strong .  
Sukha is the generous giver of comfort .  
Taking which the hunger for war increases .  
It shares all the pains of the heart .  
Oh Singhs fill , fill your goblets and drink Sukha .  
Go forth and stop the hordes of Afghans .  
Weep and wail will the women of the Moghals and Afghans  
with dishevelled hair .  
Clasping their hands they will beg the Khalsa for forgiveness .

(13) May some one cry or some one laugh .  
But let the land of my beloved flourish .  
And the Khalsa all ways reside at Anandpur .  
Grinding almonds , cannabis and black pepper .  
We sieved them twice .  
With the first sieve we clean them with the second we give it  
colour .  
Oh Sining Dusht bastard slanderer the enemy of the Guru here  
comes a Nugda picking of your children plucking you from your  
very root .  
You go and hide , hide with fear in the barn .  
If you make enmity with the Khalsa .  
Your women folk will cry and wail after you .  
Your children will be neglected and uncared for after you .  
Your household will be destroyed after you .  
You go and hide , hide with fear in the barn .

If you make enmity with the Khalsa .  
The Sirdars will cut of your head .  
This and the next world you will loose .  
To the hells you will go .  
Oh you lowly cowardly worthless Dusht where can you  
now run and hide from the Khalsa  
The death comes from all around you from behind you  
and in front of you roaring roaring---

(14) It is said once some Snatni (Traditional) Hindus hearing the great holy Khshtria  
(Warrior)  
the Khalsa has set up a base near them , they came to see them . But when they arrived at  
the  
base camp what they saw horrified the strict vegetarian Snatni . The Singhs were cutting  
and  
skinning Chatkad Goats and hunted wild boars , antelopes , ect. and preparing to cook  
Maha  
Prsad . When the foolish vegetarian Brahmins tuned there noses up at the Khalsa and  
tried to  
reprimand them for such ungodly acts . The Nihang blood boiled they said the below  
Bola and  
ran them off .

Your are the eaters of pulse and millet .  
We are the meat eating great tigers (Singhs) .  
You are the snivelling cowards who flee  
from the battle field without a fight .  
We are the die hard fighting great tigers .  
Your are the entreating , cringing , crying ,  
languishing ones .  
We are the roaring great tigers .  
You are like the pray in the jungle .  
We are your hunters the great tigers .

(15) Sieving Sukha and black pepper and cleaning  
it twice .  
Rest of the Nugda that is left behind strike at the  
head of the filthy foreigner .  
Ruin and erase you we shall .  
Your house hold will fall .  
At your door is the jungle .  
The Singhs will come out to hunt .  
For twelve twelve kohs they will spread destruction .  
In twenty four , twenty four Kohs area we will make our base .  
We will hunt you down .  
What will you gain resisting the Khalsa .  
Spend your remaining days hiding in the barn .

Cutting your nose .  
Placing the begging bowl in your hand .  
You will beg in the world  
We will break your knees .  
You will feel your dislocated shoulder .  
We will leave you stooping .  
Oh giver of pain to the Guru's house what will you gain  
resisting the Khalsa .  
Here comes the Khalsa Panth .  
Sweeping all aside  
You are running away .  
Yet turning your head backwards you are talking  
nonsense .  
Yes it is you I am talking to , you , you Muslim .  
Here comes a Nugda you are not safe behind a  
wall or in a trench .  
Death has come shouting the battle cry .

- (16) I salute my Ustads and my Ustads Ustads .  
You I challenge .  
If you are born to your mother .  
Come and face me in battle .  
Or else fall on your knees , bow your head and rub your  
nose before me .  
Or else accept my challenge .  
Lets us fight a mighty fight .  
Today either you will remain or I will remain on the battlefield .  
What will not remain is doubt in any bodies heart as to who is the  
best  
warrior out us both .  
Or else join your hands and except defeat .  
Otherwise I will break your hands and feet .  
If you are a Gatkabaj with the slightest sense of honour  
then you will not tolerate my challenge .  
Picking up a severe weapon .  
You will come and fight with me a mighty battle  
Or else go go you shameless one , do not stall me do not  
make excuses to avoid the fight , go go and have your face  
blackened in the world with disgrace .  
Have the stamp of cowardice stamped on your forehead .  
Putting on bangles sit in your home with your wife .  
Or else you bastard accept my challenge .  
Lets fight a mighty duel .  
lets us attain all the honour in this world .

- (17) Unsheathing the weapons naked raising them high we

salute the Sat Gurs (Sikh guru's) .  
Setting up Akharas (Gatka training place) .  
Get ready raising the flag the brave Singh warriors .  
Dance and leap with joy the brave Singh warriors .  
Roar and clash the brave Singh warriors .  
Battering opponents and suppressing the opponents hearts  
with intimidation the brave Singh warriors .  
Play Gatka the brave Singh warriors .

Moved around in Pentra the fighter .  
Wielded the Khanda the young Nihang .  
The demons did Chandi cut .

Hail hail hai Siri Chandika goddess.  
Hail hail hail Siri Chandika goddess .  
Destroyer of all Dusts .  
Great destroyer of all sins .  
The sword that is the goddess .  
The goddess that is the sword .  
Hail hail all ways hail hail all ways hail  
hail mother Chandika .

(18) Of Dharm they are a firm house .  
Internal beauty has made a permanent base in them .  
Full of happiness they are joyfully absorbed in the truth .  
Beautiful , handsome and merry .  
With eyes beautiful it is the truth that these are carefree  
delightful graceful handsome men .  
Saints they receive humbly , with friends they laugh , joke and play  
but with foreign emissaries they are pushy this is the truth .  
All this because they are the beloved sons of Siri Guru Gobind  
Singh Ji they are the all conquering Sat Gurs Nam contemplating  
Nihang Singhs .

(19) I will fear no one nor intimidate any one .  
I will not treat any one unjustly nor have any  
one treat me unjustly .  
If the dusht raises his sword .  
I will raise my sword .  
If I raise my sword I will annihilate all tyrants .

(20) To Adi , Dasm , Sarbloh Gur Granth Khalsa Panth  
and the Shashthers we bow our heads .

Here I conclude my book . Here in this book I have attempted to portray the true Sikh  
Akali  
Nihang tradition . All that was controversial I have spoken off with out reservation . If I  
have  
made any mistakes or omissions in writing . May the Gur Akali Nihang Khalsa forgive  
me ,  
their humble servant .

Chatka Gatka Ustad Nihang *Nirdr Singh*  
Shiromni Akal Nihang Panth Siri Budha  
Dal Panjva Takht and Tarna Dal