

ਨਮੋ ਸ੍ਰੀ ਗੁਰੂ ਖਾਲਸਾ

THE DHARAM YUDH PIPELINE
WHITEPAPER

(2024)

PUBLISHED BY BUNGA AZAADI

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Executive Summary

The Dharam Yudh Pipeline (DYP) is a Panthic initiative aimed at reviving the Guru Khalsa's historic and intended role as a force for security, defence and justice. Developed as part of Bunga Azaadi's "Grand Strategy", the DYP outlines a structured approach to empower Sikhs with the necessary skills and competencies required to operate in the modern age. Through three key stages, the pipeline seeks to cultivate a new generation of skilled, principled Khalsa Sikhs who can uphold GurMat, defend the oppressed, and foster environments where individuals are free to pursue Mukti in peace, free from tyranny — *Khalsa Raaj*.

The DYP envisions the formation of Khalsa-led entities, such as Private Military and Security Companies (PMSCs), Private Law Firms (PLFs), and other such entities that operate ethically within international legal frameworks. By restoring the Khalsa's capacity to be world leaders in security and justice, the DYP seeks to re-establish a modernised Misl System, as per an Azadist re-conception.

Whilst Bunga Azaadi will contribute to this mission, building the DYP is being offered as a collective responsibility. We invite Panthic organisations, representatives, and dedicated individuals from the Sangat to collaborate with us by supporting advocacy efforts and building networks within key institutions. Together, we can strengthen the Guru Khalsa Panth, honour the legacy of our Gurus and Shaheeds, and create a future where Khalsa Raaj is not just a vague aspiration but a practical reality.

Introduction

Before calculating a route, you must first define the destination. *Bunga Azaadi* has been developing a *Vichaar Repository* (knowledge base) collecting modern and traditional wisdom in service to the Guru Khalsa Panth⁽⁰¹⁾. As part of this we have been conducting and curating quality Vichaars on various areas related to forging the mindset ready to do Raaj. From developing a whole Sikhi-based political-economic philosophy (*Azadism*), to understanding the deeper components of Sikhi itself — not just the basics. This is an effort to help revive the kind of Sikh intelligentsia that had been established during the *Anandpur Darbar* of Sri Guru Gobind Singh which brought together the best knowledge and wisdom of the time related to all sorts of subjects from political-science, healthcare, Raag Vidyia and more⁽⁰²⁾. It was from this environment of excellence that crafted the mindsets of the Khalsa whom went on to establish the first Sikh Republics, Misls and Kingdoms. Inspired by this, *Bunga Azaadi* has been working to replicate similar efforts to raise the discourse surrounding the topic of Azaadi in the Panth. For us, Azaadi can be viewed from two perspectives, *Miri* and *Piri*.

At a high, working level, true Azaadi from the *Piri* perspective is attaining a state of *Mukti* — literally translating to liberation. Specifically a liberation of the *Atma* from the illusion of duality to ultimately realise its true nature as Paramatma. When the sense of a separate self diminishes, and a recognition is cultivated that all things are fundamentally one "existenceness" displaying itself in a myriad of different apparent forms. In such a state, you become free from suffering and pleasure, *paap* and *pun*, and even time and death itself — you become *Akaal* and bring a death to duality.

From a *Miri* perspective, Khalsa Raaj is then fundamentally an environment in which those seeking to pursue Mukti can do so in peace, free from tyranny and oppression. The Khalsa itself being a vehicle in which to achieve and maintain such a system, by virtue of being *Akaal Purakh Ki Fauj*, the army of *Akaal*.

Whilst publicly, we have been developing a detailed vision of how that Khalsa Raaj could work ("the where question"), behind the scenes we have been iterating a roadmap on how to get there ("the how question"). This white paper details a single component of a wider Grand Strategy that has been developed and being progressed. Whilst the full plan is not yet ready for public release, we wish to share this particular aspect of it now in preparation for later phases. It is a long-term plan, multi-phased and even multi-generational too, but the end goal is Azaadi. Not all of it requires rola, and much of it will stay Gupt for now. There is little point openly discussing the "how question" until enough of us agree on the "where question". Hence the point of our outputs publicly thus far. What

Sidenotes

(01) The Vichaar Repo is available to access via our website at:

www.azadism.co.uk/bunga

(02) Recommend the following book which has extensively researched these *Darbars* and the types of texts that were studied.

Read:

[The Road to Empire: The Political Education of Khalsa Sikhs in the Late 1600s](#)

we are doing in private are planting seeds of trees that we in our lifetimes might not taste the fruits of. But we may be able to sit in their shade, before the tree begins to bear all its fruits, depending on the Panth's commitment.

We believe such an ambition is part and parcel of being initiated into and becoming a member of the Khalsa. So much so that it is the duty, or *Dharam*, of every Singh or Kaur to work towards achieving Khalsa Raaj in some way shape or form. But we are not necessarily talking about just nation-states here. Again, we define Khalsa Raaj as an environment in which those seeking to pursue Mukti can do so in peace, free from tyranny and oppression. This can be achievable on local and global scales (perhaps one day inter-planetary too), in new nations or existing ones, or even new world-orders entirely. The key is for the Khalsa to become influential wherever we plant our feet so to improve societies for the better and enable them to become more Azaad. In terms of realpolitik⁽⁰³⁾, to achieve this, and to exert influence on this scale, the Khalsa must re-establish both its hard and soft power⁽⁰⁴⁾.

ਹਮ ਪਤਿਸ਼ਾਹੀ ਸਤਿਗੁਰ ਦਈ ਹੰਨੈ ਹੰਨੈ ਲਾਇ ।
ਜਹਿਂ ਜਹਿਂ ਬਹੈਂ ਜਮੀਨ ਮਲ ਤਹਿਂ ਤਹਿਂ ਤਖਤ ਬਨਾਇਂ

*Satguru had conferred sovereignty on the Khalsa Panth,
As well as on each individual Singh of that fraternity.
Wherever a Singh sets his foot and settles on earth, He
establishes his own self-reliant/autonomous sovereignty
(Takht).*

— Shaheed Rattan Singh Bhangu, Prachin Panth Prakash

Sidenotes

(03) Realpolitik is a term that refers to politics or diplomacy based on practical and material considerations rather than ideological or moral premises. Rooted in the German words real (meaning "realistic" or "practical") and politik (meaning "politics"), it emphasizes pragmatic and outcome-oriented decision-making, often with a focus on power, national interest, and the realities of the situation.

Whilst the Khalsa must recognise such an approach, we must remain cognizant not to delve into immorality in a blind pursuit to operate solely on this basis.

(04) Hard power refers to the use of force to influence the actions of others. This includes military intervention, economic sanctions, or other forms of coercion.

Soft power refers to the ability to shape the preferences and behaviours of others through attraction and persuasion rather than force. It emphasises cultural influence, diplomacy, and values.

For the Khalsa, both these should be considered as tools or methods to advance the cause of Khalsa Raaj. However, they should never be used to harm non-combatants or in ways that are illegitimate to Sikh ethics and values.

The Why

But why is this necessary? Frankly, the modern Khalsa is a shell of its former self. It is plagued by inactivity, docility and purposelessness. There isn't even a general recognition of the Khalsa's status as Guru anymore either⁽⁰⁵⁾. This makes it easy for perverse agendas to hijack the "Panthal" to manipulate and mislead. So many distractions have emerged to divide the Khalsa's attention towards meaningless things, away from its intended purpose of combatting injustices and establish liberty. As a consequence so much preventable suffering is going unchecked and this is in part our fault. It's all good telling ourselves internally that we are a "warrior Panthal" and getting dressed up just to go sit in *Rehansabai*, but it is very different to actually saving people stuck in warzones, providing relief in disasters, holding human rights violators on trial and combatting terrorism. In an era where you find more "Singhs" in night clubs than you do in gun clubs, the posturing that we are decedents of Shaheeds and *Akaal Purakh Ki Fauj* rings hollow.

It is a *Nishaani* of a people with no purpose to degenerate in such a way. When societies are faced with an existential threat, they must band together despite differences or die. We too may now die, if not physically, consciously. For many it seems they are already dead in this way.

For us, this is a serious concern for the longevity of our Panthal, but also an insult to our Guru who gave so much to establish the Khalsa in this world, only for it to be considered largely irrelevant today and incapable of contesting injustices. This is all extremely disappointing and embarrassing. We must refuse to allow the legacy of our *Shaheeds* to be tarnished in such ways. This Panthal is on the brink in the advent of this new century and millennium. We must decide our own trajectory for the next few centuries or have it decided for us. Hence the need to find a purpose, have a mission and pursue a goal.

As the Khalsa, we do not need to be lost in this. We have already been given a purpose by the Guru and been raised to their status to pursue it autonomously. It is the Dharam of the Khalsa to wage righteous war (*Dharam Yudh*) against enemies of Azaadi.

ਅਵਰ ਬਾਸਨਾ ਨਾਹਿ ਪ੍ਰਭ ਧਰਮ ਜੁਧ ਕੇ ਚਾਇ ॥੨੪੯॥

Prabhu, I have no other desire except for the desire for just/righteous war || 249 ||

— Sri Guru Gobind Singh, Dasam Bani

Sidenotes

(05) "Upon his departure for Sachkhand, Guru Gobind Singh gave the Gurgaddi to two things, the Shabad Guru Granth Sahib (the Gyaan of the Guru), and the Guru Khalsa Panth (the Roop of the Guru). If the Granth is the brain, the Panth is the body. In this way authority was vested into the Khalsa, so long as they maintained Rehit and adopted Gurmat."

Read:

[The Khalsa Is The Guru ↗](#)

But tactfully. There is no point becoming some unsophisticated, guerrilla Taliban-like force, not only because the groups being emulated in this fashion behave immorally and antithetically to the Khalsa ethos (and have even been our own prior enemies in the past), but it's also unstrategic. If you go down that route you cut off your own legs.

Instead there is a way we can pursue Dharam Yudh and establish Khalsa Raaj without breaking international law, reducing ourselves to immorality by breaching human rights or violating the non-aggression principle (NAP)⁽⁰⁶⁾ — despite what clueless extremists may tell you.

Sidenotes

(06) The NAP is the right to live however you want, provided it does not impede the right for others to do the same.

This is a term Azadism has borrowed from Libertarianism, however the concept itself long predates the term. When Sri Guru Tegh Bahadur gave his life to defend the rights of others to practice their own traditions against the imposition of the tyrannical Mughal regime of the time, in modern, libertarian nomenclature this would be seen as someone standing up against a NAP violation.

The NAP has been explained more in Azadist literature and outputs of Bunga Azaadi related to *Raajniti Vidiya*.

Read:

[The Azadist Manifesto ↗](#)

[Non-Aggression Principle \(NAP\) ↗](#)

Modern Day Misls

Resorting to unsophisticated and reactionary tactics that mimic the methodologies of today's terrorist organisations will not only undermine the Khalsa's ethos, but it also risks isolating us from potential powerful allies in the current world order, and thereby disables our ability to leverage so many more opportunities and instead decreases the longevity and effectiveness of our effort to create lasting, wide-scale change. It would also vastly tarnish the reputation of any movements we seek to implement. Whilst guerrilla type warfare was indeed used in our history by Khalsa forces, these were a last resort effort to ensure the survival of Sikhs against brutal, tyrannical regimes. For those times, it can be justified as efforts out of desperation or even just how the world worked back then. But what can never be justified, then, now or in future is the targeting of non-combatants to pursue a political cause. This is text-book terrorism and the Khalsa must not only just distance ourselves from proponents of such cowardly and dishonourable methods but denounce anyone claiming to promote it in our name. In an age of information warfare, optics is critical.

As a modern alternative, there exists a more strategic and moral pathway. One that allows us to fulfil our mission of justice and protection while remaining fully within the bounds of international law and human rights standards. This approach not only preserves the dignity and moral foundation of the Khalsa but also ensures that we can wield influence on a global scale without compromising our values and capacity for long-term impact.

This pathway is the **Private Military/Security Company (PMSC)** model. By establishing Khalsa-led PMSCs, the Khalsa can operate largely independently as non-state (private) entities acting as a force for justice in global security, adhering to a strict ethical mandate rooted in the principles of Miri-Piri. PMSCs, as private service providers for security and defense, offer a versatile and lawful means to pursue Dharam Yudh—allowing the Khalsa to engage in security and humanitarian efforts, protect vulnerable communities, and uphold justice in a way that resonates with the teachings of our Guru.

PMSCs are not a new phenomenon; they are the latest iteration of one of the oldest industries in human history, where non-state actors provide essential services in conflict and security. While the concept has existed for a while, the modern incarnation of PMSCs has seen rapid expansion and adaptation, evolving into a significant force in today's global security landscape. In 2021, the global PMSC market was valued at \$241.7 billion, with projections suggesting it could reach \$366.8 billion by 2028⁽⁰⁷⁾. This growth is driven by an increasing reliance on private entities to fill security roles traditionally occupied by state forces, particularly in

Sidenotes

(07) Source:
[TRT World | Research Centre
 researchcentre.trtworld.com](http://researchcentre.trtworld.com) ↗

conflict zones where governments are either unwilling or unable to deploy their own resources.

There are hundreds or thousands of PMSCs worldwide, many of which operate within legal frameworks and collaborate closely with entities like the United Nations and NGOs to contribute to stability and security. Countries such as the United States, United Kingdom, China, and South Africa host around 70% of the PMSC sector, making these private companies influential players in global security⁽⁰⁸⁾. While most PMSCs operate within the law, the industry as a whole is often tainted by controversies, as some firms have been implicated in unethical activities, political collusion, and human rights abuses. This reputation poses both a challenge and an opportunity: a challenge because the industry's reputation is mixed, and an opportunity because it allows for the creation of a Khalsa-led alternative, a PMSC model that exemplifies integrity, transparency, and a commitment to justice.

For the Khalsa, there is significant potential to redefine this space by embodying a PMSC model that adheres to a clear ethical standard, distinguishing itself from those entities that operate with questionable motives. By grounding our approach in the Non-Aggression Principle (NAP), which emphasises the right of every individual to live freely as long as they do not infringe upon the right for others to do the same, Khalsa-led PMSCs can bring a new paradigm to the security industry. This model would operate not solely out of a desire for power or profit but out of the Khalsa's historical mandate: to be *Akaal Purakh Ki Fauj*, a force that safeguards those who seek to live in peace and pursue Mukti. So here is an opportunity to offer a Khalsa alternative and establish a pipeline for Sikhs to enter the industry and become market leaders on the basis of our *Miri-Piri* philosophy. There is a huge opportunity here for the Khalsa, and it is something we are urging the Panth not fall behind on and have to play catch up on later like we are doing now with nation-state projects.

But to what end? To reiterate once again, Khalsa Raaj is being defined not as just another nation-state but with a Sikhi-theme instead, rather it as an environment in which those pursuing Mukti can do so free from oppression and tyranny. It is not about imposing, coercing and threatening populations to behave in certain ways or succumb to the micromanagement of just another group of central planners. It is about establishing free societies where people can define their own destinies, suffer from the consequences of their own choices so that may fail fast, learn, iterate and improve. But above all, we wish to enable secure and just environments in which those seeking to pursue Mukti can do so in peace.

Sidenotes

(08) Sources:
[Modern Diplomacy | moderndiplomacy.eu](#) ↗

SIPRI | Stockholm International Peace Research Institute |
[sipri.org](#) ↗

Azadism has presented a model for statecraft in which this can be organised, but it needs a conscious force of those trained and capable in weaponry to help uphold the Non-Aggression Principle (NAP). Whilst our aim is to plant a garden of freedom, we wish for the Khalsa to be the gardeners that pluck out those weeds and pests who destroy the freedom of others. Now, the details of how these environments may be structured goes outside the scope of this white paper and the specific implementation plan is covered in other areas of the Grand Strategy. However, you can look into the *Stanistan* model we have published for a hint of what we eventually envision in the long-term⁽⁰⁹⁾.

Another model Azadism put forth was a vision for a *modernised Misl system*, developed by learning both the successes and failures from when the last time the Khalsa tried that system. This will also be further outlined in depth in a more comprehensive Vichaar being produced currently, but you can learn a bit about how it may work in the long-term in Section V of the Azadist Manifesto. The two main tweaks compared to how we tried it before, is that instead of having Misls be based on territory and taxes, they would now be operating on a client (Sangat) and subscription (or some voluntary form of payment or Dasvandh) basis. Whereas before a Misl would have exclusive jurisdiction within particular land boundaries, under this conception, multiple Misls can co-exist in the same areas, serving many clients living together. A single household may subscribe to multiple Misls offering security services. A city-state may host hundreds of Misls operating to serve clients living there who may subscribe to various Misl(s) of their choice. Instead of a Misl being a state-structure, it is focused directly on being a service-provider for security and/or justice. Neither do they all need to be PMSCs either.

In modern times many types of companies in this sector can be formed by the Khalsa, where members band together in voluntary hierarchies (hence companies, not states, in which individual Khalsai can leave at any time, apply elsewhere or start their own Misl), forming Private Military/Security Companies (PMSCs), Private Law Firms (PLFs), Conflict Resolution Organisations (CROs), Private Courts of Law (PCOLs) etc. All independent, private (non-state) entities in the business of providing justice and security. These are the Misls being referred to in Azadism's re-conception of a new and improved Misl system.

How this system can be integrated into statecraft and governance again is not the focus of this whitepaper. But we don't need to wait for the long-term vision of the Stanistan model to be implemented before establishing this new Misl system — we can and should start setting up Misls now. Especially to build the actual competency before we reach that stage.

Sidenotes

(09) The "Stanistan" model of governance is an experimental form of statecraft derived from a deduction of Azadism's principles taken to their limits. The aim is to establish a "marketplace for governance" rather than just another system that imposes one set of rules on everyone arbitrarily.

More information can be found about this in Bunga Azaadi's Vichaar Repository, within the *Raajniti Vidiya* domain.

Read:

[Stanistan | A Land of Lands ↗](#)

Sikhs or more accurately GurSikhs, who rightfully recognise the Khalsa as Guru should be the support system for the Khalsa operating in this way. From this population, we seek to empower GurSikhs to become effective members of the Khalsa that actually go and do Dharam Yudh and progress Khalsa Raaj.

As I mentioned, it is the Khalsa's duty to advance and enable Khalsa Raaj in some way shape or form — it doesn't have to be just the role of a battlefield solider, especially in modern times. Instead, a Dharam Yudh can be engaged in many ways, such as lawyers, judges, cybersecurity professionals, analysts, intelligence operatives and much more — so long as they operate in accordance to Dharam. Even Sikhs living a *Grishti Jeevan* can contribute towards Khalsa Raaj and participate in Dharam Yudh by becoming successful and wealthy so that they can donate more Dasvandh to Khalsa Misls who are more directly addressing problems⁽¹⁰⁾.

Sidenotes

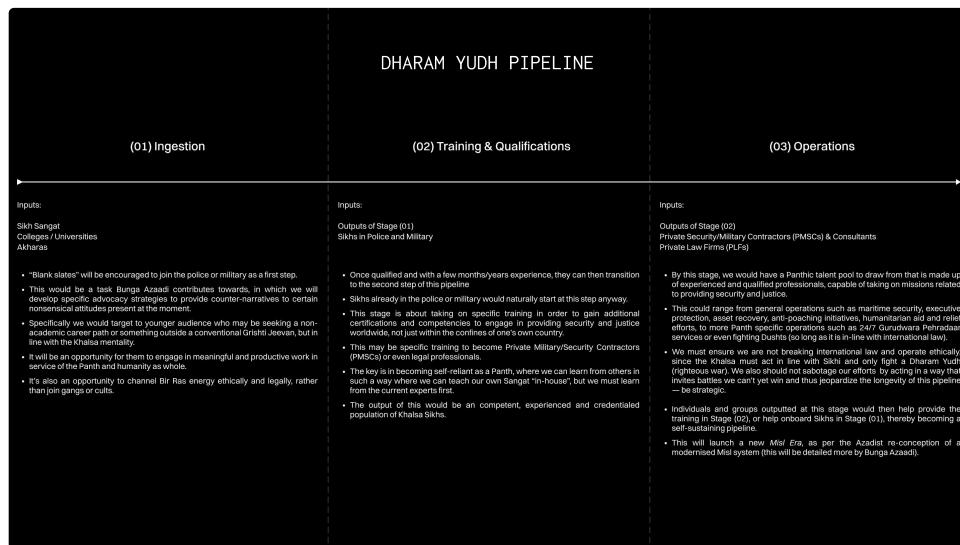
(10) Which is where Dasvandh should be prioritised anyway. It isn't necessarily an arbitrary donation to a random charity, but should be a kind of tithe a Sikh donates to their Guru. Which is how Dasvandh used to be requested by the human Gurus in their Hukamname.

Since Guru Gobind Singh granted the Khalsa the status of Guru, the Khalsa should be prime recipients of Sikh Dasvandh contributions. But, the Khalsa must act like and earn the status of Guru if they wish expect such support. It goes both ways.

Hence, by (re-)establishing a Misl system, where the Khalsa engages in activities that uplift Sikhs and humanity, then Sikhs can choose and pay for a wide range of Khalsa Misls involved in these endeavors.

The Dharam Yudh Pipeline

In order to enable this vision, we must establish a system that increases the Khalsa's competency. Therefore, the following **Dharam Yudh Pipeline** (DYP) has been prepared and offered as way to do this. The DYP onboards GurSikhs from one end, puts them through and gives them access to the relevant training, licensing and experience, before outputting them as fully qualified Khalsa Sikhs, ready and competent to establish Misls, conduct missions, arbitrate disputes, provide security and enact justice.



(LARGER VIEW AVAILABLE IN APPENDIX)

The Dharam Yudh Pipeline is structured into three stages that represent a progressive pathway to transform Sikhs into capable professionals in security, defense, and justice. Each stage of the pipeline is designed to prepare participants for the responsibilities they will take on in the next phase, ensuring a comprehensive and eventually a sustainable, self-reliant model where Sikhs in later stages can help uplift and provide opportunity to others in previous stages.

Stage 1: Ingestion

The Ingestion stage focuses on identifying and recruiting Sikhs, who have an interest in security and justice but lack formal experience or direction. At this stage, the goal is to attract "blank slates" — Sikhs open to exploring non-traditional career paths beyond the academic or other conventional jobs.

To do this advocacy we can start leveraging the connections and intellectual capital we've been building with Bunga Azaadi, and use that as a base of operations in which we devise various strategies to

encourage participation in the forces, police, security and justice industry. Through this, we can start building that internal Panthic talent pool right now. We want to shift the culture amongst Sikhs to value these career paths highly and seek opportunities to gain the necessary exposure and experience. We should dissociate from the image that "Sikhs are farmers", and re-establish the image that "Sikhs are warriors" — but with actual substance.

Special focus will be placed on Sikhs who are searching for non-academic career paths and want to engage in meaningful work that aligns with Sikh values. The aim is to channel their Bir Ras (warrior energy) into constructive roles, preventing them from being drawn to gangs or cult-like organisations led by Masands who have no desire for true Azaadi and want to trap Sikhs into victim mindsets.

We'll also contest certain unproductive narratives from Neo-Khalistanis in particular who are trying to deter Sikhs from entering these roles⁽¹¹⁾. The fact is, it is very difficult to start PMSCs especially and take on contracts without prior experience in the armed forces or police. Whilst attitudes like "we don't work under anyone" is seductive, it isn't productive. We are simply not in a position to have these types of Nakhre right now — people are dying. Therefore, we have to kill our ego a bit in the meantime, gain the necessary skills and experiences, work within the current systems so we can extract the value we need to operate more on our own terms later with our own industry of Khalsa Misls. There is an element of Ju-Jitsu with this, you have to give in a bit now to take a lot later. Look at the generations of immigrant diaspora Sikhs who left their farms to work in substandard conditions and take menial jobs in foreign lands. This was far from ideal, but they did it anyway so that their children became the doctors, lawyers and successful businessmen of today. This is the art of the compromise, the trade of sacrifice. Obviously there are limits, but you cannot refuse to play the game and still expect to win. This is what Raajniti really is about — not mindless protests, making signs and begging outside of parliaments or embassies for Raaj. You have to make the sacrifices and put in the work. Take Raaj, don't wait to be given it.

Stage 2: Training & Qualifications

Once individuals have been onboarded, they proceed to the second stage of training and gaining qualifications and experience. During the first run of this pipeline, this isn't provided internally by the Panth just yet though. As mentioned, there is simply not enough resource or capabilities to offer such things to Sangat. Instead, we must leverage existing opportunities to participate in institutions and forces. As a Panth, we are

Sidenotes

(11) A "Neo-Khalistani" should not be confused with a (classic) Khalistani. This term has been introduced into the Panthic lexicon to differentiate the fools who are subverting genuine demands and concerns of many Sikhs for ulterior, counter-productive purposes. To find out more about them, and to see some of their primary positions debunked, visit Bunga Azaadi's Vichaar Repository.

Read:

[Khalistanism | Neo-Khalistanis ↗](#)

such fools for not only taking up these opportunities to get world-class, modern training, but also be paid for it⁽¹²⁾. This will give Sikhs the required skills and credentials to then go and take up more specific training for private military/security contracting.

You can take some of these courses right now too, there are companies that offer them to civilians. But the issue is that it is very difficult to subsequently get hired without a military/police background and actual experience. Just think about it from a clients perspective. If they need someone to protect them or their family in a hostile environment, would they hire someone who is a veteran and been in real combat scenarios or someone who has done a couple of courses within the safety of controlled environments? Training is good, qualifications are validating, but experience is best. There is no better credential than experience.

Stage 3: Operations

By this stage, we would have built a talent pool of *Khalsapanthis* who are skilled, qualified and experienced enough to go and take private contracts, consult and/or start their own Misls — be that PMSCs, PLFs, CROs, or whatever other path they chose to specialise in during the previous stage. Activities could range from:

- Maritime security
- Executive protection
- Asset recovery
- Anti-poaching initiatives
- Humanitarian aid and relief
- Human rights law enforcement
- Arbitrating property rights disputes
- Peacekeeping
- Cybersecurity
- Neighbourhood patrols
- And so much more.

The security, defence and justice sector is vast and varied. Misls could also be employed for internal use as well such as 24/7 Gurudwara Pehradaars that match or exceed the quality of the types of security details world leaders have. We all pay the lip-service of calling our Guru Granth Sahib the "king of kings", yet we house so many Saroops in old factory buildings, sitting on plastic Palkis with no real security at all. Yet, mere worldly prime-ministers and presidents are constantly monitored over by elite professionals⁽¹³⁾. By rebuilding the Khalsa's competency, we too should invest in such measures.

Sidenotes

(12) Some forces even offer a range of bursaries and scholarships for further education and university degrees.

(13) Such measures, alongside others, have also been detailed in a Vichaar published by Bunga Azaadi on how to prevent cases of Beadbi.

Read/Listen:

Punishment For Beadbi ↗

Once we have our own Misl system running again, then they will be able to onboard Sangat directly and train them too, as well as employ them for missions or contracts. For more legal related Misls, this may take the form of establishing Sikh law firms and prioritising and hiring Sikh professionals. This will reduce reliance on external organisations to train and qualify our Panth, and the pipeline can transition into more of self-reliant structure. However, even then, it may be useful to maintain productive relations with allies. This may take many forms such as joint training, war-games, intel-sharing, contracting, consulting, and perhaps even foreign legion type models could be incorporated. Becoming too insular at this stage would be a mistake. Isolationism is not a synonym for self-reliance.

This final stage of the pipeline will usher the Panth in a new Misl Era, as per the Azadist re-conception for a capable and modernised Misl System. Once here, this will allow us to be well poised to implement the next phase of our Grand Strategy for Khalsa Raaj.

Conclusion

The Dharam Yudh Pipeline (DYP) is a call to action for the whole Guru Khalsa Panth. By re-establishing our capabilities across security, defense, and justice sectors, the DYP enables us to build a Khalsa that is once again equipped to defend the oppressed, uphold justice, and secure environments where individuals are free to pursue Mukti without fear of oppression or tyranny. Through this structured pipeline, we can ensure that future generations of Sikhs are not only skilled and competent but operate in accordance with the timeless principles of Miri-Piri.

Yet, the success of this vision depends not solely on a single organisation or individual. Building the DYP is a Panthic responsibility that encourages collective commitment from the entire Sangat. While Bunga Azaadi will contribute to this effort as much as we can, we recognise that the scale and scope of this pipeline will only be realised through the collaboration of diverse Sikh organisations, Sangat representatives, and dedicated individuals who resonate with this mission. We encourage all Panthic-minded Sikhs, from various backgrounds, organisations, and even those acting as individuals, to join us in setting up this vital structure.

To achieve this, we need supporters and collaborators across the Sangat. These partners can support the advocacy efforts by running stalls, creating content, hosting workshops at Gurdwaras, giving talks at university Sikh societies, and establishing relationships with law enforcement, military institutions, law firms, and others in the security and justice sectors. Together, we can create networks to support Sikhs at each stage of the pipeline, building the necessary foundation to develop a competent, modern, and self-sustaining Khalsa infrastructure.

This is more than an individual or organisational endeavour and whilst it is a part of our Grand Strategy to introduce the concept of a DYP, Bunga Azaadi does not own it. Instead the DYP is being offered as a gift. It is a Panthic movement aimed at reinvigorating our collective purpose, competence, and influence. Our Gurus and Shaheeds left us with a legacy of selfless service, excellence and apotheosis. Now, in this new millennium, we have the opportunity to honour that legacy by revitalising the Khalsa in a way that is relevant, powerful, and deeply aligned with the spiritual-political and immortal vision of Sri Guru Nanak-Gobind Singh.

We invite **YOU** to join us. Let us work together to build a Panth that is not only prepared to protect and serve but also to inspire and lead, creating a future where Khalsa Raaj is not just an aspiration but a practical reality grounded in the wisdom of our Gurus and the strength of our people.

If you or your organisation would like to get involved, please reach out to us to discuss how we can collaborate. The journey to Azaadi and the

establishing of Khalsa Raaj is one that we walk together, and it is our collective efforts that will determine the success of this mission. We do not have to be uniform to be united, but those of us who share this vision must indeed unite now or risk dooming our Panth into irrelevancy over the centuries to come.

Get In Touch

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Glossary

Anandpur Darbar

An institution established by Guru Gobind Singh to collect and study wisdom in many subjects such as spirituality, political-science, healthcare, Raag (classical music), poetry and more. A Darbar, is a royal court, and Anandpur (lit. City of Bliss) is an area in Punjab where the Darbar was hosted.

Atma

Lit. Soul. Can be seen as the essence of individuality. See *Paramatma*.

Azaadi

Freedom, liberty. Can be applied in both a political and spiritual sense.

Azadism

An economic and political system that encourages limiting the role of government to upholding the Non-Aggression Principle and preserving property rights. This takes the form of four main roles, namely: National Defence, Policing, Justice System and Tax Administration. The control over a nation's economy is gradually transferred away from state control and to the people directly, where both parts are adequately independent of each other. Initially administered under a decentralised Khalsa confederacy of Misls, over time the role of the government can be further reduced and replaced entirely by the private sector. Azadism is a Sikh philosophy of freedom.

Bunga Azaadi

Bunga Azaadi (Institute for Azadist Studies) is a think tank set up to discuss, debate and do the necessary Vichaars (contemplations / research / opinions) to apply a Sikh perspective to the modern world. With the rapid rate of innovations in technology and a constantly changing geo-political landscape, it is imperative that the Guru Khalsa Panth is conscious and evaluating the world around us to keep up to date. Bunga Azaadi produces and curates Vichaars from a network of individuals passionate about using Sikhi to inform our positions so to navigate these changing times and make informed decisions moving forward.

Dharam

Refers to a kind of duty or path of righteousness. It relates to doing the "right thing", or acting in accordance with a stated purpose or nature.

Khalsa

One of the original expressions of Sikhi as a religion. This refers to the order of warrior-saints established by Guru Gobind Singh in the 17th Century. The Guru aimed to turn uplift his Sikhs and endow them with the

qualities of kings and warriors. This order was designed to fight oppression and tyranny and was given the status of Guru, alongside the Guru Granth Sahib.

Khalsa Raaj

(*Bunga Azaadi definition:*) An environment in which those who are seeking Mukti can do so free from oppression and tyranny. The Khalsa being the gardeners of such an environment, upholding the freedom of all by destroying those who are a threat to it. Khalsa Raaj is not just for Sikhs, but the whole of humanity. It can exist on a local or a global level. This can be somebody's own home, his community, his town, his city, his nation-state, even a whole empire — but most importantly, it must also be within one's own mind. Khalsa Raaj is a rule that transcends borders and brings prosperity and freedom for all.

Miri

Temporal/political affairs.

Misl

Originally an Arabic word meaning "equal," the term "Misl" later became associated with the autonomous Sikh military and political entities that existed in the Punjab region during the 18th century. Each independent Misl would be responsible for the justice and security within their respective jurisdictions.

As per Azadism's re-conception, we envision a Misl as a simply a service provider for security and justice — whether that be a company or an individual contractor. Unlike the historical Misls, which were based on territory and tax, we aim for modern Misls to operate on a voluntary trade and client-based system. Providers offer services that clients can choose to access willingly in return for mutually agreed payments.

Mukti

Spiritual liberation. For Sikhs, this is a realisation of the illusory nature of the self, and thereby a cessation duality and merging with the understanding of non-duality.

Panth

The Panth, (lit. Path) refers to the community of Sikhs following the teachings of Guru Nanak, passed down through to Guru Gobind Singh who then invested the Guruship into both the Guru Granth Sahib (Shabad Guru) and decentralised it amongst the Guru Khalsa Panth. To be Panthic is to serve this path.

Paramatma

Lit. Supreme Soul/Atma. In reference to the non-dual conception of God in Sikhi: Ik Onkaar. Every Atma seeks to reunite with the Paramatma, upon which doing so, the realisation is that it was never separate to begin with.

Piri

Transcendental/Spiritual affairs.

Shaheed

Lit. Martyr. In Sikh tradition a Shaheed is one of the highest status one can achieve. It signifies someone who has overcome their self-preservation instincts engrained over millions of years of evolution, in service of a community, cause, ideal higher than themselves. When one becomes Shaheed, they achieve Mukti.

Vichaar

Lit. Contemplation.

Appendix

The Dharam Yudh Pipeline

