"True Lord, may my body be a sacrifice unto your feet. 
Guru, father, may I not show my back in the field of battle, 
and may I be martyred battling the enemies of the faith. 
Guru, Father, have mercy on me, may the enemy's bullets 
ot hit my back, may I take them upon my chest. Satguru, 
do not think of my faults, please let me embrace your feet."
This was Bhai Sahib's daily prayer before the Guru.

When the time comes for a Sikh to give his head for the 
Guru, he is overcome with eagerness. He considers it his 
great fortune to give his head for the Sikh faith. When it 
comes time to sacrifice for the faith, the Sikh doesn't seek 
any examples, or justifications, or bribes. No force or fear 
can turn him away from his goal. Living his life according 
the Guru's bestowed faith, he fights the enemy and gives his 
head for the pure faith and truth and is then called a Martyr. 
Such a warrior always wants that his head should be 
sacrificed for the cause of the Guru.

On June 1st 1984, the Indian government directed its evil eye towards 
the Sikh places of worship and Sackhkhand Sri Darbar Sahib Amritsar. 
During the attack, Bhai Kulwant Singh Babbar had the honour of being 
the first martyr to die fighting those who would defile the sanctity of Sri 
Darbaar Sahib. Just as Bhai Kulwant Singh had the honour of being the 
first martyr in the Darbar Sahib attack, similarly, Bhai Kalwant Singh 
Babbar/Nagokay had the honour of being the first martyr of the Dharam 
Yudh Morcha. On June 9th, 1982, Bhai Nagokay had every one of his 
limbs broken and after enduring countless tortures, achieved martyrdom 
and by doing so, gave the shattered Panth unity to fight together. During 
this time Bhai Amjarjeet Singh DaheRoo gave his martyrdom and 
increased the Panth's fervour to battle.

Bhai Kulwant Singh Babbar was born in Yumnanagar Jagadhri in 1957 in 
the house of Sardar Partap Singh located in Vishkarma Nagar. He 
completed his early education in Yamunanagar. After passing the ninth 
grade, he entered the ITI and took a yearlong course in welding and then 
began to work.
During the Vaisakhi of 1978, unarmed Singh's Khalsa Farm in which gursikhs, in addition to learning Gurmat, also learned weaponry. Bhai Sahib took part in this camp with a desire to learn the use of weapons. During this camp, Bhai Sahib met Bhai Sukhdev Singh, Bhai Kulwant Singh Nagokay, Bhai Sulakhan Singh, Bhai Balvinder Singh, Bhai Vadhava Singh, Bhai Anokh Singh, Bhai Mannmohan Singh and many other Singh's. The Singh's who taught the use of weapons loved Bhai Sahib.

After subsequent camps in Sabhravan and Goindvaal, Bhai Sahib became very well acquainted with all the Singh's views and the love between them increased. They began to stay together in the form of a jathebandee. All the Singh's had the goal of finding and punishing the killers of Gursikhs and those who would insult Guru Sahib. The first action the Singh's conducted was against an individual who had insulted the saroop of Sri Guru Granth Sahib Ji. And with this, by the grace of the Guru, the work of punishing the enemies of the Panth carried on in secret for the next two years. The Government had no idea who conducted these actions but the people declared that the service was being rendered by the Guru's Shaheedee Fauj who were supporting the Gursikhs. During this time Bhai Kulwant Singh took part in every action, considering it to be service to the Panth. Day and night Bhai Sahib worked to cut the chains of slavery from the neck of the Sikhs.

In 1982, village leader Surjan Singh Nagokay turned in Bhai Kulwant Singh Babbar Nagokay and also gave a full report of the rest of the Singh's. The government tortured Bhai Kulwant Singh Nagokay to death and then made a false encounter they also put rewards on the heads of all the other Singh's. Bhai Kulwant Singh aka. Bhai Mehngaa Singh also had a reward out for his capture. The government began to hunt the Singh's and as a result, the Singh's went underground. Only a few days had passed in hiding when this beloved
of the Guru, Bhai Kulwant Singh, left to bathe in Sri Ramdas Sarovar and have darshan of Guru Sahib. He exclaimed "if the olden Singhis could cut through the cordon of their enemies, to have ishnaan and darshan at Darbaar Sahib, so can I."

Even during this time in hiding, Bhai Sahib would rise at amrit vela, bathe in the sarovar and then attend Aasaa Dee Vaar kirtan at Darbaar Sahib. After this, he would attend to the seva of the Singh's langar and also the Jora Ghar.

On June 1st 1984 at around 12pm, the CRPF and the BSF, in a government-sponsored scheme to eliminate the Sikhs, opened a rain of fire upon the Singhis at Sri Darbaar Sahib, Darshanee Deocorhee, Langar Building and Sri Akaal Takhat Sahib. Bhai Sahib was at Baba Atal Sahib and took up a position there, killing three attacking soldiers. This warrior's confidence increased and he went up to the top most floor of Baba Atal. A sniper fired at Bhai Sahib and the bullet hit him in the forehead. Bhai Sahib fell to the ground, but when a nearby Singh asked "Menghaa Singh!!! How are you??" he replied "Chardee Kalaal!!!".

The Singhis were informed that Bhai Sahib had been hit and Bhai Mannmohan Singh and others were sent to retrieve him. The Gursikh's with great effort in the rain of bullets brought Bhai Kulwant Singh down from the top most floor of Baba Atal and carried him to Guru Nanak Niwaas. There were no medical facilities or doctors, but the Singh's cleaned the wound and dressed it. Around this warrior Gurbanee began to be recited and only after the completion of Sukhmani Sahib did he go and take his place at the feet of the Guru. On one hand, the Singhis were fighting the enemy and on the other, some Singhis were taking care of the Shaheed's body. Jathedar Sukhdev Singh Babbar asked that Gurbanee continue to be recited.

On the evening of June 1st, the firing ended and a message was sent to the fallen warrior's mother and father. On the afternoon of June 2nd, they arrived from Yamunanagar at Guru Nanak Niwaas, despite the curfew. Mata jee saw her son and said "Son, you've fulfilled your promise. When you left home to serve the Panth you asked the Guru for what you have achieved today. By fulfilling your words, and giving your life to the Panth, you have honoured my womb".

All the Jathebandes in the complex, upon hearing the news of the Shaheedee did a final ardaas for Bhai Kulwant Singh, and upon seeing the Shaheed for the final time, heaped praise upon his bravery. Whoever meditates upon the Guru with a pure heart, for certain, gets the reward. May we be a sacrifice unto this first Shaheed, this blessed soul. This was the first shaheed whose body was cremated in the Darbar Sahib complex, despite the protestations of the SGPC president. Bhai Sahib was cremated close to Sri Manjee Sahib.

Jathedar Sukhdev Singh Babbar and other gursikh's lovingly bathed Bhai Sahib's body and dressed him in the five kakaars, a chola and dumala. After the final ardaas, he was brought near Sri Manjee Sahib and all the sangat in the complex accompanied this procession. Bhai Sujan Singh put a sheet over the body on behalf of Baba Jarnail Singh Bhindranwale. Other Jathebandes also put sheets on the body out of respect and covered it with garlands of flowers. At the time of cremation, there was a large gathering of the Sangat and every Gursikh felt the pain of Bhai Sahib's departure. Bhai Sahib's father lit the funeral pyre and seeing the rising flames, every Gursikh felt the desire to run to battle and die fighting for the faith.
The day of the battle has come. In front of me stands the enemy of my Guru, Mere Shahen Shah. Some people say to me that I should feel scared. But why is that. Fear of death is something I do not recognise. What is there to be afraid of? I am not going to go before the Dharam raj, the jamdhoots are not coming for me, I am not going into the cycle of death. I am a khalsa, I died the day I took amrit. I left all my Aaases and Ommadas. I wanted no power or mukti, but to place my head at the charan of my Sahib. It is his service that my life body and soul is. All I see, all I recognise is the sweet taste of that Amrit awaiting me there on the battlefield. I can taste it now as I did earlier in the Darbar sahib. I need more, every pore on my body pines. I thirst for more. I see it there.

I run forward, in front of me I see a man, in his heart I see hatred, but I think he looks amazing, my heart fills with warm love for him. As I run towards him, he runs towards me. His snarl, his face is a vision of his heart. His heart wants to kill me, cut me bit by bit, hack me down, I look at his face and the terrible thoughts in his mind and heart, the Kroth is so strong in him, but my heart wants to embrace him. Pyar is running forward, carrying my body.

We approach and clash, I do not know what is happening, my body, arms, legs, and Shasters are moving automatically, as instinct. My mind is still floating, so gentle, as a feather floating in the air. My Shaster is moving quickly like lightning, but my mind is gentle and sublime. Waheguru, Waheguru is vibrating all around, pounding in my heart, the high pitches of the Gurmanter tingle in my ears. All around I see Amrit, my body is running forwards, with my Shaster clearing the way, my body pining for that Amrit, that true blessing of my Guru Ji. Suddenly everything stops, I look around. My mind awakens everything is clear. I hear bole so nihal sat siri akal everywhere. The realisation is too much, I fall on my knees, tears rolling out of my eyes. Once again I have missed my chance of gaining that Amrit. I must not have been Dhir enough. Once again I have not been worthy of that true blessing. Once again I have not achieved Shaheedi. The battle has been won. The Guru ji’s enemies have been defeated. My mind pining, the tears are uncontrollable, when will I become worthy. When will I be able to call myself a Sikh of my Guru Ji, one of his True Shaheeds.