Guru Govind Singh was not an idealist but was a true realist. He was immensely practical in every action of his life. Though he was a spiritual guide and showed the path of peace and salvation to the humanity. He always insisted on his followers to examine the old principle on the anvil of time and need and then, after necessary modification, should follow them. Shamsaddin writes, Guru Gobind Singh did not bind his disciples to the orthodox inactive practices of religion; but showed them the new ways and the practical outlook of spiritualism. Regarding monk life Guru said, “Detachment is not necessary for a Sikh, also attachment is not necessary too; but working on the practical theory is always essential”.

This Guru showed by his own life when some times he led a life of a monk, sometimes a life of a house holder while at other times a life of a warrior on the battlefield. We can say that Guru Gobind Singh boldly changed the old theories and responded to the need of the time and situation.

Guru Gobind Singh was a great saint soldier. He did not fight any battle to gain territory or to amass wealth. He fought against tyranny, oppression and injustice and not for name and fame. D. K. Verma rightly remarks that the Guru always kept very high traditions of fighting warfare before him from which he or his followers never deviated. The dharamyudh of Guru Gobind Singh must not be understood to have meant a war of aggression against any religion or against the followers of any religion as such. It is only meant Yudh or war for the sake of dharma or for the protection of religion and be fought for the moral principle.

He possessed infinite knowledge, supremacy, power, strength, might and vigour. He was devoid of any personal interest in the activities he was engaged. His only motive was the welfare of the society or world as a whole.
"One man by shaving his head is accepted as a Sanyasi, another as a Jogi or a Brahmachari, a third as a Jati. Some men are Hindu and others are Musalmans, Imans and Shaftias; know that all men are of the same caste. Karta (the Creator) and Karim (the Beneficent) are the same, Razak (the Provider) and Rahim (the merciful) are the same; let no man ever by mistake suppose there is a difference. Worship only God who is the one Divine Guru for all; know that His form is one, and that He is the one light diffused in all."

"The temple and the mosque are the same; the Hindu worship and the Musalman prayer are the same; all men are the same; it is through error they appear different. Deities, Demons, Yakshas, Musalmans and Hindus adopt the customary dress of their different countries. All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water. Allah and Abhek are the same; the Purans and Quran are the same; they are all alike; it is God who created all."

In Akal Ustat, verse 12 Guru Gobind Singh writes:

"Somewhere, you are a Yaksh, somewhere, Gandharv, somewhere, a Sidh or Vichyadhhar, somewhere, a Kinnar or a Goblin or Ghost. Somewhere, as Hindu you recite in heart Gayatri and somewhere, make a loud call as Muslims do to summon folks to prayer. Somewhere, by passion welmed you read the lore of sexual type, somewhere, in poetic mood on poesy dwell and somewhere, pundit like the teachings of Puranas you expound. Or read Quran to understand Islam, somewhere, you take the line that Vedas prescribe, somewhere, against their teachings take your course. Somewhere, you are above raj, tam and sat, somewhere, by gunas three you are occupied."

Throughout his brief life (of 42 years) Guru Gobind Singh displayed a spirit of sacrifice which remains unparalleled in the annals of the world. At the age of nine, he lost his father, Guru Teg Bahadur, who had proceeded to meet Aurangzeb and to face certain death at the suggestion of his own son, Gobind,
when the Hindus of Kashmir sought the help of the Guru. Later, at Chamkaur, Guru Gobind Singh sent his two sons, Ajit Singh and Jujhar Singh, to the front to fight the Mogul army where both were killed at the very teen age of 17 and 14 years. His two younger sons were executed at their refusal to abandon their faith. What mortal could possibly have stood his ground after such profound personal tragedies.

The personal example of the indomitable courage and boldness set by Guru Gobind Singh would ever remain a source of inspiration to his fellow countrymen in their hours of distress and difficulty. He set up his abode within an easy marching distance from the imperial headquarters at Delhi as it were, threw the gauntlet at that fountainhead of bigotry and tyranny. As Cunningham put it "In the heart of a powerful empire he set himself to the task of subverting it."---7:

To tackle a powerful, cruel and despotic ruler Aurangzeb, Guru Gobind Singh with his divine perception singled out the evils which effected the Indian Society. His attack on the caste-system was the most effective that we have known so far in our history. He forged a spirited and disciplined brotherhood of men from among the low and the high-castes and proved that given proper leadership and ideals even the lowliest of men could rise to great heights of achievement. From the dramatic manner of the founding of Khalsa, it is fair to conclude that Guru Gobind Singh wanted to rekindle a spirit of self-sacrifice and induce a sense of discipline among the people. In this respect, he is unique among the long line of illustrious thinkers and sages of this region. Sh. J. S. Gupta has rightly remarked that though, many before Guru Gobind Singh had assailed the inequities of the caste-system, yet he was the first to tackle the problem of this evil in the society. Creation of the casteless and classless Khalsa filled a void in the Indian polity.--------8

D. K. Verma writes, Guru Gobind Singh was a great saint, an astute organizer, an intrepid general, a great strategist and a gifted poet. He may
particularly be credited for attaining unique success in his fight against tyranny and for the cause of his fight against tyranny and for the cause of righteousness. With the strength of his valiant and devoted followers, he was able to resist the mighty Mughals and left behind legends of extraordinary courage, bravery and sacrifice.—9

He maintained a perfect poise of mind even in the face of the supreme sacrifice of almost the whole family—his father, mother, four sons and devoted followers—for freedom of conscience and for the cause of righteousness. He led a pure life, with stern devotion to duty and invincible spirit. He taught his men to lead a life of fearlessness, self respect and high moral values.

In the opinion of S. R. Bakshi Guru Gobind Singh was send by the Lord to to defend dharma, spread righteousness and destroy evil and sin. His mission was to root out the wicked and to creat saint-soldier who could fight evil.-----10

The Guru has given in Bachitara Natak description of some of the battles he had fought. Everywhere he attributes his success to God and says that he and his disciples were under the protection of the Lord:

"Sword, that smiteth in a flash, That scatters the armies of the wicked in the great battle-field; O thou symbol of the brave. Thine arm is irresistible; thy brightness shineth forth, the blaze of the splendour dazzling like the sun. Sword, thou art the protection of the saints, Thou art the scourge of the wicked; Scatterer of the sinners I take refuse in Thee. Hail to the Creator, Saviour and Sustainer, Hail to Thee; Sword Supreme."--------11

S. R Bakshi writes, Guru Gobind Singh got designed a new war drum called Ranjit Nagara. It was a kind of great drum usually carried by the soldiers while attacking the enemy. It surprised many peoples especially rulers of that time. The Guru felt that no war equipment could be complete without the big
drum. It was the time when only Kings and Rajas had the right to have the big drum rolled in their territories. It was the sign of independence and sovereignty and amounted to a challenge or revolt. Although it was apprehended that the beating of the drum would be objected to by the Hill Rajas, the Guru did not care it all.

Thus visualizing the entire situation, the effectively aroused the dormant energies of a vanquished people and inspired them with lofty ideals for social freedom and national ascendancy. He created a free atmosphere at Anandpur and exhorted his followers to lead an independent life in a peaceful atmosphere. His people did not recognize the authority of the Mughal rulers. Authority of the cruel Mughal rulers was openly flouted.

Guru Gobind Singh pronounced this political theory by creating military might and using armed force against the prevailing tyranny. Bravery, heroism and valour of Guru was unparalleled in the history of world. He had given practical proof what he preached. He writes:

"Only then I will call myself Guru Gobind Singh, only if I can make the meek sparrows pounce upon the hawks and tear them; only if one compatant (soldier) of my force equals a lakh and a quarter of the enemy."

He writes in swaiyya:

"Deh Siva bar mohe ehai, Shubh karman te kabhun na tarun. Na darun ar so jab jae larun, nisheke kar apni jeet karun. Aru sikh hou apne hi man kau, eh lalach hau gun tau uchrun. Jab aav ki audh nadan bane, at hi ran mai tab jujh marun."
Zafernama show that the bigoted Emperor was a biased, cunning and hypocrite. The Guru described Aurangzeb as 'oath-breaker' and a deceitful man whose oaths on the Quran were fraudulent and meaningless. He (Guru) very boldly informs him, “Even if you swear a hundred times on the Quran, I would not trust you for a single movement.”——15

In the bachitara natak, Guru refers to the ennobling heritage bequeathed by Guru Nanak and the illustrious holders of the Sikh apostolate in contrast to the counter-wave of self-aggrandizement released by Babur and his successors of the Mughal dynasty. The two streams of religion imperial power ran parallel and impinged upon each other. It was, in a way, the expression of the Divine Will that gets the Evil eliminated by the Good after struggle and suffering. Guru writes:

“Babay ke, ‘Babur ke’ doyu; Aap karey Parmesar soyu Deenshah in ko pahchano; Dunipat un ko anumano. Jo Babey ke daam na dai hai; Tin te gah Babar ke lai hai: Dai dai tin ko baddi sazaye: Punn lai hai grah loot banaye.”——

It is true no movement can success without courage, sacrifice and dynamism. There are the minimum qualities necessary in all walks of life since progress on all fronts is bound to be held up without them. But unless courage and sacrifice are born out of inner spiritual strength they can not produce that result which is originally planned and aimed at. Shivajee the Guru Gobind Singh’s contemporary, was a brave man. He too, had dispelled fear from people’s mind and had made them brave, but he was unable to kindle the burning love for a spiritual life. Here is the Guru’s concept of brave man to whom he named ‘Saint-Soldier’:

“Many brave warriors have conqured countries and have gone about beating drums of victory. They possed many sturdy elephants to trumpet aloud their victories and had also thousands of horses of royal breed that neighed for them
(to signify their glorious achievements). Thay have been all ages warrior Kings of heroic stature and, so numerous, that they cannot be even counted. Yet, without eshrining the Name of God in their hearts they departed to their final Home (i.e., without achieving the thing that really mattered). "-------17

Guru Gobind’s ‘saint-soldier’ is a brave, martial and godly person. In Akal Ustat Guru writes:

"O let ther be a mighty military force of which each soldier be expert in war, And panoplied may crush the foeman’s ranks, And filled with pride such warriors may display the marshal skill at sight of which the hills. With wonder Thrilled may shake and fly in space, To me this would not cause surprise, even from the battle-field may not budge an inch; Most sure they may succeed in tearing off the opponents and decimating all. Their garrisons and stretching on the ground the tuskers proud made mad by liquor strong, But then without the favour of the Lord, The God of Nature, even such stalwards bold shall have to leave the world, undone at last."--18

Guru says, my Khalsa shall always defend the poor and Deg (the community kitchen) will be as much essential part of Khalsa order as Teg (the sword). And each one will greet other with Waheguru Ji Ka Khalsa, Waheguru Ji Ke Fateh (The Khalsa belongs to God. O, Victory be to God.-------19

The sakti cult means much more than praise for the idea represented by by the mother Goddess; it has an abstruse philosophy and it prescribes elaborates rituals. Guru Gobind Singh did not subscribes to that philosophy, nor did he accept those ritual as necessary measures of spiritual discipline. A religious teacher who prescribes non – recognition of ‘pilgrimages, alms, the non –destruction of life, Hindu penance, austerities’ can by no stretch of imagination be described as a ‘protagonist’ or ‘prophet’ of the sakti cult.
He did not teach a new way of obtaining salvation through war. For him, war was not an end in itself, it was a duty in certain circumstances. He says in Zafarnama, 'when all possible remedies fail it is lawful to resort to the sword'. Elsewhere he says: 'whoever he desired to abide in the khalsa should not fear the clash of arms, be full conformity with old Sikh tradition. Guru Nanak says: 'He who is imbued with the fear of lord becomes like the one severth.' Guru Nanak says: 'Take the broom of divine Knowledge into thy hand, and sweep away the fifth of timidity. Timidity was a bar to spiritual advancement as also to the proper performance of temporal duties.' In Guru Gobind Singh's concept of the ideal Sikh Society these two aspects of man's life was closely linked. He prays to 'All - steel.' 'May both my Kitchen and my sword prevail in the world.'

The significance of this prayer is thus explained: The Guru's primary concern was thus with his Kitchen and his sword, the one - the emblem of service to assist the weak, the helpless and the oppressed, and the other - the emblem of power to extirpate the tyrants, and the Khalsa was the instrument that he created to achieve this two-fold purpose.

Guru Gobind Singh's invocation to the Supreme Being as 'All - steel' is to be explained in the context of his mission as he understood it, it has no connection with the Sakti cult. He assumed birth, he says, for the purpose of spreading the faith, saving saints, and extirpating all tyrants. He was God's chosen instrument - his 'servant' and 'slave' - sent to this world for the accomplishment of this purpose. To 'compete this work' he bowed with love and devotion to the Holy Sword. Thou art the Subduer of Countries, the Destroyer of the armies of the wicked. Not only the Sword but also other weapons of war are symbolically deified: they represented God's power which protected the Saints and extirpated all tyrants.
Some portions of the Dasam Granth, such as Chandi Charitra and Sastranama – mala, would be open to misinterpretation unless Guru Gobind Singh’s total outlook on religious and temporal duties is clearly grasped. Rose says: ‘Surrounded during his childhood by Hindu influences, Gobind Rai succeeded to his office under every temptation to remain within the pale of orthodox Hinduism.’ 22 The known facts do not warrant this assumption. In his early years Gobind was under the influence of his father, mother, grandmother and uncle (Kirpal). At Patna there were influential Muslim friends of the family, such as Nawab Rahim Bakhsh and Nawab Karim Bakhsh. 23 Guru Tegh Bahadur’s intimate relations with his son are indicated by the role which the boy played in removing his anxieties about response to the Kashmiri pandits’ appeal as also by the interchange of compositions between them which took place on the eve of the martyrdom if Gobind was well-versed in the Puranas, as the Dasam Granth shows, he was highly proficient in Persian too, and clear indications of this are available in the Zafarnama.

Narang says:

‘He seems to have been deeply impressed by the idea which runs through the Puranic literature, viz. the idea of the saviour appearing from time to time to uphold righteousness and destroy unrighteousness, to uproot evil and establish good, to destroy the oppressor and rescue the weak and the innocent.’ The saviour, according to Hindu tradition, was always an incarnation of God. But Guru Gobind Singh never recognized the Hindu view of incarnation, nor did he think of himself except as a ‘servant’ or ‘slave’ of God. He explicitly warned his followers’ 

‘All who call me the Supreme Being
Shall fall into the pit of hell’ 21

‘The divine Guru’ sent him to the world ‘for religion’s sake. This is what had happened (according to Sikh tradition) in the case of Guru Nanak as well. According to the Puratan Janamsakhi, he disappeared while bathing in the river
nea Sultsanpur; he was then taken to Dargah Parmeshwar Ki (the Presence of the Lord), and the Lord charged him with the mission of preaching the glory of His name. This tradition was quite well known in Guru Gobind Singh's time.

Bhai Nand Lal Goya, who occupied a leading place in his literary circle, wrote:

"Thou, My Son, art the true Guru (Enlightener). Go, reveal My Light to the world..."

It was not necessary for Guru Gobind Singh to fall back upon 'Puranic literature' to formulate the idea of a mission entrusted to him by 'the Divine Guru'.