Violence is natural in course of 'Dharmyudh,' but it can be justified in various ways. As we read in Ramayana (Hindu Epic), while Sri Rama leading the life of a hermit in the forests, Sita (His spouse) asks him a very pertinent question with all respects, "Lord you are extremely devoted to Truth and righteousness. Here you are leading a life of a Muni. Is it proper on your part to carry weapons in your hands? Sri Rama replies, "I have given my word to the Rishis that I will protect their sacrifices killing all Rakshasas. So, now I have to fulfill my words. On that score I am carrying weapons- Satya and Dharma must go hand in hand."--------1. At that time Sita says:

"Rama who is obeying his father's words is fully righteous and truthful. Not only, that, Satya and Dharma are established in Rama."--------2

This assessment by Sita can be seen justified in every thought, word and deed of Rama. It is on the same grounds that Rama justifies the killings of Vali, the King of Vanaras Ravana the King of Lanka.

There is a stiking resemblance between Sri Rama's and Guru Gobind Singh's mission. Guru Gobind Singh, a Saint-Soldier, was not a warrior by profession. He had to fight much against his wishes as the exigency of the time so demanded. Albeit, when he was forced to fight, he fought whole heartedly. He himself writes about his purpose of life in Bachitara Natak:
"Ham eh kaj jagat maon aaye Dharam het Gurdev
Pathaye Dharam chalavan Sant ubaran."—3

For this purpose I came into this world. *God* sent me for the sake of *dharma*, to elevate and strengthen the *Saints*, and to subdue their enemies, i.e. evil, wicked and tyrant forces.

In order to seek *Divine* approval of his mission, the Guru entered into a blissful communication with *Supreme Lord*. Guru conveyed his feelings thus:

"Main apna sut tohe nivaja Panth parchar
karbe keh saja Jahe tahan tai Dharam chalaye
Kahhud karan te lok Hataye."------4

*God* assigned him a special mission and ordered him to create a society based on the religion whose path is pure through and through, whose path is untouched by superstition and a path which is free from hatred, heart burning, enmity, hostility, lust, anger attachment, ego, ill-will and calumny.

Guru enlightening us, says that in accordance with the will of the *Almighty Lord*, it was proclaimed that; I (*God*), giving you the status of my son, sent you for the fulfillment of a special mission. I am sending you in the world so that you may start the path of *Truth* and remove the blind thinking mixed up with righteousness. Oppression has even ended the power to know what is wisdom and what is unwisdom. Adopting unwisdom man is suffering.

Actually, at the time of Guru Gobind Singh, the Mughal Emperor Aurangzeb was a cruel, unjust and tyrant ruler. His cruelties on his subjects especially on the non-believers of Islam had crossed all limits. The execution of Guru Tegh Bahadur the Ninth Master was the result of Mughal ruler Aurangzeb’s fanatic campaign against the non-believers of Islam in his dominion. The Guru was executed by the orders of the Emperor on November 11, 1675, when he refused to accept Islam. Guru Gobind Singh’s
reaction is expressed in his own words: "Thhikar phor ditis Sir Prabhpur kiya payan Tegh Bahadur si kiriya Kkari na kinhu aam."--------5

After the Martyrdom of Guru Tegh Bahadur Guru Gobind Singh felt need to transform the Sikhs from a pacifist and peace-loving creed to combative militancy as it was the need of the day. The sikh became a single blend and assumed an identity of being a “Saint-Soldier”. He charged them with vibrance and a radiant flame in a dramatic manner administering to them the ‘Elixir’ prepared by him by reciting scriptures and invoking the Almighty with components that symbolized strength, modesty, dependability and above all purity. The new Khalsa Panth came to be the ‘Warriors of the Lord’ and was embodiment of piety, compassion, chivalry, spirit of sacrifice, social justice, enterprise and adventure. The Khalsa was to be an order that should liberate the mind of the community from complexes and evil practices. The sacred name of God, reflecting through the Granth Sahib the holy scriptures-was metamorphosed into a living Guru.--------6

Guru writes in Krishan Avatar:
When the earth was engulfed in evil, the Supreme Being listened to her entreaties and sent Lord Vishnu in the incarnation of Krishan to relieve the noble souls: "Brahm Kahyo Brahma Koub jahu, avatar lai mai jar daintan mari."--------7

"Kal Purakh ke bachan te, santan het sahaye;
Mathura mandal ke bikhai, janam dharo Hari Rai."--------8

Guru Gobind Singh wants to go down in life fighting as a warrior. He seeks the death of a soldier fighting on the battle-field for the just and righteous cause. He writes in ‘Chandi Charitra’:-

"Deh Siva bur mohe ehai, Subh karman te kabhun na taron. Na daro ur se jab jaya laro, niscnai kar apuni jeet karon. Aru Sikh hon apney hi munn ko,
As we see, the same message has been incorporated in the Bhagavad Gita:

Acts of sacrifice, gift, and austere living are not to be relinquished but should be performed. For sacrifices, gift, and austerity are purifiers of the wise. But even these actions should be performed giving up attachment and desire for fruit.

Dr. Karam Singh Raju writes, Guru Gobind Singh was 'Apostle of peace' and came to convey the message of love for bringing man nearer to man. Wars were compulsion on him which he fought. He drew sword when all possible means of love had been exhausted. In this regard he bravely wrote to Aurangzeb in Zafarnama (Epistle of Victory) "Choon kar az hama hilde dar guzast halal ast burdam ba shamsir dast" (When all avenues have been explored, all means tried, it is rightfull to draw sword out of the scabbard and wield it with your hand).

Guru Gobind Singh defines the type of faith that his Khalsa (Purified ones) were to have:

1. He who keeps alight the unquenchable torch of truth and never swerves from the thought of one God.
2. He who has full love and confidence in God, and does not put his faith even by mistake in fasting or in the graves of Muslim Saints, Hindu crematoriums or yogic places of sepulchre.
3. He who only recognizes the one God and no pilgrimages, non-destruction of life, penances or austerities.
4. And in whose heart the light of the Perfect One (God) shines - he is to be recognized as a pure member of the Khalsa.
Dr. Karam Singh Raju writes, Guru Gobind Singh condemned sins having been committed in the name of religion. Guru writes in ‘Akal Ustat’, “There is no sin worse than the one committed in the name of religion.” Guru proclaimed that he was sent by God for a specific mission for the inspiration of virtue and curbing of vice; and uniting the alienated man with Him.”——14

Guru Gobind Singh justified the use of force in his most heroic verse composition, ‘Chandi-Di-Var’ by narrating the old and commonly accepted puranic story of conflict between good and evil i.e. the fight between ‘Devtas and Daintas’. According to the narration the ‘Chandi-Di-Var’, which is derived from Hindu mythology, mighty Daintas like Mahkhasur, Sum and Nasum were created to humble the pride of Devtas. They defeated Dev Raj (Raja Inder) and conquered ‘Teen Lokas’. Frightened by these mighty and furious Dantas, Inder Deva Sought shelter and protection of the Goddess Durga who with the help of the power of Bhagvati (Sword) slayed the Daintas and restored the Kingdom to the Devtas——15

However, while advocating resort to the sword, the Guru made it clear that it is from “Akalpurkh” (Almighty God), the imperishable God, that the brave warriors derive strength and courage to wield the sword in order to slay the tyrants and to subdue the evil forces. To strengthen this belief, Guru Gobind Singh gave new connotation to the concept of God. He regards Bhagaoti (Shakti) as the incarnation of God, the creator of the world.

According to Guru Gobind Singh whenever ethics, morality and righteousness are thrown to winds; and some tyrant rulers with the help of some selfish religious leaders try to justify their communal riots by giving new name of crusades and zehadies etc. to those people who fight from their side, then incarnations appear on the earth to eliminate evils and re-establish goodness. He writes:
“Jab jab hoat arist apara, Tab tab deh dharat avtara.
Kal sabhan ko pekh tamasa, Untahkal karat hai masa.”-----16

All these incarnations arise out of the ‘Divine Power’ and ultimately merged in in their source:

“Aapan roop anantan Kar hi,
Aapan madh leen puney Kar hi.”--------17

All actions issue forth from God, although human agencies appear to have done them. He is the Creator and the Destroyer but the evil committed in the world is ascribed to the doer:

“Kal aapno naam chhapayee,
Awaran Ke sir dai buryayee.”--------18

Ardaman Singh Bhayee writes, the Sikh sword is not meant to be brandished right and left, to strike where it can and at him whosoever comes in the way. It is symbol of his dharma to resist aggression, tyranny and injustice. It is a symbol of self-reliance, self-confidence, self-help and self-protection. It is meant to sweep aside obstacles that obstruct the performance of his dharma, or duty and to uphold what is good and punish him who is bad and a ban to human society. It is meant to destroy evil and evil-doers and extirpate tyrants and blood-suckers, root and branch.--------19

Guru Gobind Singh invokes the sword thus:

“Thou bestowest happiness on the good,
Thou terrifiest the evil-doers and scatterest sinners, I seek Thy protection, O’ Sword.”----------20

The Sikh Sword, therefore, is not meant to be a mere show-piece. It has got to be wielded and effectively used when needed. The tenth guru has
very clearly and definitely laid down:

"When all other remedies have failed,
It is justified to have recourse to the sword."—21

So, it has got to be very judiciously used, and only when all other means of argument, persuasion, diplomacy and reasoning, etc. have failed. For a Sikh, the legitimate use of force in defence of human values is not only right but becomes imperative, when an occasion arises, because he refuses to submit to brute force.

In the views of Dr. Ganda Singh for both Guru Nanak and Guru Gobind Singh, God is the Cherisher of the right and Destroyer of evil. This evil stems from the ego and self delusion. Whereas good is the outcome of that spiritual and moral awakening which, corresponds to a systematic merging into the Super-Ego. Taking the cue from Guru Nanak, Guru Gobind Singh develop and owe inspiring image of God, referring to Him as the 'Wielder of the Sword', The 'Sacred Sword', The 'Holder of the Bow', The 'Holder of the Sword banner', The 'All Steel', The ever Victorious', The 'hero of Heroes'. It is the heroic manifestation of the sword arm of the Divine that even charms Guru Gobind Singh and inspires his mighty crusade against the forces of darkness. This sword arm has always been a challenge to the saviours, the martyrs of history to end the sway of evil, which eternally wants to annihilate the spirit of idealism in man. This crusade of righteousness against evil necessitates a protracted and vigorous struggle and entails suffering and even self sacrifice on the part of the crusader. Guru Gobind Singh regarded himself as the manifest agency of this sword arm. He says, "I came to the work at the Master's call, He (God) sent me for the righteous cause."——22

Dr. Ganda Singh further writes that Guru Gobind Singh waged a life long crusade against bigotry, tyranny, persecution and intolerance. These diabolical forces were represented in the Hindu hill Rajas and Mughal
chieftains of the day, and even Aurangzeb. But the Guru hated the evil and not the evil-doers. His letter to Aurangzeb, *The Epistle of Victory* amply bears out the fact that the Master had no ill-will and rancour against the King. Indeed, the Guru praises the King where praise is due. The guru's followers always rose above the narrow domestic walls of bigotry and intolerance. The Guru's camp consisted of Hindus and Muslims, low and high.

In the opinion of Dr. Ganda Singh, the Guru's crusade was inspired by the Divine will. His mission was to uphold holy men and uproot the wicked. So he came down like a Divine hurricane, upon the mighty citadels of corruption and evil. He waged righteous warfare, which was quite different from a craze for bloodshed for personal, narrow motives. He wanted to bring down the arrogant from their pedestals of power.

Dr. Gopal Chand Narang has rightly remarked that during the time of Guru Gobind Singh, Hindus were too mild by nature, too contended in their desire, too modest in their aspirations, too averse to physical exertion and terror-stricken and demoralized even though strongly attached to their religion. They had religion, but no national feeling. So Guru Gobind Singh sought to make nationalism their religion.

Guru Gobind Singh himself writes while narrating his story of birth:

"To make the weak sparrow pounce upon the hawk, to make the jackal hunt the jungle's lord, have I come and when I have performed the task, thou call me Gobind Singh."

It is obvious from the above mentioned statement of Guru Gobind singh that his main purpose or matto was to prepare such a brave race to fight for the righteousness or for just cause.
This purpose was again and again demonstrated and explained in Guru Gobind Singh's life and writings. The relevance of his mythological stories in his writings especially in the writings of 'Choviece Avtaras' their universal appeal, was clearly understood by his followers. They could easily, recognize a Makhasor, a Saranvantbij, a Lochooldhum, Chand and Mund in the garb of contemporary Mughal war lords. Guru Gobind Singh considered himself as the agent of Almighty God and was very much sure of his ultimate victory. Guru Gobind Singh said to his followers during last days of his life, "Those who died fighting for the sake of the high principles and preservation of the Khalsa (a pure one) would be dear to him (Guru). They would see God and would be freed from the pain of repeated births and deaths. He himself was returning to the place where there was no sin, sorrow, jealousy of friction. No body should make any temple in his honour, and if anybody did so, his progeny would perish."—27

In his autobiographical Bachitara Natak, Guru Gobind Singh says that, as the result of the devotions practiced in an earlier life in the snow-washed solitude of the seven peaked mountain of Hem-Kund, he was able to end duality and attained identity with the Absolute dispensing with the necessity of again appearing on earth. When the Lord, in His will, commissioned him to come into the world, he was unwilling to depart the Divine presence. He (Guru) himself writes:

"Then my wish was not at all to come away,  
For my mind was fastened on the feet of the Almighty;  
But He (God) made known to me His desire."------28

"Thou spoke the Almighty, I bless thee as My son,  
And appoint thee to extend religion. Go and spread  
my religion. And restrain the world from wayward ways."—29

This kind of direct and personal attestation of, prophethood is unique in the history of religion. Not only this, but work and achievements of
Guru Gobind Singh in very short span of life i.e. only 42 years is also very unique in the history of human civilization. Equally significant is it as a testament of thestical values. That God is a Reality is clearly witnessed. It is further testified that those who love find Him. Lord is attainable self-surrender to His will and through His grace is complete absorption with the Reality. Also authenticated in the Bachitira Natak is the Divine descent.

It is clear from the writings of Guru Gobind Singh that he (Guru) the son of God came into the world in fulfillment of ordained purpose to affirm faith and turn the world from error. In spite of this propinquity to the Eternal Spirit and his most high and exatted commission, Guru Gobind Singh never claimed divinity for himself. Much too great for this, was his humility, and his veneration for the Great Master. To quote again from the Bachitira Nanak:

"All those who call me the Lord shall fall into hell’s pit; 
Call me the servant of God Have no doubt whatever about this. 
I am the slave of Lord”--------30

Bhagat Kabir says, in Rag Ramkali:

"I accept only the saints and punish the evil-doers, 
Yea, this is how I discharge the duties of the Keeper of God’s peace."--------31

Ardaman Singh Bhayee writes:

Guru Gobind Singh’s concept of violence i.e. use of sword is like a surgeon’s lancet meant to remove rotten parts and amputate gangrened organs. It is a symbol of will and power and determination of a Sikh to lead a Sikh-life which is to be effective, purposeful and active. Good actions and values are of two kinds, one that is active and the other, passive. One can be said to be positive, the other negative. It is easy not to tell a lie, not to molest a woman,
not to kill an innocent person, etc. Though as values, these are all right, yet it requires great courage, skill, and even will and readiness to sacrifice and suffer for another, and to get up and challenge the aggressor who is molesting a woman or who, like Abdali, carrying away girls to be sold off as slaves, when you get hold of a person picking another's pocket, or when you volunteer to depose a truth in a court in favour of a person you know to be innocent, or when you go to help and rescue a person being beaten or mercilessly killed by a highwayman and so on. In Sikhism much higher place is given to the values and good acts that are active and positive.-------32

“There can be no worship without doing good deeds.”-------33

As Guru Nanak says:

“If one loses honour in life, Impure is all that one eats”-------34

“What is worship without honour, self-control without truth and secret thread without continence.”-------35

Concept of Self- Sacrifice and Ahimsa

So far as self-sacrifice is concerned it can be viewed in two contexts in the philosophy of Guru Gobind Singh. On the one hand self-sacrifice means to sacrifice one's life for the welfare of others, and to sacrifice one-self i.e. to kill one's ego to attain ultimate goal of life i.e. to merge with Almighty God, on the other.

It is undoubtable fact that our soul (inner-self) is very much attached to our body. And due to our attachment to our body our ego develops.
And it is due to our ego we have been attached to worldly affairs. With the result almost all of us seems to say that this is my house, this is my state, this is my country, this is my religion etc. etc. It is due to our ego all sorts of fights, qurrels etc. originates; as we observe that mostly fights are on the basis of property, land, religious faith, and one’s desire to have supremacy on others. But, it is very much true that Guru Gobind singh’s fights with Mughal rulers and Hill Rajas were not on the basis of any of reasons mentioned above. He fought against the tyrant, cruel and unjust rule. His main purpose of fight with the Aurangzeb and Hill Rajas was to maintain peace and order in the country and to get rid the general masses from the tyrant rulers of the time.

In order to fight with the tyrants Guru created Khalsa. Khalsa was not a new term for Guru. The term Khalsa connotes piety. It has been used in the Adi Granth in this context. For instance the celebrated saint Kabir writes:

"Kaho Kabir jan bhaye Khalsa Perm bhagat jeh jani."---36

Senapat, a contemporary of Guru Gobind Singh writes;

"Guru Gobind Singh Gur karanhar kartar Jagat udaran aayo sab sansar Asur singharbe ko dorjan ke marbe ko Sankat nivarbe ko Khalsa banayo hai."----37

Guru writes:

"Blest is his life in this world who repeateth God’s name and keepeth himself in readiness for war. The body is fleeting and shall not abide forever… Make this body a house of resignation; Light thine understanding as a lamp; Take the broom of divine knowledge into thy hand, and sweep away the filth of timidity."-------38

Behind the philosophy of sacrifice of Guru Gobind Singh, there is vision of Moral Law, the law of action. In the opinion of Guru,
God is always kind, merciful and forgiving. A beloved friend of His should also acquire all those qualities of the nature of God and should save the whole world from darkness by becoming a lighthouse. It does not become us to use force. But when all courses of action are finished, then it is not a sin but a human right to end that brute with arms after challenging him, because one who takes away the lives of others is a barbarian (malecha) and one who gives life is a Khalsa (a pure one), an angel. In Chandi Charitra Guru writes:

"Bless me, O Lord, I should never deviate from the good deeds. In fight I should never falter, And make sure that I must succeed. I should try and believe this in mind, That I subscribe only to your creed. Ana when the hour of tryst with destiny arrives, I should die fighting in the battle-field."-------39

Guru further writes in Zafernama (The Epistle of Victory):

"None but His Will Divine may bestow on mortal world peace and paradise, earthly wealth, realm, power & pomp avail not, in them no pleasure lies."- 40

"His holy shadow spreads over the world, Everywhere does shine His light Divine. He showers His blessings on everyone, The all seeing, Omni-present, Lord bengins."-------41

"He alone the whole universe supports, Showers of His mercy everywhere fall, His favours bless each and every soul, And He alone the Saviour true of all."--
----------42

"God alone the Master of every sphere, The loftiest Lord here, above, below, the quint essence of all excellence, And merciful friend of high and low."-----43

"He alone a master of counsels wise, who stands by the indigent and low, Lends a helping hand to the helpless, And crusheth to death the cursed foe."-44
Guru Gobind Singh says, I have come to make the men of this world, angels. I will go after handing over this work to my tested Khalsa. My Khalsa will be the contemplated of the world and it will be the leader. With his blessed words, with his actions, with his thinking, with his spiritual power, always longing for the good of the world, it would really say from the depths of its heart.-------

Says Nanak with the Name of God The Chardi kala (elevation of spirits) comes O God, Let by Your Will good be done to all.-------

As Guru Arjan Dev writes:

"The human body is worthless,
That does not do good to others."-------

Harbans Singh Shan writes, Guru Nanak was followed by nine spiritual preceptors, called Gurus, in whose “Changing bodies the same light and spirit permeated.” They projected “the same praxis and disseminated his message of universal love, peace, harmony, morality and self-sacrifice.”-------

Guru Nanak Dev ji says:

"Let universal brotherhood be the
highest aspiration of your religious order."-------

"Sweetness and humanity are the essence
of all virtues and good qualities."--------------------

Let me quote here, the example of Guru Tegh Bahadur regarding his supreme sacrifice. When a deligation of Kashmiri Pandits approached him for help and narrated their tale of woe. The Guru felt great compassion towards them. But how could the determined and dreadful hand of religious fanaticism be checked? The Guru plunged into a deep thoughtful mood. In the meanwhile his young son Gobind Rai appeared on the scene. He asked his father why he
was in a pensive mood. The Guru replied, Son! You do not know that the
country is oppressed by the Mughal Emperor. Hindu Dharma is in peril. The
situation is eased only if a holy or a noble soul offers himself at the altar of
'Dharma'. At this young Gobind Rai remarked, Dear father, who is holier and
richer in nobility than you? On hearing these words from the lips of his young
son, Guru Tegh Bahadur was delighted to see his detached and daring spirit.—51

As Lord Krishana says:

“As long as one has a body, one can not renounce
action altogether. True renunciation is giving up
all desires for personal reward.”

B.S.Gupta writes the Guru then made a momentous decision of
great historical significance. The saint who had earlier saved the ship of
Makhan Shah on the stormy waters, now decided to offer his life in order to
stem the cruel imperial tide which threatened to engulf Hinduism. It was only
through such a sacrifice that the moral law could be set in motion and wrong
undone.-----53. He further remarked that there is a strong sense of the moral
dimension of freedom in the Guru Tegh Bahadur’s decision to help the
Brahmins out of their impasse. It adds a unique richness and depth to his
creative personality. His sublime awareness of his own freedom and moral
responsibility combined with a spontaneous readiness to suffer and to sacrifice
his life for removing other’s sufferings is an unprecedented act in the history of
humanity. The Guru’s selfless, God-centred personality fully peeped out of his
grand free choice. It marked a contrast with Aurangzeb’s approach. While the
despotic rule of Aurangzeb affirmed the rule of prejudice and passion, the rule
of a master over slaves, the Guru asserted the rule of the soul over the body,
the rule of the mind and reason over the human passion and extended the
principle of compassion to his afflicted countrymen. On one side was the
political power, the instrument of exploitation and high handedness, on the
other was the strength of high mindedness of *Dharma* (righteousness) to liberate *Hinduism* from the increasing suffocation of religious intolerance.---54

In the opinion of B.S.Gupta the Guru’s encounter with Aurangzeb is of great cultural significance. To the bigoted Emperor who believed that the *Islam* was the only true religion on the earth and who wished that all non-muslims should be converted to *Islam*, the Guru gave the message of catholicity and tolerance. He told him that there is more than one road leading to the place of *God*, the *True King*. The Guru was offered the exalted priesthood of Islam in the event of his becoming, a *Musalman*. The Guru spurned the offer and pointed out that conversion by force is wrong because religion is the matter of heart. Aurangzeb threatened the Guru, that he would be tortured mercilessly if he did not embrace *Islam*. The Guru emphatically told the emperor that he could not impose one religion on the world. The Guru, thus, took a strong moral stand and championed the human rights in those barbaric times.-------55

The Guru stood against the evil of persecuting people on account of their religion, the worsed evil in history which has taken the toll of millions of lives. He became the prop of the powerless pundits. He knew the consequence of such a stand. He was oppressed and afflicted but he did not accept conversion. He did not demand a personal relief from suffering. He suffered heroically but such was his extraordinary self-poise that he uttered not a groan.

No doubt, Guru Tegh Bahadur was publically beheaded near *Chandni Chowk* in Delhi. But the moral victory was of the Guru who had willingly suffered the fatal severance of the heat from the body for the sake of righteousness and for the striken *Hindu* humanity. Guru Gobind Singh has very beautifully discarded the unprecedented martyrdom of Guru Tegh Bahadur in the following words:
"He protected the frontal mark and sacrificial threads of the Hindus. And displayed great bravery in this Kalage. When he put an end to his life for the sake of holy men, he gave his head, but not uttered groan. He suffered martyrdom for the sake of religion, he gave his head but swerved not from his determination." ........................56

The Guru's martyrdom was the fulfillment of the purpose of his life. He offered the highest sacrifice to shake the thorne of injustice, to protect the oppressed millions. It was his love of the suffering humanity to the point of self-effacement.

Sacrifice, in fact, was the need of the hour to kindle a sense of living courage, to re-vitalize the faith, to rejuvenate the spirit of chivalry and to re-organise the scattered energies of the people. Supreme sacrifice by Guru Tegh Bahadur had great impact on further course of action taken by Guru Gobind Singh to rid the people from the tyrant Mughal rulers of that time. It awakened Guru Gobind Singh to the grim reality of the Mughal domination and gave him a new historic mission to meet the challenge of the Mughal oppression. He created the heroic order of the Khalsa and breathed life into the dead masses of India.

Guru Gobind Singh took the sword in defence of 'dharma', as it was the last resort, left now to fight with the unjust, cruel and tyrant Mughal rulers. He generated a new spirit of idealism and heroism in history of mankind. He invoked God as Murari (Destroyer of the demon Mura), as Sarb-Loh (The All Steel), as Kharg-Ketu (Holder of the Sword-Flag). While addressing 'Almighty God' Guru Gobind Singh writes:

"Sometimes, You are a Warrior wearing arms, Sometimes, a pundit studying literature, Sometimes a Deity of learning, Durga or Bhawani, Parbati, the Spouse of Shiva, Sometimes, as a soldier You learn the use of arms, or as a warrior seek to kill the foes. Sometimes, as hero brave You kill the foes, That havoc work upon mankind, Sometimes, You are the God of gods of temper sweet." ........................57
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