

AS CONDUCTED ON THE VAISAKHI DAY IN 1699 CE GURU GOBIND SINGH'S UNIQUE TYPE OF EXPERIMENT USHERED THE UNIVERSALLY MEANINGFUL ERA OF BEHAVIORAL SCIENCE

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ABSTRACT

In a nutshell, the thesis enshrined in the present research based paper hinges around the theoretically, as well as, philosophically and epistemologically sound postulate. Its main stress is that Sikhism ... both as a unique way of life, as well as, a novel method of giving moral, ethical, religious or spiritual education ... was engineered, designed and triggered to be a scientifically sound, universally employable, modern and dynamic 'System of Pedagogics'. In reality, it was needed to enlighten the gullible, fear-threatened and perfectly credulous masses, groping in the dark since the times immemorial. Nevertheless, sheerly due to the bad luck of the human species, as a whole, the thus designed system could not take off along the runway, envisioned by its inventors, explorers, originators, and creative thinkers and discoverer. But why? A perfectly plausible and valid answer to this question will become clear towards the end of the present study.

INTRODUCTION

Herein, while explaining the scientifically perfectly sound design of the experiment conducted by Guru Gobind Rai on the Vaisakhi-day, in the year 1699 CE, we have already provided the theoretically meaningful definitions of the four, very highly technical concepts, namely, the independent variable, the dependent variable, the controlled experimental-situation and the placebo, also called the "experimentally-sound-deception." [5]

So, here, the pin-pointed purpose of the subject-matter abridged in the present piece is, in a nut-shell, four-fold: Firstly, it puts up, in a very precise and crisp manner, those historically meaningful documentary proofs, which happen to explain as to what was the real aim or objective of Guru's experiment. And as to how big was the scope of involvement of the people belonging to different parts of the sub-continent called India. Secondly, it presents that historically authentic and reliable evidence which happens to provide a verbal-descriptive-picture of the experimental-scene; and, thereby, it tells as to in what way Guru Gobind Rai, as an experimenter, happened to vary the conditions related to the Independent-Variable, used in his experi-

ment. Thirdly, as promised in the first installment [5], it gives quite a few examples of the Placeboes which are universally approved and which are used honorably by today's scientists, working in different areas of Behavioral-and Life-Sciences. Fourthly, by using the spiritually, sociometrically, psychometrically, as well as, statistically, hence, logically meaningful Norms and Standards, the author has tried to interpret the findings, the results, and the discoveries reached in Guru's experiment.

Now, we are in a position to talk about the real purpose of Guru's Experiment.

PURPOSE OF GURU'S EXPERIMENT

Theoretico-Philosophically speaking, Sikhism, as a unique way of imparting spiritual-, moral-, social-, physical- and ethical- education, stands founded on that fundamental and basic assumption, which presumes and presupposes that we, as human-beings, are at equal footing at the times of our births; and that all the overtly perceivable differences in skin-colors, in castes, in socio-economic-statuses, in creeds, in nationalities, etc. have no relevance with the differences in

our bio-chemical, neuro-biological, psychological and mental equipments that are responsible for making us spiritually-, religiously-, ethically-, and morally-educated. This type of theoretical and philosophical formulation was, historically speaking, drastically revolutionary in the India of those days. Actually, the notion regarding division of the Indian society into castes and the ideology of depriving the so-called lower castes from getting equal opportunities for participation in public institutions had, virtually, destroyed the sense of belonging to India, of patriotism, of nationalism and of social-solidarity and social-cohesiveness, on the part of majority of the people inhabiting India. The positive role of the Sikh Gurus, in particular, and the untiring efforts of the Bhagati-Movement, in general, happened to do a good job in rejuvenating and in reviving the feelings of patriotism, of nationalism, as well as, of universalism and of humanism.

In this context, the observation made by Dr Gokal Chand Narang [9] is very much in order. He professes, “The Hindus, at that stage, were too mild by nature, too contented in their desires, too modest in their aspirations, too averse to physical exertion, too terror-stricken and demoralized, even though strongly attached to their religion. They had religion, but no national feelings. So, Guru Gobind Singh sought to make nationalism their religion.”

The most precise and crisp observation made by Dr Narang is crucial enough. In fact, it yields a two-pronged lesson, pertaining to the real purpose of the Experiment conducted on the Vaisakhi-day of 1699 CE.

Firstly, that Guru’s intention was neither to bifurcate the Sikhs, as his followers, into *Sehjdharis* and *Amritdharis*, as we have come to face the problem these days, nor our Guru was interested in enunciating an absolutely new religion ; And that, on that day, his real mission was to ascertain as to whether Sikhism, as a well-planned and 239 years old system of education, had, really, transformed the Indian people into a nationally-oriented social-group. Secondly, that our Guru, on that day, intended to verify publically as to whether we, as the ardent Hindus of those days, had become, really, strong, potent and courageous enough to protect our freedom, integrity and nationalism. Here, the word “Hindu” means one who lived in Hindustan, or Industan, or India.

Theoretically, philosophically, psychologically, as well as, scientifically speaking, Guru Gobind Rai, as the student-cum-teacher par excellence, in these fields of human-knowledge, knew it very well that the humanis-

tically well-designed curriculum -- in the form of the Sikh Scriptures (AGGS) [1] which happened to enshrine the essences of, almost, all the prevalent Indian religions -- was capable of operating as a very strong Stimulus to bring about the desirable changes in the Human-Psyche. So, instead of using the simple S-R or the Stimulus-Response-Model, Guru Gobind Rai was perfectly right in using the modern S-O-R or the Stimulus-Organic-psyche-Response-Model in his experiment, in focus.

Not only that, but the scope of Guru’s experiment was, statistically, very highly broad-based. Dr Gopal Singh [10, p 289], in his *History of the Sikh People*, says that around eighty thousand (80,000) followers of the Guru took “Amrit” on that auspicious occasion. Obviously, the attendance, on that day, was around double \ triple of this figure.

Here, it will suffice to say that, all over the world, such a big random-sample has never, ever, been used in any experimentally sound study, aiming at determining genuine differences in Human-Behaviour. No doubt, at the ideal level, Sikhism, as a unique way of imparting religious-, spiritual-, social-, moral-, and ethical-education, stands addressed to the man-kind as a whole. However, it is equally valid and truthful to profess that the immediately attainable purpose of the experiment conducted by Guru Gobind Rai, on the 1699 Vaisakhi-day, was to publicly verify as to whether the 239 years old system of Education, initiated by Guru Nanak, had, really, changed, en masse, the Psyches of his devotees and followers and, thereby, had made them adequately active, energetic, brave and courageous enough for operating, firstly, at least, at the national- level .

Now, we are in a position to present the historically valid and well- documented verbal- description of the scene of the Experimental-Situation itself.

Verbal Picture of the Experimental-Situation

In the *History of the Sikh People*, Dr Gopal Singh [10:Pp 286-87] describes the relevant experimental-situation as follows:

“Were the people willing to go through fire? This Guru wanted to put to a test. So, on the first day of Vaisakhi (1699 CE), when men and women had gathered, as usual, from far and near, at Anandpur, to pay homage to the Guru, he stood up in the assembly, all of a sudden, with a naked sword in his hand, and thundered, “I want a Sikh who can offer his head to me, here and now. My sword is thirsting for the head of

one who had learnt the lesson of surrender to me.”

There was a hush in the whole congregation. What did the Guru mean? No one before him had asked any follower of his to offer this supreme sacrifice. And, for what reason? No one could divine what was behind this play of the Master, who had ever bestowed supreme affection and care on them. The Guru, his eyes flashing like lightning, roared again, *“Is there no one in this whole assembly who would stand up and say, ‘Here I give myself up to you. ‘You who’ve always chimed: ‘He who loves the God’s way offers his head to Him on the palm of his hand?’”* [2] ?There was utter silence even now. When, for the third time, the Guru asked, “Is there not one who could prove his faith in me?” Then, a Sikh from Lahore, Daya Ram, a khatri, came forward, slowly, his head bowed and his palms joined in prayer: “O King of kings, here I offer my head to thee. It was always thine. If it can be of any use to thee, I would deem it the greatest privilege, and feel redeemed.”

The Guru, says the tradition, took him into an enclosure, and slaughtering a goat there, came back, his sword dripping with blood, his eyes redder and fiercer than before. Many in the congregation fled in terror. Others bemoaned in their thoughts that the Guru had perhaps lost reason. But, when the Guru asked, “I want another head. Dharma cannot be protected now except by those who are prepared to make the supreme sacrifice of their lives”. Then, another person, Dharam Das of Delhi, answered to his call the same way. He was also taken to the enclosure, another goat slaughtered and the Guru came out before a fear-stricken audience, his sword drenched in blood. At this point, many Sikhs rushed to the Guru’s mother, asking her to intervene, or to depose him from the Spiritual Throne Of Nanak. For, wasn’t he shedding the blood of innocent followers of his, merely to satisfy his whim? The mother, it is said, sent word to the Guru, but he was adamant in carrying out his will.

This time, and another two times, came forward three more persons, Mohkam Chand of Dwarka, Sahib Chand from Bidar, and Himmat of Jagannath Puri, to offer their heads, one by one. After the five had thus surrendered themselves to the Guru, the Guru put a stop to further demands. Meantime, he brought out the five Sikhs he had taken into the tent, dressed in fresh

garments, blue-turbaned, with loose, long, yellow shirts, a waist-band round their waists, with sorts of knickerbockers worn as under-wears and with swords dangling by their sides, they looked not only smart, but soldier-like, inspiring and dedicated. These the Guru called his Panj-pyare(the five-beloveds). The whole assembly, thereupon, resounded with the shouts of “Sat Sri Akal” (immortal is God), and entreated the Guru to bless them likewise. It would be of interest to note that out of the five (who had dared to surrender their heads for the supreme sacrifice), four belonged to the un-touchable classes.

In short, Guru's Experiment was, in reality, designed to verify if the 230-year-old, dynamic and theoretically-, philosophically-, sociologically-, as well as, scientifically-, and psychologically-well-grounded system of education, initiated under the aegis of the Bhagti-movement had made the contemporary Indian-society courageous-enough to defend its collective-conscience and nationalism.

Theoretico-Philosophically speaking, Sikhism, as a unique way of imparting spiritual-, moral -, social-, physical- and ethical- education, stands founded on that fundamental and basic assumption . . .

Now, after having gauged the real perspective of the experimental-situation, here, we are in a position to put up concretized and operational definitions and explanations of those theoretically, philosophically, epistemologically, scientifically sound and highly technical terms emanating from the above-mentioned theoretical formulation named the “S → O → R Model”.

Concepts Explained

Actually, the sword of Guru Gobind Rai operated, in the experiment, as the stimulus or that source of energy, which intended to activate and to energize the Psyche, the Egos and the Personalities of the devotees. And, still, more technically speaking, it was the sword, which the Guru happened to employ as the Independent variable. The independent variable is called independent, because the Guru, as the experimenter, was fully independent to vary or change the energy emanating from the sword. He came into the congregation with a naked sword in his hand. And this change, in his routine, was unusual, as well as, terrifying . The first two demands, for the heads of his devotees remained fruitless, though these were made very earnestly, by using roaring and thundering voices. The third clarion-call was changed and varied by coating it with the relevant hymn: “He who loves the God’s way

offers his head to Him on the palm of his hand (2)". Then, by slaughtering goats in the tent, the Guru made the energy emanating from the sword more and more terrifying and fear generating. Still, the five beloved of the Guru remained determined, and made their Guru's experiment successful.

In the above-quoted theoretical model of the experiment, in focus, the letter "O" stands for the organ of the human-body called Psyche or Mind. Technically, human-soul, human-psyche, human-spirit, or human-mind is called the intervening-variable. We as human beings happen to see the light of world as fear-threatened and very highly coward kids. But why? This is a ticklish question. Nevertheless, all the honest and sincere students of the History and Pedagogical Sciences happen to show perfect agreement on the observation that it is the differences in familial-nurture, differences in socio-cultural-heritage, in religious-, in spiritual-, and in professional-education, etc. which happen to make human beings wise / idiot, courageous / coward, altruistic / greedy, sensitive / insensitive, indolent / industrious, truthful / untruthful, i.e. in all the non-intellectual characteristics of human personality. In short, the Guru made the differences in non-intellectual characteristics of human personality as the dependent-variable, in his experiment. It was perfectly creditable, nay, a valid proof of Guru's ingenuity.

Here, in the interest of brevity, it will suffice to remark that development of the non-intellectual characteristics of human personality, such as courage, anxiety, fear, etc. is having, absolutely, no relevance with one's intellect, intelligence or general mental ability, or with one's socio-economic status or level of education. So, there was nothing to get worried when four, out of the five beloveds of the Guru turned out to be the wretchedly poor untouchables.

With a view to have an idea as to how the adequate development of the non-intellectual characteristics for one's personality, namely, security-insecurity feelings, anxiety, honesty, motivation, cowardice, persistence, industriousness, pain-avoidance, achievement-orientation, bravery, fear-threatening attitude, courage, etc. happen to make the concerned individual effective or ineffective, in life. To this fact reference may be made to the PhD thesis [3] published by the Guru Nanak Dev University, Amritsar with the help of the financial support provided by the Indian Council of Social-Sciences Research, New Delhi.

The letter "R", occurring in the above given theoretical formulation, stands for reactions or responses of Guru's followers put to test. Broadly speaking, the reactions of the living human beings caught in a critical, dreadful and terrifying situation, are of two types: i) Overtly-observable and ii) Covertly-perceivable. The historically documented verbal-picture of the Experimental-situation is based on the former type of reactions. And the latter type of reactions are comprising sweating trembling, perspiration, beating of heart, urination, shaking of legs, muttering used against the experimenter, plus various forms of visceral-reactions. And the information about them is collected through introspective reports from the people involved in the experiment. So, we do not know what happened, covertly, to the heroes involved in the experiment, in focus.

Keeping in view the details pertaining to the verbal-picture of the experimental situation, it may be realized as to what way the process of slaughtering of four goats, inside the tent, was a well-planned, unavoidable, inseparable and perfectly scientifically sound integral-part of the Experiment in focus. Whether we call the

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such-like hidden phenomenon an Experimental-Deception, as, today's scientists do, or a Placebo, as the men of Medicine do, in their studies, or we call it a "Magical-feat", as the

staunch religionists, traditionalists and the illiterate, gullible and credulous masses will prefer to do, it will make no genuine difference. But magic, sorcery, *jantar-mantar* and trickery have no place in Sikhism.

In Human-Psychology, a very highly prominent Branch Of Human-Knowledge -- falling in the area of Behavioral-Science -- all the Projective-type Personality-tests, namely, the Thematic Apperception Test, the Ink-Blot Test, the Level of Aspiration Coding Test, the Lie-Detection Test, etc. use placebos or the experimental deceptions ; in the sense that they intend to measure differences in something that which is basically different from what they purport to measure. Using the such-like Psychological-instruments, quite a few, recent research-studies, completed by the author himself or under his direct supervision [6, 7 and 8] have reported that in a normal random-sample more than ninety-five per cent human-beings tend to be fear-threatened, coward, non-creative, terror-stricken, indolent, lazy and ease-loving or pleasure-seeking individuals. And their deeply rooted attitudes and intentions are: "O God don't put us to Tests". The general hu-

man-tendency to indulge in copying during the School, College and University examinations is a globally and universally known weakness in human-behaviour.

Statistically, hence, logically speaking, if the Guru had postulated, at the very outset of his experiment, the Null-hypothesis, which, by its definition, theorizes and philosophizes that nobody, from among the voluntarily gathered one million (1,000,000) or so, devotees of his "Mission" would fail in the examination given by him, then, the Guru, as the teacher par excellence, might have, at the very first call, realized that even the well-planned and the well-administered system of education could not scrape the inborn and the innate fear injected by Nature, in the marrow of the bones of us, as the living human-beings. But if, on the other hand, the Guru, as the experimenter, had started his experiment with the hunch or the hypothesis that even in an enormously large random-sample of living human-beings, there is a very very small number of individuals who are capable of guiding and directing the "Destiny of a Nation", then, the unique, the absolutely unusual and the historically un-precedented experiment conducted by Guru Gobind Rai, was a truly and immeasurably great success. Which of these two hunches was verified by the Guru will be the main thesis of the next instalment of this research-based paper. Mathematically, hence, logically speaking, the less is the number to be identified as the Leaders of the masses, the more difficult ought to be the Examination for that purpose. For further elaboration of this logically plausible proposition, the thesis entitled: "The Ailing System Of Examinations" [4] may be perused. Here, the author of the present series stands convinced that the Guru, in his experiment, intended to test the caliber of the Leaders who could mould the "Destiny of the People in India".

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old way, it best be left alone. However, it does convey "God as ONE and His Creation that is ever expanding".

- Your article is too long, covering multiple subjects.

Response by the Author, Prof DS Chahal:

Your critical questions are very important.

1. Your observation is right because of the level of scientific knowledge of the followers is very low. But my prediction is for the next century and the third millennium when people will be well versed with science. However, I will be writing more about this issue in the future.
2. I also intend to put more emphasis and will be elaborating on the Nanakian Philosophy and would be inviting more articles from others on this topic in the future.
3. I differ a little with your views on ੴ . My emphasis is on its pronunciation. According to Nanakian Philosophy no specific name can be assigned to the "Oora with an open end".

Your recommendations are also very useful and I will keep in mind to give as much information as possible. The article became long because the nature of the theme was so that required a lot of information to be added.