

**RELEVANCE OF EDUCATIONAL THOUGHTS OF GURU NANAK DEV JI
IN MODERN TIMES**

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ABSTRACT

The paper aimed to explore relevance of educational thoughts of Guru Nanak Dev ji in modern times. The purpose of the study was to study in brief the life sketch of Guru Nanak Dev Ji and to study the Relevance of the thought of Guru Nanak Dev ji in modern times. The present investigation used The present study was based on philosophical and historical Method. The relevant 'information was traced from various primary and Secondary sources. The primary sources was consist of the original works of Guru Nanak in de purating the Adi-Granth. The sacred book of Sikh. Secondary sources were based on the information available in the form of periodical, journals and books. The presence study will envisage to find meanings and implications of Guru Nana k Dev Ji's educational thought regarding spectrum of education and its components like aims of education, discipline of Mind and body, curriculum teaching through examples.

Key Words-Guru Nanak Dev Ji and Relevance Of Educational Thoughts

INTRODUCTION

We are living in a modern society which, in contrast to the traditional one, is based on science and technology. There has been an explosion of scientific knowledge in the recent years consequently; some fundamental changes are taking place in the social and cultural milieu which may be broadly labeled as 'modernization.' Whether modernization is desirable or nor, it is inevitable. However modernization should actually mean adopting the latest development in the field of science and technology to our advantage, but not ignoring the importance of moral and spiritual values at the same time.

Education is a developing process of drawing out from within, to make explicit what is implicit, is to draw out and develop powers and capacities to the optimal. It is essentially a process of developing a child's inner dispositions, capacities and abilities to full use. Education is a purposeful, conscious or unconscious, deliberate or spontaneous, psychological, sociological, scientific and philosophical process which bring about the all round development of the individual to its fullest extent in the best of his social interests in such a way that he enjoys maximum happiness and prosperity.

Contrary to the ancient Indian traditions, Guru Nanak rejects out rightly the practice of renouncing the world for the sake of realizing 'moksha'. He advocates the attainment of salvation through social participation, leading the life of a 'garhisti' (householder). He demonstrated it through personal example as well. No doubt, certain aspects of Guru Nanak's philosophy may be traced in the Vedas and the Upanishads, but his presentation bears the stamp of a distinctly new orientation in a new setting. He makes the Indian religious thought more constructive and productive for human life. He relieves it of superficial ritualism and formalism. He resolves the controversy of the 'transcendent' and the 'immanent'. He discards all types of distinctions between man and man on the bases of caste, color, creed, religion, place, position and sex. He is a humanist par excellence. Inspire of his mystic fervor he gives a very high place to ethics in social life. For him, a truthful conduct is higher than mere knowledge of truth. He exposes hypocrisy. There is hardly any aspect of human life which he does not touch in his hymns. In him we find a rare synthesis of Idealism, Realism, Naturalism, Humanism and Marxism. While defining the concept of God in abstract terms he is an idealist; in rejecting the concept of world as an illusion (Maya), he is a realist; in upholding the universal law (hokum) operating in nature he is a naturalist; in promoting the cause of the down trodden and treating man as man he is a humanist; and in visualizing a castles and classless society, stressing hard and honest labor to earn one's livelihood and condemning the amassing of wealth through corrupt means, he is a Marxist.

According to the great Guru Nanak Dev ji, Education consists in service into others. “It is uplifting the down-taken serving the sufferers, reforms the treacherous besides realizing the divine within.

Philosophy is the earliest and the most original discipline. It is one of the oldest and the most respected provinces of knowledge. Philosophy is a systematic and thorough attempt to relate the universe and human life to each other in a meaningful way.

The term ‘philosophy’ has been derived from the two Greek words ‘philos’ and ‘Sophia’. ‘Philos’ means love and ‘Sophia’ means wisdom. So, the term ‘philosophy’ means love of wisdom. But love of wisdom does not necessarily make one a true philosopher, It implies understanding; it means finding meaning and relationship among ideas.

Shri Guru Nanak Dev was born at Rai Bhoi Ki Talwandi known as Nankana Sahib, now in west Pakistan in a Bedi Kshatriya family, in 1469 as a child Guru Nanak Dev was very Intelligent and a helpful charming boy. His faces radiated smiles ever and his eyes were silent and wise. He talked very little, but whenever he had an opportunity to speak, his sweet words emphasized the ideal of the realization of ultimate Reality. He distributed the sweets and food amongst others who were hungry and poor. He ate little, slept little and shut himself in some deep thoughts for days and days together and no one could understand him. In 1475 when he was six year old; he was sent to learn the three. ‘R’s under the | supervision of Gopal Pandit Das. As usual the teacher started the lesson with an alphabet but the teacher was wonder-stuck when the Guru asked him to explain. The meanings of the letters of the alphabet. However at the helplessness of his teacher the Guru wrote the meaning of each and every letter of the alphabet. This was the first Divine message delivered by Guru Nanak. On Nanak’s 10" birthday Kalu had arranged Nanak’s Janeu ceremony with customary festivity.

METAPHYSICS

Concept of God. The God is one without a second. “These are the most repeated observation contained in the Adi Granth one could easily say that the major subject of attributes of God. As a result Sikhism can be described as uncompromisingly mono

theistic. As personal already mentioned. Guru Nanak believed in a personal God whom be worshipped and loved. The first poetic utterance of Baba Nanak, known as mool mantra, summarizes the Sikh beliefs. Guru Nanak Believe in God ts true name, Eternal reality creator of all things. He is without fear and without enmity. He is not subject to time. He is beyond birth and death, he is formalness. He is imminent in his creation. He is known by the Guru's grace. Guru ji said, "All forms have clam into existence according to will'. Man is not only the latest or the highest product of an evolutionary process or the result of an accident but he is also the consequence of God's specific intention. Sikhism asserts that human existence is the best because man is unique. Among creations, he alone possesses discrimination and with in him. He carries the divine spark. The universe Guru said the mystery of the universe is great and unknown.

The Constant and endless pursuit in the field of science has explored a lot but the mystery remains unfolded ever over.

EPISTEMOLOGY

Guru Nanak Concept not one sided. It encompasses the entire vaster of man's life on earth. So for Guru Nanak knowledge level to intellectual moral and Spiritual height. Guru Nanak Dev Ji laid moral emphasis on value oriented knowledge.

He said: "Even a literate man may not bean Knowledge man, if he does not dispense with greed, love for worldly thing and its proud."

Guru Ji said one may read lot of books and still may not be rightly education person unless he realizes the divine substance in him. The world is deluded by ignorance and becomes a pray to death without true knowledge. But if we depend only on theoretical knowledge then there will be more Worries.

AXIOLOGY

Guru Nanak Dev Ji had full faith according to him a man would wander in birth and death of his actions is bad. He will be relieved of his bondage only if his actions are good.

Guru Nanak Dev Ji said. "Without good actions, there can be solution"

Guru Nanak Devji strongly condemned the idol worship. He was of the opinion that because God has no form and is immune from the birth and death. So it is an insult to God to make his idols and workshop man Dr. Gopal Chand Narang has rightly said in this respect: “Guru Nanak) declared that he was not to be disgraced that God alone was not to be disgraced by making any images of him and by worshipping those image of him and worshiped that image. He was to be Worshipped in the spirit by constantly mediating over his name lad feeling and realizing. His presence in every place and at every time.

CONCEPT OF EDUCATION

Guru Nanak uses the word ‘Vidya’ for education. He uses the word vidya in a very wide spiritual sense. According to Guru Nanak, Vidya knows no limits and it is endless. Vidya illuminates the mind and the soul. It is the power of right thinking. It is also a means to serve others.

AIM OF EDUCATION

The main theme of guru was spiritual development to prepare a man for Mukjti (Salvation), (art of living) Tripti (satisfaction of life of self fulfillment) and bhakti (joy of life or bless). His model of education of has been demonstrated in pauri 13 of Japji Sahib, i.e. if one brings faith in him, at first his spirit 1s developed, which followed by one’s development of emotions, which further leads to the development of intellect . This the model is as under :

CURRICULUM

In fact whole of the universe and all beyond universe are included in his curriculum. The spirit was to be so elevated that it paved its way to the ultimate, and at the same time paid its debt to the society which had brought him up.

Even though he was an idealistic, he did not ignore scientific subjects and placed equal emphasis on them too. The primary place will have to be given to the Subjects like philosophy, history, ethics, morals, languages etc. Teacher A teacher is one who has, in

fact, at least started proceeding upon the path Of we , ‘Pittual enlightenment and is very close to the almighty.

The Pandit is well read only, if he reflects the word all for spontaneously, to « His touch, his looks, his movements are to be simple , but graceful and his thirst for knowledge unlimited and deep. His own life, his own actions, His own mode of living, his behavior and his simplicity are all to be educative and worth copying. He has given his qualities, which are very significant, i.e. enlightenment, spiritual, intellectual, learned, sympathetic emotionally, mature, socially respected be etc. of H Educational Problems a When educational philosophy of Guru Nanak is understood in correct perspective, It becomes evidently clear that he had also conceptualized the present day education al problems and worked out their solutions. The lifelong education has been beautifully explained by him in his bani and life.

McLeod (1967) summarize the philosophy of Guru Nanak as follows : “ Guru Nanak works , who find and emphasized upon the unity of God a revolution incretion , the paradox the unity of God , transcendent as well as immanent in expression of God in terms of light a perverse of human origins (Guru Nanaks Man which requires purification , a doctrine of grace, a concept of ‘Nam Simran’ an ascent to union though a number of stages , a purring of self and an ultimate union., Guru Nanak emphasis a belief in the needlessness of as cretinism, on the one hand, and upon the share of the worldly wealth, on the other Guru Nanak concept of the shabad (the Word) , (the name of God) , the Guru, the divine preceptor , carry us beyond us anything that the works of earlier saints offer any explicit form . It is saint thought which we find in his work expounded and reinterpreted. The result is new synthesis, a synthesis which is cast within the pattern of saint belief, but which nevertheless possess a significant originality and in contract with is saint background, a unique clarity it possess more over the equality of survival , for it remains today the substances of a living faith . In our view Sikhism carries into its tradition and philosophy the Vedanta stream as well as Islamic monotheism , the ‘Buddhist’ stress on ethical code, J’ Jewish’ concern for family Confucius goal of social cohesiveness and ‘Christian’ motive for neighborly love and service. The similarities are striking and found common to most religions

Sikhism. Rests on the creative experiences of the Guru whose teachings were based on their direct experience of the truth.

RELEVANCE OF EDUCATIONAL THOUGHTS OF GURU NANAK DEV JI IN MODERN TIMES

The ethics of the philosophy of Guru Nanak Dev Ji is out a set of I commands issued by a scholar to his learners from time to time. It is a transforming discipline and hence an inseparable part of spiritual discipline. After declaring that God is within and He alone is man's helper the Guru Points out an ethical discipline and God realization, the purpose of this discipline is to sublimate the ego that binds man to the life of the surface which is not the real being. This will help man to embrace positive qualities of devotion, self-less service for mankind and discrimination in his search for the nobler, finer and deeper.

Guru Sahib does not talk of sermons of sentimental humanism; His stress is one the over-coming of the ego which is necessary for ethical discipline as well as for realization of a higher life. All great morals qualities will spring when God Consciousness becomes a felt reality. He never asks man to renounce the world. He always insists on renouncing mental pride. It resists the influence of in wordiness of creep over it for its advancement towards the divine. It is the first of mental Pride which prevents the mind from utterly being divine and from becoming humble. It is the humanity and total self-surrender which cuts off the supply of thought to pure consciousness.

The sacred Guru always points out that man in his self-centeredness has become blind to the divine reality within and has completely forgotten the purpose of human existence. Man has attained human life, after wandering for many ages. He should, therefore make the best of it by singing the name of God and practicing noble deeds in this society. Man faculty of cognition and the power of free choice are blunted by the five evils which obscure the reason of truth and goodness. The Guru exhorts man to work with sufficient clearness and distinction so that he is not deceived by these thieves of Maya (Materialism). He is not a philosopher in the academic sense of term. It is from his 'Bani' that we know of his philosophy. In his 'Shabadas' and 'Slokas', he

refers to certain positive, concrete and pleasant attributes of God which signifies that God's help is necessary to enable man to rise from imperfections, sufferings, fear and bondage. He is fulfiller of desires, Bestowed of all happiness, of all gracious and all-forgiving man's weakest deeds. He clearly states, that the lord is not only the giver of the human birth but he is also our helper at the last moments. That is why, the name of God is the hope and consolation to the bewildered mind of every age.

Keeping in view of philosophy of Guru Sahib lays great stress on the process of Simran (Japa) constant remembrance or repetition of 'Divine Name'. It is an effective and practical way to control the mind to have awareness of the Absolute Morality. The name of God helps at different levels, spiritual, mental, moral and psychological. At the moral and spiritual level, it helps to tame the mind and to ensure enlightenment. The most effective way to reforms one's life.

SIGNIFICANCE OF THE STUDY

We are living in the modern society. There is need to educate Modern society, Masses about Guru Nanak's spiritual vision and his concept of education in relation to its present system of education. Those being born now will be faced with unprecedented opportunities and challenges due in their lives to very rapid advancement of science and technology. A serious review shows that the ongoing sedimentary educational system is not of much use for the survival of mankind. There for, keeping in view the needs of the future, a deeper probe into Guru Nanaks works and the educational thoughts will be of greater help and relevance for the educational development of the county.

There are many problems of education which were as apparent at the time of Guru Nanak as these are in the present era. So the need of the present study is to analyze the educational thoughts of Guru Nanak and to visualize whether these could be the guiding principles in shaping the personality of our youth in the coming spell of time. The contribution of Guru Ji to the philosophy of Education will really Change the attitude of our present education system towards education and the students.

The glory of work lies in its being meaningful to all walks of people in different categories of life, at all times, and it is meaningful in many different ways. The orientation of this work will be very much useful to the present day youth and the instances in daily life in our society. The teachings of Guru make this work a significant contribution to our understanding of the contemporary appropriateness of Gurbani to Indian society. In the prevailing state of traumatic change through which Indian society is passing, old values tend to be ignored merely because they are old, although unfortunately there are no new ones to replace them and we choose the superficial values of other nations, which are not suited to the genius of our country or to the traditions we have preserved. It is expected that the present work can be of much use for the coming generations.

One can surely become wiser by knowing how Nanak had worked the solution in Indian culture and social setup and how we can apply that logic to find out the solution to these problems now. Most of these problems are so complex that they need philosophical orientation and directions from the 'Bani teaching and thinking of Guru Nanak Dev Ji. The present study will envisage to find meanings and implications of Guru Nanak Dev Ji's educational thought regarding spectrum of education and its components like aims of education, discipline of Mind and body, curriculum teaching through examples, explanations through similes groups discussion, and wisdom, Gurmukhi script and enrichment of Punjabi language etc.

Another reason for undertaking this study is that no much work of this nature has been done till now in India. In earnest parlance, it is assumed and presumed that not only the parents and teachers but also the planners, curriculum framers, guidance counselor etc. will be benefited by the findings of the present study as they will come to know in right spirit about the concept of education, aims of education, curriculum, qualities and their relevance to the educational system.

It is the humble view of the investigator that the sacred views of Guru Nanak Dev ji will definitely add new chapter in the cleaning system of Indian Education. These problems need solutions and that solutions are given by Guru Dev Nanak Ji, through his 'Bani and his philosophical thinking. Guru Nanak's concept of Educational

thoughts is offshoot of his spiritual vision to help the masses to realize the ultimate goal of life and to reform modern time which is full of social evils along with degradation of moral and spiritual values.

OBJECTIVE OF THE STUDY

1. To study in brief the life sketch of Guru Nanak Dev ji.
2. To study the general thoughts of Guru Nanak Dev ji.
3. To study the educational thoughts Of Guru Nanak Dev ji.
4. To study the Relevance of the thought of Guru Nanak Dev ji in modern times.

DELIMITATION OF THE STUDY

1. The study is delimited to Guru Nanak's educational concepts.
2. The study is delimited to the study of Metaphysics, Epistemology, and Axiology as the outcomes of Guru Nanak's General philosophy.
3. The relevance of Guru Nanak's educational philosophy is delimited to the study of aims, Method of teaching discipline, qualities of the students, role of teacher education for Women, evaluative practices.
4. The present study is delimited to the concepts contained in its relevance to the system of education.

METHOD AND PROCEDURE

The present study undertaken for the research is philosophical in nature and based upon study of written scripts involving reading of the 'Educational thoughts' understanding its meaning content analysis and intrinsic process. The investigator will follow philosophical and historical method to complete the study - of the said problem.

The Method of the study is historical and philosophical. So analytical approach was adopted .The relevant Information was traced from various primary and secondary sources. The primary sources considered. the thoughts of Guru Nanak Dev Ji and

secondary sources of information were based on relevance material published by learned scholars on the said topic .

The present study was based on philosophical and historical Method. The relevant information was traced from various primary and Secondary sources. The primary sources was consist of the original works of Guru Nanak in de purating the Adi-Granth. The sacred book of Sikh. Secondary sources were based on the information available in the form of periodical, journals and books.

SUGGESTION AND RECOMMENDATION

1. A Comparative study of the educational philosophy of Guru Nanak Dev Ji and Dr. A.P.J Abdul Kalama may be conducted.
2. Investigation can be conducted on the literature derived by Guru Nanak Dev ji such' ASA DI VAR' and more such literature.
3. Investigation can be conducted on other saints, Mahatma's Bani.
4. In-depth study of Present investigation can be conducted for getting wide knowledge and ideas of Guru Nanak Dev ji's Philosophy of education which can be implemented in the modern scenario
5. In-depth study can be conducted on the Four' UDASIS' carried out by Guru Nanak Dev ji.
6. Investigation can be conducted on the philosophy of Guru Nanak Dev ji regarding women.
7. In-depth study can be conducted on contemporary political, social, religious and economic conditions of society of Guru Nanak Dev ji's time.

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