CHAPTER VII

EDUCATIONAL PHILOSOPHY OF GURU NANAK

Guru Nanak's educational philosophy is based on his ideals of life. His educational philosophy is reflected in his discourses and writings.

7.1 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. It is essential for the enlightenment of body, mind and soul. It is the power of right thinking. It is also a means to serve others. If we want to have real education of life, we should receive practical training in Truth, Wisdom, Nam and Sabad of God. The essence of wisdom is the service of humanity. Guru Nanak has associated Ram-Nam with education which stands for the values of universality of outlook, cheerfulness of spirit, optimism of mind and divine consciousness. He exhibits philosophical attitude of Vidya. He declares:

The more we think of education,
the more the good will be done. 270

Vidya Vichari Ta Parupkari (Rag Asa Sabad 25)
(Asa Mahalla, Chaupade, Adi Granth page 356).

Education is to inculcate social, moral, intellectual and spiritual virtues like social service, kindness, humility, courtesy, discipline, justice, truthfulness, tolerance, simplicity, honest, purity, cleanliness, wisdom and name-contemplation.
Education is God centred, because only by His grace one can be truly educated. His grace can be obtained if one recites His Name and loves Him, when one understands God he gets real happiness. Guru Nanak has given the following characteristics of an Educated Man:

1. Educated man is a God-centred man (Gurmukh).
2. He has the garland of Ram Nam around his neck.
3. He establishes the kingdom of God in his life by raising the flag of Nam in his mind.
4. He wins victory over the five enemies namely lust, anger, greed, infatuation and ego (Kam, Karodh, Lobh, Moh and Hankar) through Name practice and converts them into friends.
5. He regards his life as the veritable shrine of God.
6. He is full of virtues of discipline, justice, austerity, research, optimism, courtesy, creative service and Nam contemplation.
7. He is a saint soldier.
8. His personality or his powers of body, mind, soul and spirit are fully developed and divinised.
9. He possesses Sabad character.
10. He is a sincere comrade of God, man and nature, and an ideal Karam Yogi.

The divine, who by Guru's grace, embraces Lord's meditation, becomes acceptable in His Court. (Sri Rag Mahalla 1, Ghar 4, Adi Granth page 25).
Utter ye, O man, the True Name of the Creator-Lord.
Then ye shalt not be the visitor to this world again.
(Parbhati Mahalla 1, Adi Granth page 1329).

He, who reflects upon his ownself is the knower of God.
(Gauri Mahalla 1, Adi Granth page 152).

Then alone the Pandit is said to be educated, if he with calm disposition reflects on the Lord's knowledge.
(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth pages 937-938).

Nanak, he alone is learned and he the wise scholar, who wears the Necklace of the Lord's Name.
(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 938).

Who except the Guru can explain that God, the King and Emperor, abides within man's mind.
(Sri Rag Mahalla 1, Adi Granth page 61).
277. The five wandering thieves are held. The mind's self-conceit is stilled. Sinful seeing and evil-thoughts flee away. Such is the Lord's Divine knowledge. 
(Parbhati Mahalla 1, Adi Granth page 1329).

278. When the lamp is lit, darkness is dispelled. 
(Raj Suhi, Slok Mahalla 1, Adi Granth page 791).

279. Dancing and leaping are mind's yearnings. Nanak, those who have God's fear in their mind, in their mind is His love as well. 
(Var Asa, Mahalla 1, Adi Granth page 465).

280. Rare is the gnostic, who understands this by meeting with the True Satguru. The glories are in the hand of the Lord. Him alone He blesses with them, whom He likes. Some rare one, if he becomes resigned to Guru's will, reflects over the Guru's word. This Gurbani is of the supreme person and through it, man abides in his own home. 
(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 935).
Guru Nanak emphasises the fact again and again that education should be transformed into Realisation of self and God.

Guru Nanak says that man can attain real wisdom of life only when he adopts God - the Guru, as his teacher.

'Guru bin gat na hoe' 281

O'Brother without the Guru, Divine Awakening is not gained. Let some one go and inquire from Brahma, Narad and Vyasa, the writer of Vedas. (Sri Rag Mahalla 1, Adi Granth page 59).

In the words of Guru Nanak one would be educated if he realises that:

282. Amongst all there is light and that light (art Thou). By His Light, the light shines within all the souls. By Guru's teaching the Divine light becomes manifest. Whatever pleases Him, that is (His) real worship. (Aarti, Dhanasri Mahalla 1, Adi Granth, page 13,663).

7.2 Aims of Education:

Aims of education mentioned by Guru Nanak are in fact, corrolaries of his philosophy of life, which has three aspects:
1. To establish a living relation of harmony and oneness with God, man and nature.

2. To have Name and good nature.

3. To work constructively and progressively with continuity for establishment of God’s kingdom on earth.

Ideals of human life are reflected in the aims of education which can be divided in three categories: Individual Aims, Social Aims and Criteria for Evaluation.

(A) **Individual Aims of Education**

Individual is to be developed physically, intellectually, socially and spiritually. He is the nucleus for the uplift of human society. Education is expected to make a person pious and fit to be called a human being. Guru Nanak advocates the individual aim primarily in the form of development of divine potentialities. Individual aims of education according to Guru Nanak are as under:

> Armed with the sword of gnosis, grapples with her mind, then her desire is nipped within her very mind.

(Maru Mahalla 1, Adi Granth page 1022)

> When the sun rises, the moon is seen not. Where divine knowledge appears ignorance is dispelled.

(Rag Suhi, Slok Mahalla 1, Adi Granth page 791)
Rare are such persons in this world, who reflect over the Guru’s word and remain detached. They save themselves and all their associates. Fruitful is their birth and advent in this world.

(Maru Mahalla 1, Adi Granth page 1039).

In the Lord’s love is the spiritual vision and through the spiritual vision the Lord is comprehended. By Guru’s grace, the ineffable discourse is known.

(Ramkali Mahalla 1, Adi Granth page 879).

In the domain of knowledge Divine deliberation is greatly resplendent.

(Japuji, Mahalla 1, Adi Granth page 7).

Who breaks his bonds and is emancipated, such a Brahman alone is worthy of being worshipped.

(Slok Varan Te Vadhid, Mahalla 1, Adi Granth page 1411).

By hearing and constantly reading (God’s Name) man gains honour.

(Japuji, Mahalla 1, Adi Granth page 3).
According to Guru Nanak human life is very important and one should make the best use of it by developing it in the right direction and by enjoying its fruit. The aim of human life is to achieve union with God. This can be achieved through His Nam. For Guru Nanak, education is to prepare man for salvation (Mukti), art of life (Jugti), satisfaction of life or self-fulfilment (Tripti) and joy or bliss of life (Bhukti). He wanted man to live happily and to earn heavenly bliss.

Put the salve needles of God’s fear into thine eyes and make the decoration of the Lord’s love. Then alone shalt thou be known as devoted wife, attached to thy spouse, if thou bearest Him love.

(Ramkali Mahalla 1, Adi Granth page 879).
(ii) **Spiritual emancipation**:

Spiritual enlightenment of the individual is an important aim of education. According to Guru Nanak, He who is the embodiment of pious deeds and meditation, his soul, till eternity abides in celestial bliss and contentment. Man is to perceive the wonderful divine perfection that obtains in every marvel of creation and cosmos. In forgetfulness towards the Name of God, man loses all his goodness. Many aims, like human moral, religiousness and spiritualism are combined in the revelation of God.

Guru Nanak believes in spiritual perfection of man in tune and tone with divine perfection that obtained in the excellence of the Creator and the creation. The spiritual aim is always associated with truthful living obviously points to the moral and ethical aims of education also.

292. आपने जिस पलकी यौन मुखे दुहि नद री आप रिश्व देिथ अःथी॥

\( \text{पुवी विक्रम ् दीविन त्रिधि रूप टू मुहे देव धर ् ती।} \)

(\\(\text{निवी वन्दे भगवन सत सुन्दर अलि गृह लिए दर} \))

Make pious deeds thy farm Guru's Word
do thou make thy seed and ever irrigate
with the water of truth.
Become a husbandman and thy faith shall
germinate. O'fool! know thus, thy paradise and hell.

(Sri Rag Mahalla, Ghar 3, Adi Granth page 24).

293. आपने दीविन भरीवि \( \text{॥} \)

\( \text{आपि सुगुणि नरगि भरि पीवि} \)

(\\(\text{यहाँवही भगवन स त सुगुण वही देव} \))

He, who is the embodiment of pious
deeds and meditation, his soul
abides in celestial bliss and contentedness
till eternity. (Dhanasri Mahalla 1, Adi Granth, page 686).
Vile are they, who forget their Master.
O Nanak, without God's Name, the mortals are outcaste wretches.
(Asa Mahalla 1, Adi Granth page 349).

(iii) Self-realisation:

The ultimate aim or the highest aim of education according to Guru Nanak is self-realisation. Self-realisation leads to God-realisation. Guru Nanak says, 'He who comprehends his own self, comes to know the reality about the ways of God'. The upliftment of man depends upon self-realisation. It enables the man to grow and develop fully. According to Guru Nanak, 'He is a man of wisdom who gains self-knowledge through self-enlightenment'. As the man continues to practise the presence of God and sings with His praises, a day comes when the evil of egoism blurs and the veil of ignorance from the vision of truth and reality is completely lifted. By the grace of Guru, the mind of man comes into blissful contact with the Supreme Soul already existing within him. There is everlasting bliss.

295. अमू योग जो गामके सु• विश्वास नैति।
(संशय अंग्र ९, अभिभ खेतल १२२)

He, who reflects upon his ownself
is the knower of God.
(Chauri Mahalla 1, Adi Granth page 152).

296. गाँध कौ विश्वास नैति।
गुरु अंद विश्वास नैति।
(संशय इंग्र ९, अभिभ खेतल १३१)

He alone is a divine who deliberates over God's virtues.
Through pondering over the Lord’s merits, one is blessed with Divine knowledge.  
(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 931).

Sing, sing, O ladies, the songs of wisdom and reflection.  
Into my home, has come my Spouse, the Life of the world.  
(Asa Mahalla 1, Adi Granth page 351).

Guru Nanak wants man not only to realise his divine potentialities but also to live through divine consciousness in all his willing, feeling and doing, in all his conduct and character. In fact complete freedom to trust must become the very breath of his life. Man is to live through the divine path so as to attain reality for the whole of his life to the realisation of the divine form he is intended for. Abiding mysteries in such a way, one finds that the world constitutes the very tone and spirit of spiritual self-realisation.

Desireless is deemed to be the ear-rings of Guru’s gnosis. The True Lord, the Life of all, abides within all the hearts.  
(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 940).

(iv) Character Development:

Education is to develop character. It is expected to refine person and develop him morally. Character is the basis
of becoming a perfect man. Every learner should come out to be a true, honest and noble person. Guru Nanak says, "Truth is high and higher still is truthful living".

According to Guru Nanak the following cardinal virtues are essential for a man of character:

(a) Truth, Contentment and Reflection (Sat, Santokh, Vichar)
(b) Compassion, Righteousness and Charity (Daya, Dharam, Dan)
(c) Faith, Tolerance, and Restraint (Sidk, Sabar, Sanjam)
(d) Forgiveness, Humility and Service (Khima, Halimi, Sewa)
(e) Love, Knowledge and Work (Bhair, Gyan, Kirt)

Bless Thou me with the milk of good deeds and the clarified butter of contentment. Such are the alms, I ask of Thee, O Lord.

(Parbhati Mahalla 1, Adi Granth page 1329).

They who make compassion their deity and forgiveness their rosary; the most sublime are those persons.

(Var Sarang, Slok Mahalla 1, Adi Granth page 1245).

Let chastity, contentment and self-discipline be thine disciples or companions. Becoming God conscious like this, O Nanak, the mortal contemplates the Name.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 939).
Such service, the Lord's slave renders unto Him, that he surrenders his soul to Him to whom it belongs. He, who is pleasing to the Lord, becomes acceptable in His court. Such a slave obtains honour in the Lord's court.

(Dhanasri Mahalla 1, Adi Granth page 661).

Only those do the real service, who being contented, meditate on God, the truest of the true. They place not their foot in sin, do good deeds and practise piety.

(Var Asa, Mahalla 1, Pauri, Adi Granth pages 466-467).

(v) Harmonious development of Personality:

Guru Nanak's contribution to the aims of education was the harmonious development of personality i.e. Gurmukh and Sachiaa. In his thought process, spirit is to be developed first followed by the development of emotions and intellect. Kirt is fundamental to teach work values i.e. labour. In this way, hands are also to be trained to earn livelihood according to their capacity to work and not in accordance with one's own needs. It develops the habit, ability and capacity to hard work. The surplus thus produced were to be given to the needy, suppressed, oppressed and disabled, so as to decrease their agony. This was to make people social, cultural and ethical. All these qualities are essential ingredients of educational process.
which are not only conceptualised but actualised both in his
Bani and life process.\(^{305, 306, 307, 308}\).

304. Day and night profit is obtained from the
Lord's Name, given by the beneficent Guru.
The man, on whom the Creator-Lord
looks with favour, obtains instruction
from the Supreme Guru.
This body is the mansion, temple and
home of God and into it He has
enshrined His Infinite Light.
Nanak, the Guru-ward is invited to God's
palace and God, the Uniter, unites him
with Himself.

(Malay \(^{1}\), Adi Granth page 1256).

305. तरुण कृपा गरत र चढ़िये।
तरुण किरदर गान हुई विदुर भैरवी।
(Var Asa\(^{1}\), Mahalla 1, Adi Granth page 465)

Dancing and leaping are mind's yearnings.
Nanak, those who have God's fear in
their mind, in their mind is His love
as well.

(Var Asa, Mahalla 1, Adi Granth page 465).

306. जगद्ध धृती स्वादिश भक्ति।
दिन दिन दिन नमक स्वादिश भक्ति।
दिन दिन जागरूक स्वादिश भक्ति।
दिन दिन जागरूक भक्ति।
(समुद्र, ब्रज 1, अष्टि भा. 3)

(God created) wind, water, fire and
nether-lands.
In the midst of these He established
the earth as a home for the Lord's
meditation.
There-in (He placed) beings of various types and colours. Various and endless are their names.

(Japuji, Mahalla 1, Adi Granth page 7).

There inner consciousness, intellect, soul and understanding are moulded (afresh). There the genius of the pious persons and men of occult-powers is moulded (anew).

(Japuji, Mahalla 1, Adi Granth page 8).

(B) Social Aim of Education:

Education is to prepare the individual for successful living in the society and working for the betterment of society. Guru Nanak believed in the service of man. Education should promote in pupils a spirit of service, social sensitiveness, co-operation and sacrifice. Guru Nanak thus said,
In this world, rare are such persons, assaying whom, the Lord consigns to His treasury. They rise above caste and colour and do away with worldly love and avarice. (Parbhati Mahalla 1, Adi Granth, page 1345).

For Guru Nanak, the service of man is the service of God. He therefore, says:

In this world perform Lord's service. Then, (shalt thou) get a seat in Master's Court, and swing thy arm (happily,) says Nanak. (Sri Rag Mahalla 1, Ghar 5, Adi Granth page 26).

For the uplift of the society Guru Nanak emphasised the ideals of social service. One's earning should be shared with the needy i.e. *Wand Chhakna*. Guru Nanak not only emphasised upon monetary contribution for the welfare of society but also stressed upon manual labour like cleaning the floors, preparing meals and serving water. Voluntary physical labour (*Sewa*) in the service of community was regarded as the rarest privilege and was sought in different forms like doing manual work for
free community meals (Langar)

311. ਪ੍ਰਤੇ ਪੈਦਾ ਸੇ ਸੇਵਾ ਦੀਨੀ ਨਾਲ ਆਪਣੀ ਦੁਖ ਤੋਂ ਹੀ।
(ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, ਹੀ. ਐਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, 1256)

The servant, who serves his Lord, by offering his very life, he in this way remains absorbed in His Lord.
(Rag Suhi Mahalla 1, Chaupade Ghar 1, Adi Granth page 728).

312. ਅਕਾਲਕ ਰਾਜ ਰਾਜ ਚੂਹਰਤਿ।
ਕੀਤੀ ਉਰਜਾ ਉਰ ਚੋਧਤੀ।
(ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, 1331)

Rememberance of the Name, night and day, is my alms-giving and fasting. Deliberating over the Lord's quintessence, I have been satiated with the waves of bliss.
(Parbhati Mahalla 1, Adi Granth page 1331).

313. ਜਨ ਸੇ ਸੰਤ ਮੇਲਾ ਤਿਖੀ।
ਸੇ ਪੁਰਾਣੀ ਦਿਖਾਈ।
ਸੇ ਸੇਵਾ ਦੀ ਸ੍ਰਦਧੀ॥
ਗੀਤੀ ਗੀਤੀ ਚੋਧਤੀ॥
(ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, 879)

When the Lord God was in mercy, then was my self-conceit dispelled, from within me.
The attendant, who reflects over the Guru's word, is dear unto the Lord.
(Ramkali Mahalla 1, Adi Granth page 879).

314. ਸ੍ਰੀਸੀਨ ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ॥
ਤੇ ਸੇਵਾ ਦੀ ਸ੍ਰਦਧੀ॥
(ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, ਅਦਿ ਗੁਰੂ ਰਾਜਨੀਤਿ, 1256)

If God's slave be in the high caste family; his story of praise no one can narrate.
(Malar Mahalla 1, Ghar 2, Adi Granth page 1256).
Guru Nanak believed in the Fatherhood of God and Brotherhood of Man. To teach these ideals practically Guru Nanak started community congregations, community dining and free community meals (Sangat, Pangat and Langar). Sangat and Pangat help to develop the bonds of fellow-feeling, co-operation and self-sacrifice. Langar bridges the gulf between the rich and the poor and removes the barriers of caste, creed, race and sex. It stands for brotherhood, fellowhood, equality and humbleness.

My Lord is but one. He is one alone, O brother. He is one in one.
(Asa Mahalla 1, Adi Granth page 350).

How is the society of saints known?
The Name of One Lord is mentioned there.
(Sri Rag Mahalla 1, Ghar 3, Adi Granth page 72).

I see my Lord in water, dry land, mountains, river-banks, places and interspaces, O brother.
(Malar Mahalla 1, Adi Granth page 1257).
Go and ask the chate brides, by what actions is the Spouse obtained. Whatever the Lord does, accept that as good and do away with thy cleverness and will. Attach thou thy mind to His feet, by whose love the wealth of emancipation is attained.

(Tilang Mahalla 1, Adi Granth page 722).

He condemned:

The Brahmans continually lead and utter (enter into) controversies, but know not the thing, which is within.

(Gauri Mahalla 1, Adi Granth page 152).

Guru Nanak not only wanted the spiritual upliftment of individuals but he also worked for the social, moral, ethical and intellectual development of the down trodden, poor masses particularly the suppressed and even the man in the street. He worked for the removal of flimsy disparities and distinction between the various religions.

Criteria of evaluation (Complete aim of education):

Guru Nanak’s criteria of evaluation of process of
education is that one lives a worldly life, earns his bread by the dint of sweat, brings faith in Nam and leads pious life and while discriminating between the good and the evil, he paves the way to be one with Him. So a man should perform good acts so as to obtain good fruit. Thus Guru Nanak gave the complete aims of education.

320. 

Burn worldly love and pound it into ink and turn thy intelligence into superior paper. 
Make Lord's love thy pen, mind the scribe and write God's deliberation after consulting the Guru. 

(Sri Rag Mahalla 1, Adi Granth page 16).

321. 

Amongst all there is light and that light (art Thou). 
By His Light, the light shines within all souls. 

(Aarti, Dhanasri Mahalla 1, Adi Granth pages 13, 663).

322. 

He, whom He Himself causes to understand, understands Him. 
Whom the Lord Himself gives knowledge, he comes to know every thing. (Var Majh, Mahalla 1, Adi Granth page 150).
7.3 Curriculum:

1. Whole World: For Guru Nanak the curriculum should be the whole world, because God created the universe and He expressed Himself in it, so it needs to be studied.

   (2) Philosophy of Nam: The educational process of Guru Nanak was that first of all the spirit should be developed and to follow the development of spirit the philosophy of Nam has been emphasised.

When Thou willest then evil-intellect is eliminated and the jewel of Divine knowledge, comes and abides in the mind.

(Asa Mahalla 1, Tituka, Adi Granth page 354).

One recites Nam gets real happiness:

Without the Name, nothing is stable.
By understanding the Master, happiness ensues.

(Ashatpadia, Gauri Bairagan Mahalla 1, Adi Granth page 228).

Aim of human life is to achieve union with God:

Nanak, it is through the Name that Union with God is effected and separation occurs no more.

(Sri Rag Mahalla 1, Adi Granth page 56).
Guru Nanak believed in Spiritual Development:

Abide pure amidst the worldly impurities.
Thus shalt thou find the way to yoga.
(Suhu Mahalla 1, Ghar 7, Adi Granth page 730).

Self-realisation:

He who comprehends his ownself comes to know the Reality.
(Gauri Mahalla 1, Adi Granth page 224).

Dignity of Labour:

With our own hands, let us ourselves arrange our own affairs.
(Var Asa, Mahalla 1, Pauri, Adi Granth page 474).

3. Philosophy and Ethics:

For the development of the spirit of the individual, emphasis should be placed on philosophy and ethics. Philosophy and ethics will have a higher place in hierarchy.

4. Other Humanity Subjects: For Guru Nanak the whole of the world as it exists is to be studied along with its metaphysical problems. Hence all the subjects are to be taught. However, philosophy
ethics, language, sociology, fine arts, history and other
humanity subjects are ranked higher.

This entire world is involved in sins.
O my Infinite Creator Lord, Thy Name alone and nothing else is the cure of all the ills.
(Parbhati Mahalla 1, Adi Granth page 1327).

5. **Science Subjects:** Science has to be taught but its place will be subordinated to the subjects of humanities. Even in today’s world whenever we have developed science without developing spirit, ethics and morals and effective social fibre, the results have been disastrous. Hiroshima and Nagasaki were destroyed leaving shocking memories for the next many generations. All wars being fought now-a-days remind us of our materialistic approach. Even if now we continue to explore the area of scientific excellence for preparing drastic arms, without being subordinating this excellence to the social welfare, it is feared that the world will soon face a situation that it will not have any trace of life on it (i.e. total destruction). It is the subordination of science to the realm of philosophy, so beautifully interwoven by Guru Nanak, that the big powers of the world are destroying some of the deadly war weapons, in order to save the world from total destruction.
In daily schedule Guru Nanak emphasises the following activities:

(i) Congregational prayers

(ii) Katha, Kirtan (exposition of hymns) and meditation in the Gurdwara.

(iii) Acts of social service

(iv) Study of mother tongue (Gurmukhi).

(v) Fundamentals of arithmetic

(vi) Musical recitation

331 In the saints society, dwell thou on the Lord's virtues and Divine knowledge.

(Parbhati Mahalla 1, Adi Granth page 1343).

332 It is through the Guru, that one is blessed with the Name. Without the True Guru the Name is obtained not.
If through the True Guru's pleasure the Name abides in man's mind, then day and night he remains absorbed in the Lord's love.

(Maru Mahalla 1, Adi Granth page 1015).

333 I am not good and no one is bad.

(Suhi Mahalla 1, Ghar 2, Adi Granth page 728).

334 O my Friend, from thy home land, Thou art gone abroad, I send messages of love to Thee.
I, the bride, heartily remember that Friend and my eyes are brimful with tears.

(Tukhari Mahalla 1, Adi Granth page 1111).
O Lord, if in one scale be the weight of the riches of millions and millions of the under-worlds and other spheres and in the other only Thy Name, it will still weigh more.

O my Beloved, if there be another like Thee at the other end, then alone the worth of Thy Name can be evaluated.

(Prabhati Mahalla 1, Adi Granth pages 1327-1328).

The house in which the Creator is meditated upon, and His praises are repeated; In that house sing the songs of praise, and remember the Maker.

Do thou sing the songs of praise of my fearless Lord.

(Gauri Purbi Deepki Mahalla 1, Adi Granth page 157).

Guru Nanak emphasises a life of action and service, exchange of ideas with one another and dignity of labour, and submit to God. He favours:

(i) Knowledge of hand i.e. dignity of labour (Ghal Khae Kichh Hatho Deh).

(ii) Knowledge of head i.e. intellectual development.

(iii) Knowledge of heart i.e. awakening of dormant spirit from within.

(iv) Knowledge of Hukam i.e. obedience and surrender to God.

As are the deeds the mortal does, so is he called.

The breath, which is drawn without the Lord's meditation; that breath goes in vain.

(Suhi Mahalla 1, Adi Granth page 730).
Sanctified is the body which sings God's praise. Remembering God in the mind, man remains absorbed in His love.

(Asa Mahalla 1, Adi Granth page 354).

As is man's own mind, so sees he, the mind of another. As is man's desire, so becomes his state of mind.

(Prabhati Aghatpadia Mahalla 1, Bibhas, Adi Granth page 1342).

He, who obeys Lord's command, openly goes to Him.

(Asa Mahalla 1, Adi Granth page 355).

In fact, Guru Nanak approved the study of all subjects which contributed to an integrated development of the whole human species and to attain perfection in the universe, and therefore, sought to orient every chunk of curriculum and every content of education.

O Sire pandit, instruct thou me. What is the way, by which I can attain unto the Lord of Life?

(Basant Hindol Mahalla 1, Adi Granth page 1171).

7.4 Pedagogy (Methods of Teaching) of Guru Nanak:

Guru Nanak was a great teacher of mankind. Although his classes were large and his students were countless, yet he succeeded in putting across his pupils all that he wanted
Guru Nanak was a practical type of person. He advocated those methods of teaching which worked well.

Through wisdom, man is instructed by reading and through wisdom, he rightly gives in charity.
Says Nanak, this alone is the true path. Devilish are all other things.

(Var Sarang, Slok Mahalla 1, Adi Granth page 1245).

His methods of teaching were appropriate to the situation and the persons with whom he was to deal. His methods of teaching were manifold, varied and applaudible. Important methods of teaching recommended by Guru Nanak are:

(1) **Understanding and reflection method:** There are three levels of teaching and learning process:

   (a) Memory
   
   (b) Understanding, and
   
   (c) Reflective

Guru Nanak gave less importance to memory level and more importance to understanding and reflective levels. Out of these two, again he gave primary importance to reflective level.
Guru Nanak said:

Nanak were I to have hundreds of thousand
of maunds of paper; were ink never to fail me;
were my pen to move with the velocity of wind
in writing; and were I to embrace love for the
Lord by reading and perusing those writings;
Even so I cannot appraise Thy worth.
How great shall I call Thy Name?
(Sri Rag Mahalla 1, Adi Granth page 15).

When a person reflects, he turns his thoughts back upon ideas. Thus reflection level of learning is based upon critical examination of an idea. Reflection upon self is also important. In this respect Guru Nanak said,

'He who reflects upon himself is the knower of God'.

(Gauri Mahalla 1, Adi Granth page 152).

(11) Divine Method: This is to learn by being close to nature in the outside world as well as in the inner-self of man. Guru Nanak explained almost all difficult concepts with comprehensive illustrations from the nature i.e. fire, earth, rain, mountain, sea, river, water, agriculture, tree, air etc. to explain the depth of self-realisation. Guru Nanak exploited almost everything in the universe (including celestial, terrestrial, cosmic and other natural forces and phenomenon,
flora and fauna, animal and bird life, rodents, reptiles
and in sects and day to day affairs of human life in the world
to make the best use of their indispensable educational potentialities.

Slandering others, solely amounts
to putting other's filth in ones
own mouth and fire of wrath
is a parish.
(Sri Ragi Mahalla 1, Adi Granth page 15).

There are more worlds beyond
(this) earth, more and more.
(Japuji, Mahalla 1, Adi Granth page 3).

Thou art completely contained in sea,
land, lower and upper regions and in every heart is
Thine light.
(Bilawal Mahalla 1, Adi Granth page 795).

With his balance, how can a goldsmith
know the weight of the earth, the
ocean and the mountain.
(Var Sarang, Slok Mahalla 1, Adi Granth page 1239).
350. यहाँ यही अपनी उद्देश्य घूम घूम फिरत अनेक अवरोध।
(गुज़री भजन 1, अदि गुरु सिख पैत 504)

He has created air, water, fire,
Brahma, Vishnu, Shiva and the
entire creation.
(Gujri Mahalla 1, Adi Granth page 504).

350. यहाँ यही अपनी उद्देश्य घूम घूम पहुँच तो धाश।
(गुज़री भजन 1, अदि गुरु सिख पैत 504)

The elysian tree is in the courtyard
of my house and it has the flowers,
leaves and stems of truth.
(Gujri Ashatpadia Mahalla 1, Ghar 1, Adi Granth page 503).

351. यहाँ आहे यही अपनी उद्देश्य घूम घूम पहुँच तो धाश।
सबल गुरु गुरुदेव ये देश।
(दिव गोस्त, गुजरी भजन 9, अदि गुरु सिख पैत 503)

The breath is the origin of life
It is the time of the sway of
the faith of the True God.
The Lord is my Guru whose meditation,
I, His disciple, greatly love.
Uttering the discourse of the Ineffable
Lord I remain detached.
(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 943).

352. यहाँ यही अपनी उद्देश्य घूम घूम फिरत अवरोध।
(गुज़री भजन 1, अदि गुरु सिख पैत 489)

The beasts have merits, as they
eat grass and give milk.
(Rag Gujri Mahalla 1, Chaupade, Ghari, Adi Granth page 489).

353. अभिर नीति मन दूर ह न मुख अभिर नीति मन दूर ह
(गुज़री भजन 1, अदि गुरु सिख पैत 1224)

The pied cuckoo and the fish find
peace through water, and to the
deer the bell’s note is pleasing.
The sparrow hawk chirps during the night, 0 my mother.
(Malar Mahalla 1, Adi Granth page 1274).

A worm, He appoints to kingship,
and He reduces an army to ashes.
(Var Majh, Slok Mahalla 1, Adi Granth page 144).

(M) himself sows and himself eats(reaps).
(Japuji, Mahalla 1, Adi Granth page 4).

(iii) Scientific Methods: Guru Nanak wanted human beings to observe the problems scientifically and objectively. He was all out to use the scientific methods for moulding human behaviour. He himself said in Rag Maru 'I am no good, but I see no one who is bad'.

Guru Nanak chose the scientific method as method of education, embracing the whole life span of man, cultivated scientific outlook without superstitions, hypocrisy and blind faith. With this type of outlook Guru Nanak used observation cum demonstration method. He made such an observation when he went to school on the first day. He chose a variety of life situations to demonstrate scientifically his objectives, truth of principles. He demonstrated the sweetness of hard earned and
Thou wearest religious garbs and with thy patched coat assumest many guises. Like a conjurer, thou playest many false tricks.
The fire of anxiety, greatly burns thy heart. Without good actions how shalt thou swim across?

(Ramkali Mahalla 1, Adi Granth page 903).

Thou Thyself art the tongue of lean, the weights and the balance. Thou Thyself art the weighman. Thou Thyself beholdest, Thyself Thou understandest and Thou Thyself art the Dealer.
The blind of low caste, and the stranger soul comes but for a moment and departs in a trice.
In its companionship Nanak abides. How can he, the fool, attain to Thee, O Lord?

(Suhi Mahalla 1, Adi Granth page 731).

Again he said:

They, who have sown the seed of
the Name have departed with
honour. How can the broken seed
sprout now?
(Var Asa, Slok Mahalla 1, Adi Granth page 468).

The dogs have spoiled and laid
waste the priceless country and
no one pays heed to the dead.
(Asa Mahalla 1, Adi Granth page 360).

Guru Nanak observed, collected data, demonstrated,
analysed and derived, formulated, generalisations from such
facts and rich experiences so as to make way for one or the
other scientific method in his efforts. For Guru Nanak the
whole life was an experiment in Truth and truthful living, which
is impossible unless one, adopts objective and scientific
outlook in life. He considered the whole world as a laboratory
for the experimentation of truth. Thus he used the scientific
method independently and also in combination with other methods.

360. Then alone the man is known as true, if the truth
be in his heart.
His filth of falsehood departs and he washes his body
clean.

Then alone is the man deemed to be true, if he knows
the true way of life.
Preparing the body field, he puts into it the seed of
the Creator.

Truth is the medicine for all and it removes and
washes away the sin.
Nanak makes supplication unto those, who have truth
in their lap. (Var Asa, Mahalla 1, Adi Granth page 468).
(iv) **Logical Method**: Guru Nanak used all the four types of logic in his *Bani* for conveying his message to the masses:

(a) **Deductive Method**:

Guru Nanak proceeded from general to particular both in his actions as well as in his *Bani*. In *Sidh Goshti*, Guru Nanak explained difficult Yogic concepts with deductive logic. The difficult concepts of *Sehaj Gyan*, humbleness etc. were explained by Guru Nanak with the help of this logic.

361 Nanak, by meeting the Saint Guru, the True Lord is obtained and one is spontaneously blessed with glory.

(*Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 938*).

362. इतिहासों शुद्ध मे गढ़ गयें॥

Puük नागरिक नागरिक नागरिक॥

(*Mriti भाषा 9, यहीं भी भी भी 934*).

If man's inner strife is ended, then sings he the Lord's praise and, through the perfect True Guru, merges in the Lord.

(*Parbhati Mahatti 1, Adi Granth page 1344*).

363 फिर उठ ताच्ची धे धरी भी चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे चे

If there be some one to purchase it, I shall sell, sell off this body of mine for my Lord.

Nanak, of no avail is the body, which enshrines not the True Name.

(*Suhi Mahalla 1, Adi Granth page 730*).
(b) **Inductive Method:**

Guru Nanak used the methodology of proceeding from particular to general. While explaining the path of leading worldly life Guru Nanak said:

"As the lotus lives detached in water, as the duck floats carefree in the stream, so does one cross the sea of material existence, his mind attuned to the word." 

As a lotus-flower remains unaffected in water, as also a duck swims against the stream's current and becomes not wet, so with fixed intent on the Guru's word and uttering the Name, O Nanak, the dreadful world-ocean is crossed.

*(Sidh Goshat, Remkali Mahalla 1, Adi Granth page 938)*.

(c) **Pragmatic Logic:**

This method consists of the combination of inductive and deductive reasoning. Guru Nanak used this in tranquillity method for making many difficult concepts clear by dramatising the situation. In Mecca when some Muslims objected to his lying down his feet towards the mosque, Guru Nanak requested them that his feet be turned to the side where God was not present. This gave realisation to all that God exists everywhere.

(d) **Psychological Method:**

In his *Bani* Guru Nanak laid down emphasis upon a number of psychological principles and techniques as a part of
the method of his teaching. The Sakhi of water at Hardwar, meeting Bhai Lehna, and Sajjan Thag are some important examples. An important psychological principle in the psycho-spiritual understanding of man's behaviour in Guru Nanak's copious terminology is Liv. This method is supreme in the educational thought of Guru Nanak. Liv is the method of learning and practising godliness in the midst of man's everybody duties and actions of living (in the world of matter) through the presence of the Lord, in every moment of life. It takes many straight of the realisation of the divine wisdom in his day to day life.

365. तीन दौले ते छोटे बड़े सत्कर।
अच्छी है दिल को जिस बातकर।
लोक सिख कर जाता है सत्ता॥
तैमुर मुख सेवा करें॥

(सुही महाला 1, भर 2, अन्वेषण सूत्र भाग 728)

The Lord abidest within the mind. Wander thou not abroad.
Forsaking Nectar, why eatest thou poison?
Embrace such gnosis, O my soul, that thou mayest become the True Lord's slave.

(सुही महाला 1, भर 2, अदि ग्रंथ भाग 728).

366. तेरे दिल तैमूर सिख तरसत॥
(यूहादी नांददरीक 9, बिष्ट, अदि ग्रंथ भाग 1472)

As are one's deeds, so is one attuned.

(परभती अश्वत्पदी महाला 1, बिधास, अदि ग्रंथ भाग 1342).
They who have silk within and rags without, are good in this world.
They conceive love for God and contemplate beholding Him.
In Lord's love they laugh, in Lord's love they weep and keep silent too.
They can not for anything, except their True Spouse.

(Var Asa, Mahalla 1, Adi Granth page 473).

Application of psychological techniques made the teachings of Guru Nanak so effective that those who come closer to him (his Bani) become enlightened souls.

(v) Other Methods of Teaching of Guru Nanak:

(a) Travelling Method: Guru Nanak used the technique of travelling for spreading education. He gave his message of peace, love, Nam Simran and hard work during his all the four Udasis (travels). He himself visited all the seats of learning and acquired knowledge by free observation and discussion.

I have seen banks of sacred streams, the nine regions, shops, cities, and market places.

(Gauri Cheti Mahalla 1, Adi Granth page 156).

In search of the saints I have become a hermit.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 939).
and

I am the trader of the true mechanism.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 939).

(b) Discussion Method: Guru Nanak used the technique of Goshti which can be termed as question-answer technique or dialectics or discussion method. He used this method to clarify knotty problems, to clarify concepts and to demonstrate hypocrisies. Ingredients of programmed instruction were used in Sidh Goshti at a place (Now known as Nanak Matta in Garhwal Hills. The programme is so mature that the unity of the background of spiritual and social development is well maintained throughout the goshti which in real sense and ipso facto rather difficult even in good programmes framed these days.

(c) Activity Method: True knowledge can be gained inter-alia through practical life of action or learning by doing. Guru Nanak used the activity method to clarify the concepts of Sufis and Sidhs at Achal Sar near Batala when he placed flower in a pot which was full of milk without making the milk
flow out of the pot. Bhai Gurdas describes:

372. Guru Nanak proceeded on his journey to Multan from the site of fair. On reaching there, he was welcomed with brimfilled cup of milk by Peer of Multan, to which Guru added a chameli flower which floated on the milk without spilling over similar to the Scenario as Ganges join the sea to intermingle.

(Var 1; Stanza 44),

(d) **Project method:** Guru Nanak prepared and took up projects and completed them with precision. He gave chance to others also to execute the projects in the best way, they can.

373. I am a purchased servant and slave of Thine, O Lord, and I go by the Name of lucky.
In exchange for Thy Gurbani, O Lord, I have sold myself at Thy shop and whithersoever Thou hast yoked me, thither I am yoked.

(Maru Mahalla 1, Adi Granth page 991).

(e) **Self-study and supervised study Methods:** Guru Nanak encouraged self study method and used it to educate the masses when they come to see him at Kartarpur and put them on paths of *Nam Simran*. He paid personal attention to all those who needed it and had the propensity to acquire knowledge.

(f) **Story telling Method:** Guru Nanak narrated the stories to his disciples and clarified the concepts. There have been a number of instances when Nanak educated Mardana and many others by telling the stores.
Ahalya was the wife of Gotam, the penitent. Seeing her Indra was fascinated.
when he got a thousand marks of vulva on his body, then did he regret in his mind.

(Parbhati Mahalla 1, Dakhni, Adi Granth page 1343).

(g) Mass drill and recitation Methods: Mass drill and recitation methods were used to sing hymns in praise of God vis-a-vis recitation of path for Nam Simran.

Utter thou the Lord's Name, which shall redeem thee.
By Guru's grace, God, the jewel, is found, wherewith ignorance is dispelled, and the Divine light shines.

(Asa Mahalla 1, Adi Granth page 353).

(h) Individual and collective Methods: Guru Nanak gave individual instructions to those who sought it and mass instructions to those who gathered around him in the morning and evening congregations. Thus we find a synthesis of individual and collective methods of teaching according to the needs of the situation. Situational teaching method was frequently used by Guru Nanak.
Shout thou the victory of the saints' society and do the deeds of a pious person.

Immaculate is the ablution, O Nanak, at the sacred shrine of the Guru-river.

(Slok Varan Te Vadhik, Mahalla 1, Adi Granth page 1411).

(i) **Love and Persuasion Methods:** Teaching should be carried on with love and persuasion. Nothing should be put in the mind by force and under any type of compulsion, coercion or punishment but through human and dramatic technique.

(Parbhati Mahalla 1, Adi Granth page 1344).

(ii) **Correlation Method:** All the knowledge given to the masses was correlated with the supreme. Guru Nanak always taught the people to relate all their will, whims and fancies, feelings and doing to the divine purpose. As such each activity was sought to be judged and correlated in terms of attaining it to the divine truth.

Guru Nanak used all the methods to educate the masses for the development of divinity in man so as to help him to realise the Truth and follow the path of truthful living to seek divine perfection in the cosmos.
7.5 **Role of Teacher**:

Guru Nanak gives the teacher a very important and high status, a noble role and a challenging task of raising standard of the pupils to nobler levels of life. The teacher is the beacon light who shows the right path to the pupil. He is ocean, a mine of jewels in which lie a multitude of precious stones. The true teacher is he who, step by step assimilates his pupil to the God through surrender and loving service and aspiring contemplation.

378. 

379.  

In the Guru's ocean, there is no dearth of pearls. Inexhaustible therein is the wealth of genuine jewels.

(Dakhni Gāṅkar, Ramkali Mahalla 1, Adi Granth page 933).

379. 

380. 

381. 

How shall I scale the fortress without a ladder?
By meditating on God, through the Guru, I shall behold that.

(Sri Rag Mahalla 1, Adi Granth page 17).

(i) **Missionary**: A true teacher is missionary. He is dedicated to his work. He carries his duty with devotion, and dedication. He should be sincerely dedicated to the cause of knowledge, pupils, society and humanity at large. One who teaches for the sake of money does not deserve to be
a teacher.

He is said to be saintly teacher; if he imparts true instruction to his pupils.

(Dakhni Omkar, Ramkali Mahalla 1, Adi Granth page 938).

By meeting the true Guru, one becomes truthful, abstinent, and pure.

By walking in Guru's way man becomes the highest of the high.

(Gauri Mahalla 1, Adi Granth page 153).

The wayward person sells his knowledge. He earns poison and poison he eats.

(Dakhni Omkar, Ramkali Mahalla 1, Adi Granth page 938).

(ii) Friend, philosopher and guide: Guru Nanak wanted the teacher to be a friend, philosopher and guide to his students. He should be the source of true knowledge. With his knowledge, methods of teaching, sweetness of language, kind and loving attitude, good manners and noble behaviour he should be able to inspire and guide the pupils.
363. I make inquiry from my Guru and do the deeds according to his directive.
   (Sri Rag Mahalla 1, Adi Granth page 53).

364. By His Light, the light shines within all the souls.
   (Aarti, Dhanasri Mahalla 1, Adi Granth page 12, 663).

365. O Brother! without the Guru, Divine Awakening is not gained.
   (Sri Rag Mahalla 1, Adi Granth page 59).

366. The Guru is Shiva, the Guru Vishnu and Brahma, the Guru is Shiva's consort—Parbati, Vishnu's consort—Lakshmi and Brahma's consort—Saraswati. (Japuji, Mahalla 1, Adi Granth page 2).

367. (To have access to God's Name) the Guru is the ladder, the Guru the boat and the Guru the raft.
   The Guru is (my) ship to cross sin's lake and world's ocean and the Guru is (my) place of pilgrimage and sacred stream.
   (Sri Rag Mahalla 1, Adi Granth page 17).
(iii) The teacher is a Guru: Guru Nanak used three words for Guru:

(a) Wahe Guru i.e., the ideal of Guru or The Lord (Ideal Guru). A noble and dedicated Guru can proceed towards this ideal, but cannot achieve it. Only God has been able to reach this height.

(b) Sat Guru i.e. the true Guru is the real Guru (qualities of Guru) in actual practice.

(c) Guru: i.e. the teacher. Guru shows the real path to disciple and helps him to attain Mukti. God’s grace is essential to attain Mukti (salvation). One cannot attain knowledge without the guidance of Guru. Guru is the source of inspiration. Only Guru can enlighten the mind. Guru is one who himself practises whatever he teaches. Only then one can set example for his students. His own example of living and teachings helps us to build a good character and strengthen the universal brotherhood. The moral fibre of the pupils is necessary which enables them to achieve the real aim of education.
The ignorant one is without understanding. Without the Guru, Divine comprehension can be gathered not. (Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 934).

There is but one God. True is His Name, creative His personality and immoral His form. He is without fear, sans enmity, unborn and self-illumined. By the Guru's grace (He is obtained). (Japuji, Mahalla 1, Adi Granth page 1).

Guru Nanak says in Sidh Goshti:

Without the Guru, one wanders in transmigration.
Without the Guru, the service bears not fruit.
Without the Guru, the mind greatly wabbles.
Without the Guru, one is sated not and eats poison.  
Without the Guru, one is stung by the poisonous snake of mammon and he dies in the way. 
Nanak, without the Guru, the mortal suffers an utter loss.
(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 942).

Guru Nanak also says:

392. ननाक प्रेम रूप न नौकर ॥
देखि तिनिहार नाहु सौहर ॥
(Asa Mahalla 1, Adi Granth page 355)  
The understanding and knowledge that the True Lord is pervading everywhere, are not obtained without the Guru.
(Asa Mahalla 1, Adi Granth page 355).

Without the Guru, one blindly engages in futile endeavours.
But with the Guru, one's mind is purified, for its filth is purged with the world.

393. बलो नाक में नौकर नह नौकर ॥
देखि तिनिहार नाहु सौहर ॥
(Asa Mahalla 1, Adi Granth page 352)  
By the Lord's True Name is removed the dust of attachment.  
By Guru's favour, the mortal remains drenched in the love of the True Name.
(Asa Mahalla 1, Adi Granth page 352).

While emphasising the absolute necessity of the grace of the True Guru, Guru Nanak says,
'When the True Guru becomes merciful, 
desire is fulfilled then.
 When the True Guru becomes merciful, 
man grieves not ever.
 When the True Guru becomes merciful, 
man knows no pain then.
 When the True Guru becomes merciful, 
then man enjoys God's love.
 When the True Guru becomes merciful, 
then the body is ever in peace.
 When the True Guru becomes merciful, 
then the nine treasures are obtained;
 When the True Guru becomes merciful, 
then is the man absorbed.
in the True Lord.
(Var Majh, Mahalla 1, Pauri, Adi Granth page 149).

(iv) Qualities of the Teacher: The teacher should be master of his subject. He should be the tank of contentment, embodiment of knowledge, enlightenment, creativity, missionary zeal, excellent communication, grace, the sweetness, goodness, service, humility, sympathy, humanity and devotion. His touch, his looks, his movements should be christastically simple but tremendously graceful and his thirst for knowledge should be unlimited and deep. He should be God centred and should inter-alia awaken divine intelligence in his pupils. His own life, his own actions, his own mode of living, his behaviour should be educative. Guru Nanak wanted the teacher to be perfect i.e. scholar, ethical, moral, spiritual, philosophical and above all dedicated to the goodness of others. He should be perfect in thoughts, words and deeds. He should be in a position to enable the students to realise their self
i.e. self realisation.

395. See thou the Reality at the firmament of the tenth gate, and read thou with thy mouth God's gospel and ponder over it.

(Asa Mahalla 1, Adi Granth page 335).

396. They who hear and accept the Lord's Name, O Nanak, I am a sacrifice unto them.

(Rag Suhi, Mahalla 1, Adi Granth page 790).

397. Nanak, the mind jewel is pierced through by the Guru's mind jewel and man weaves himself into the garland of virtues.

(Tukhari Mahalla 1, Adi Granth page 1112).

398. As the water remains confined in a pitcher, but the pitcher cannot be shaped without water, so the mind, controlled by Divine Knowledge is restrained, but sans the Guru, there can be no gnosis.

(Var Asa, Mahalla 1, Adi Granth page 469).
399. The disciple, whose religious guide
is blind, find no place.

Sansk the True Guru Lord’s Name
is not obtained without the Name
What is the aim of human life?

(Sri Rag Mahalla 1, Adi Granth page 58).

400. Gurbani is my true pass-word.

(Asa Mahalla 1, Adi Granth page 355).

401. (They say:) with the decorations of Divine
Knowledge, contentment and sweet discourses.
If she hearkens to the Guru’s instructions,
it is then, that the Joyous Beloved meets.

(Sri Rag Mahalla 1, Adi Granth pages 17-18).

7.6 Concept of Discipline:

1) Self-discipline: Guru Nanak considered self-discipline
(self-imposed discipline, auto discipline, inner discipline)
more significant than the imposed or authoritarian discipline.

It is without any fear, compulsion and punishment from the
outside world. Restrictioms are to be imposed from within
and thus the emphasis is upon cultivation of values and virtues.

Guru Nanak wanted his disciples to lead a family life, keeping
their desires within limits so as to make their lives better
by exercising self-control. Self-discipline enables the man to
achieve the aim i.e. God realisation or self-realisation.
402. Naun chhe bhagti gurmat d jut. ||

(Satgur, Bhag 9, Adi Granth page 840)

All are subject to His fiat and none is exempt from His fiat.

(Japuji, Mahalla 1, Adi Granth page 1).

403. Dwain le bhagta maht ve bani.||

(Satgur, Bhag 9, Adi Granth page 4)

The soul, defiled with sins, that is cleaned with the love of (God's) Name.

(Japuji, Mahalla 1, Adi Granth page 4).

404. Gaheo dih au din di sahi.||

(Satgur, Bhag 9, Adi Granth page 4)

Ab tak majhi vidu bahud sacho.||

(Japuji, Mahalla 1, Thits, Ghar 10, Jat, Adi Granth page 840)

He, who sees the Lord, through the Guru; merges he into Him.
The perverse persons are gone astray and continue coming and going.
He, who establishes his hearth and home, obtains a permanent seat and looks beauteous.
When man attains to the True Guru, he comes to understand his ownself.

(Bilawal Mahalla 1, Thits, Ghar 10, Jat, Adi Granth page 840).

(ii) Spiritual discipline: According to Guru Nanak, discipline is spiritual discipline. Guru Nanak uses the words like 'Sanjam! 'Bhau' and 'Santokh' on the sense of spiritual
discipline. It is necessary to get oneself merged with Him(God). For doing so one has to live in accordance with his order: i.e. **Hukam**. The maintenance of His order is discipline for Guru Nanak. In Japuji, Guru Nanak says,

'And one should live in accordance with His Hukam'.

If the mortal seeks the Lord's protection, then in this body village of his come and abide the powerful truth, contentment, chastity, charity and self-control.

(Maru Mahalla 1, Adi Granth page 1037).

By obeying, O Nanak! The pre-ordained order of the Lord of will.

(Maru Mahalla 1, Adi Granth page 1).

Guru Nanak is of the view that for imposing self-discipline one should try to pray by concentrating upon **Nam**. The true discipline comes if one gives up his pride (**Haumai**) by meditate upon His **Name**.

He, who gets resigned to Guru's will reflects on the quintessence of the Divine knowledge and through the Name burns his ego.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 946).
But Guru Nanak also says:

\[ \text{When the True Guru becomes merciful, then is the man absorbed in the True Lord.} \]

(Var Majh, Mahalla 1, Pauri, Adi Granth page 149).

(iii) **Discipline of life**: Guru Nanak's discipline is not just a theory of conduct, it is rather a distinct way of life. Discipline is the quality which breathes life in the process of building an enlightened personality Guru Nanak says:

\[ \text{Deem the conquering of self the conquest of the world.} \]

(Japuji, Mahalla 1, Adi Granth page 6)

He further says:

\[ \text{"Truth is higher than everything but higher still is truthful living."} \]

(Adi Granth page 62).

One can live disciplined life by adopting nobel and sober livelihood, truthful living and purity of conduct and character of the true discipline. This type of discipline is necessary to achieve the aim of education i.e. God realisation. One should live a religious and honest life, do good to others, maintain purity of conduct, get rid of pride (Haumai) and live according to His Will (Hukam), repeatedly recite His
Nam. Guru Nanak called this type of life a disciplined life.

If thou meditate on the Lord's Name, thou shalt of thyself, have good conduct, self-discipline, worship and penance.

(Tukhari Mahalla 1, Adi Granth page 1113).

Reflecting on the Guru's counsel, hear I the message of the True Lord.

True is the Throne of the True One and it is through the mercy of the Merciful Master that Divine love has welled up in me.

The divine applies the salve of truth to his eyes and sees God, the seer. He, who by Guru's grace, stills his ego, and pride, comes to understand and know the Lord.

(Maru Quaff Mahalla 1, Ghar 2, Adi Granth page 1015).

(iv) Morality and love as the basis of discipline: Morality is essential for discipline. Morality is honest living, truthful living, doing justice to others, keeping sanjamm,
obedience and earn honestly by working hard. Abundant love, forceful compassion, unfellied kindness and unhampere understanding for the pupils to inspire them for leading disciplined life.\footnote{\textit{Slok Varan Te Vadik, Mahalla 1, Adi Granth, page 1412}}

\begin{footnotesize}
\begin{enumerate}
\item If thou yearnest to play the game of live, step on to my path, with thy head placed on the palm of thy hand.
\item And, once thou settest thy feet on this Path, then lay down thou thy head and mind not public opinion.
\end{enumerate}
\end{footnotesize}

\begin{footnotesize}(\textit{Slok Varan Te Vadik, Mahalla 1, Adi Granth, page 1412}).\end{footnotesize}

\textbf{(v) Code of Conduct:} Guru Nanak lays down a code of discipline for his followers. He calls upon them to practise the following:

\begin{itemize}
\item Chastity or control of body and the mind.
\item Steady effort and perservance in following the path.\footnote{\textit{Slok Varan Te Vadik, Mahalla 1, Adi Granth, page 1412}}
\item Use of reason and understanding which illumines the mind.\footnote{\textit{Slok Varan Te Vadik, Mahalla 1, Adi Granth, page 1412}}
\item Respect for the basic truths of all religions.
\item Fearlessness due to perfect faith in God.\footnote{\textit{Slok Varan Te Vadik, Mahalla 1, Adi Granth, page 1412}}
\item Love of God which chastens and purifies.
\item The divine Name which leads to salvation.\footnote{\textit{Slok Varan Te Vadik, Mahalla 1, Adi Granth, page 1412}}
\end{itemize}

\begin{footnotesize}
\begin{enumerate}
\item They, who utter the Lord's Name are drenched with the Lord's love, and
\end{enumerate}
\end{footnotesize}
their mind is irrigated with the ambrosial water of God's Name.

(Basant Hindol Mahalla 1, Adi Granth page 1172).

With the diet of Lord's love, doubt and dread flee away.

(Asa Mahalla 1, Adi Granth page 355).

The Name is the Formless Lord and by repeating Thy Name man goes not to hell.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 465).

7.7 Concept about Educational and Social Status of Women:

Guru Nanak's recognition of the social status of women is a pleasant indication and meaningful departure from medieval dogmatic ideas. He offered women a new status of high respect and utmost dignity as mothers and partners of life. He says:

Within a woman, the man is conceived and from a woman he is born. With a
woman he is betrothed and married.
With a woman, man contracts friendship
and with a woman the system of
propagation keeps on going.
when one's wife dies, another lady is
sought for. It is through a woman
that man restrains his passions.
Why call her bad, from whom are born the kings?
Without a woman, there can be none.
Nanak, only the one True Lord, is without
a woman.
The mouth which ever praises the Lord,
is fortunate, rosy and beautiful.
Nanak, those facts shall be bright in
the court of that true Lord.

(Var Asa, Mahalla 1, Adi Granth page 473).

He never regarded woman as hindrance in the path of
spiritual journey. In fact he thought woman sweetened life in
all perspectives and in all her aspects. He felt that as a wife
she shared the joys and sorrows of her husband. Guru Nanak's
wife Mata Sulakhani, cooperated with him fully and waited
patiently for years together while he took long journeys for
spread of his mission.

She should make God, the slayer of
Madh demon, her finger-ring to
wear, and have the Supreme Lord
as her silken clothes.
The damsel should weave patience into her plaited hair and apply the salve of the Lover of eminences.

(Asa Ghar 6, Mahalla 1, Adi Granth page 359).

Guru Nanak Dev regarded literacy essential for the redemption of woman. The doors of education were thrown open therefore, to her.

The Guru has sung the glories of a virtuous bride:

Amongst women she is beautiful and on her brow she wears the jewel of Lord’s love. Her celebrity and wisdom are beauteous and true is her love for the Infinite Lord. She knows no man except her Beloved. It is only the True Guru she enshines love and affection for.

(Sri Rag Mahalla 1, Adi Granth page 54).

It is with the development of virtues in life that the Lord’s blessing is won.

She is advised to cultivate love, obedience, self-sacrifice, grace, tenderness and refinement. A virtuous woman scatters virtues around and makes life marvellous and worth living.
Come my sisters and dear comrades
Clasp me in thine embrace.
Meeting together, let us tell the tales
of our Omnipotent Spouse.
In the True Lord are all merits in
us all demerits.

Go and ask the happy wives by what
merits did they enjoy their Spouse?
(They say:) with the decorations of Divine
knowledge, contentment and sweet
discourses.

(Sri Rag Mahalla 1, Adi Granth page 17).

The Guru brought women to the Dharamsalas and encouraged
them to take part in its social, moral, religious, cultural and
educational activities. He permitted them to work in free
community kitchens alongwith men.

A cultured bride builds a happy home. She is a well-
adjusted woman with all the family members. The home where she
abides becomes a varitable heaven on earth. After having her,
her life companion considers himself the most fortunate person
on earth.

The Guru worked for the liberation of women from the
crippling social restraints of those days. He regarded her
as man's helpmate in every walk of life. She was made conscious
of her dignity and worth as a woman in society by these praises of the Guru. "Why call her bad who gives birth to great men"? and "the society where women are honoured and respected becomes dignified and exalted in the eyes of God", thus says Guru Nanak.

Why call her bad, from whom are born the kings?

(Var Asa, Mahalla 1, Adi Granth page 473).

The mouth which ever praises the Lord, is fortunate, rosy and beautiful.

Nanak, those faces shall be bright in the court of that True Lord.

(Var Asa, Mahalla 1, Adi Granth page 473).

To train woman as a worthy member of society, the Guru made her to participate in social, religious, cultural, educational and political activities. She was given freedom of action, expression, thought and speech. To develop civic virtues like dignity of labour, disinterested service of community, cooperation and liberal outlook, she was encouraged to participate freely in congregational prayers and community kitchens. She was expected to stand upon her own feet and be able to protect her own honour. To remove her inferiority
complex and awaken her sense of dignity as a fair sex, she was allowed to read sing or recite Gurbani along with man and she was granted charming nectar from the same bowl man. The grant of liberty the traditional customary traditional orthodox ritual, to unveil herself must have made her fearless and courageous and enabled her to protect her honour in time of emergency. The devotional songs and heroic ballads inspired her to a life of action and sacrifice for the cause of Guru and community.

$42^3$

423. गुरु जयहि मोहनीया उठा भत भिख के पाँव ||
रुष्टि रुद्र प्रेम कुशी उठीं मसूं रंगे भक्तिमार ||
साँप तड़ी मर के रुमी जोटे तड़ी सुंगी रणि॥
(नंदिकी उग्र, जुलाई 9, ताजिया यूर्व धर्म 54)

With Guru's Word she is decorated and her body and soul are with (at the disposal of) her Beloved.
With both the hands clasped, she stands waiting on Him and offers Him true supplication.
She is dyed in the love of her Darling and abides in the fear of the True One. Imbued with His affection she assumes True Colour.

(Sri Rag, Mahalla 1, Adi Granth page 54).

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