CHAPTER VIII

RELEVANCE OF GURU NANAK'S PHILOSOPHY FOR EDUCATION

8.1 GURU'S CONTRIBUTION:

Guru Nanak's teachings, his messages, his philosophy of life, his philosophy of education including his concept of education, aims of education, curriculum, methods of teaching, concept of teacher and discipline, his solution to various educational, social, cultural, religious and moral problems are relevant in every age, period and time. They are most relevant in the present time. The teachings of the Guru are ever illuminating and universal. Hence they have their relevance for all the times. To-day, when we stand bewildered; perplexed and scared and are not able to fix up our mind as regards the course that our educational system should follow or adopt, it is felt that the basic teachings of the educational philosophy of the Guru can contribute immensely towards the needed reforms in the existing educational system in the country. The great Guru's teachings are quite relevant to the solution of some of the major educational problems facing India and even the whole world to-day. We can build a practical philosophy of education based on his teachings that will be a sure way of imparting dynamism to our education seekers, assuring great success and a new upsurge.

8.2 CONTRIBUTION TO MODERN EDUCATIONAL THOUGHTS:

We sum up the contributions of Guru Nanak to modern educational thought and place them as under:-
Education for all: Guru Nanak advocated universal education i.e. education for all irrespective of caste, colour, creed, race, sex, and prejudices. Guru Nanak, in his life, did as much to reform Indians as he did to reform people living in Mecca and Madina, China, Turkey, Ceylon, Tibet, Russia, Afghanistan, Egypt, Cylone and in many other countries of the world including the people living in the territories of countries like Pakistan, Bangla Desh etc. which acquired these names in their course of history after his times. All the programmes and methods of universal education, adult education and non-formal education as are being planned now were conceived, practised and emphasised by Guru Nanak. The path traced by Guru Nanak is being retraced by the modern educationists.

3.1.2 Self-realisation as the aim: The ultimate aim of education and life according to Guru Nanak is self-realisation. This aim is associated with spiritual development, spiritual emancipation or enlightenment and truthful living. Religious, moral, intellectual, aesthetic, character and spiritual aims are combined in this aim in a harmonious way. This is essential in present conditions of the world in general and India in particular. In the materialistic age of science and technology, wars and violence, barbarism and hooliganism, corruption and bribery, nepotism and favouritism, mental conflicts and frustration, narrowism and casteism, linguism and provincialism, aims of education advocated by Guru Nanak, are most relevant and appropriate. He considered education as a means for all round development of personality.
trickling down to the emphasis on self-realisation.

424. तथी तथी गुरु दीक्षित III
(समीक्षा सिद्धरथ, दूरी संख्या 9, अधि संख्या वीं 321)

The True way of life is obtained
by Guru's Instruction.
(Dakhni Oankar, Ramkali Mahala 1, Adi Granth page 931).

425. गुरु गुरुगुरु गुरुं गुरुं गुरुं गुरुं
भीते भीते भीते भीते भीते भीते
(अभा भाजी 9, अधि संख्या वीं 353)

By Guru's grace, God, the jewel
is found, where with ignorance
is dispelled, and the divine light shines.
(Asa Mahalla 1, Adi Granth page 353).

426. यहैं देस दुर्नाम चीज़हैं॥
रजसु बुद्धि रजसु बुद्धि रजसु बुद्धि
(अभा भाजी 9, अधि संख्या वीं 355)

O Pandit, so meditate on the Lord that His Name
may be thy purification. His Name thy learning,
His Name thy wisdom and way of life.
(Asa Mahalla 1, Adi Granth page 355).

427. भीम नृत्य नृत्य प्रियहैं॥
(अभा भाजी 9, अधि संख्या वीं 31)

By truly believing(in the Lord's Name)
Divine comprehension enters (man's)
mind and understanding.
(Japuji, Mahalla 1, Adi Granth page 3).
With good association, the man becomes good. He runs after virtues and washes off his sins. Without serving the Guru, poise is not obtained. (Rag Asa Mahalla 1, Adi Granth page 414).

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

Like the ancient rishies, the Guru does not separate education from religion. 430

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

An educated man, a scholar or a seer is one who puts the garland of Ram Nam around his neck. A truly educated person is a religious person, pure in thought, word and deed. These days, the separation of education from religion has brought about
a crisis of values not only in the field of education but also in other spheres of human activities. In the name of secularism people have grown allergic to religion, is rather surprising.

Education devoid of purpose leads to frustration and unhappiness. We are daily witnessing this phenomena percolating to disgruntleness, disturbances, criminal tendencies and anti-social activities in our country. In order to make education a living force in the life of the individual, it is necessary to provide it with moral and spiritual base. Viewed in this context, the Guru's philosophy of education, based on deep religious and moral foundation is of great significance to us in our present situation.

431. भक्तिं विध्वं घरी विलैनेः
(मालर महल्ला 1, आदि ग्रंथ पृष्ठ 1255)

The seeker of God flowers and the discursist perishes.
(Malar Mahalla 1, Adi Granth page 1255).

432. दुरं दिनं गुरुं समर्पितं इ
दुर्खितं प्राप्ते मरणोपि परे॥
(मारू मोहल्ला महल्ला 1, आदि ग्रंथ पृष्ठ 1032)

The Guru instructs the erring sikhs, and if they go astray, he puts them on the right path.
(Maru Solhe Mahalla 1, Adi Granth page 1032).

In the modern world, man is fast heading towards materialism. He has become worshipper of mammon (Satan). For money he may stoop down to anything, like bribery, exploitation,
corruption, burglary, cheating, fraud, theft, deception, adultery, adulteration of food and even murder. The number of Malik Bhagos, is daily on the increase. There is a danger that in this pursuit of wealth and industrialization we may neglect the spiritual values of life. The materialistic standards of values, the worship of wealth and power has to be replaced by a new set of values, spiritual balance and higher ideals.

\[\text{The halter of vice is round the neck of those, who give false evidence by taking a bribe.} \]

\[\text{(Maru Solbe Mahalla 1, Adi Granth page 1032).}\]

\[\text{Becoming a judge, he sits to administer justice.}\]
\[\text{He tells the rosary and mutters God's Name.}\]
\[\text{Taking bribe, he does injustice.} \]

\[\text{(Var Ramkali, Slok Mahalla 1, Adi Granth page 951).}\]

\[\text{The Qazi tells lies and eats filth.}\]
\[\text{The Brahman slays life and takes abolition.} \]

\[\text{(Dhanasri Mahalla 1, Adi Granth page 662).}\]

\[\text{Loss of moral values, character and discipline on the}\]
part of our students has not escaped the attention of Guru Nanak. Now also the similar situation has been revealed as observed by our educationists.

The disciple, rather, feeds on his Master, and for the love of bread comes to dwell in his home.

(Asa Mahalla 1, Adi Granth page 349-350).

He practises countless deceptions and villainies night and day, with his fellow beings.

(Var Asa, Mahalla 1, Adi Granth page 471).

The Committee on Religious and Moral instruction, appointed by the Government of India in 1964, impresses upon all the desirability of providing religious and moral education in all educational institutions. The Committee does not favour the view that religious education be entirely left to the home and community where the orthodox rites, superstitions, rituals and outward forms of religion are usually emphasized and the young-folk in such an atmosphere saturated with such ceremonies, are bound to attach too much importance to this aspect of religion to the neglect of ethical teachings and spiritual values. The Committee is of the view that if the content of education is
enriched with moral and spiritual values the purpose of education shall be very truly fulfilled.

The Kothari Commission (1964-66) recommends in a very forceful language that educational system should emphasize upon the development of fundamental social, moral and spiritual values.

Even in the west, the importance of religious and moral education is being realized. According to Handerson, "the need for religion is as fundamental to man's nature as is the need for food for his body. By precept and example, our students should maintain or become convinced that lives without religion are lacking in an important respect, that man has spiritual needs and that any adequate philosophy of life does not ignore religion."

In our present context, the Guru's views on education based on deep spiritual, moral and higher values of life, can go a long way in moulding the character of the students. For the Guru, real education should help in spiritual experience. "What the use is of that education", says Guru Nanak, "which does not help us to get out of our animal existence and which does not awaken the spiritual depths in man but on the other hand sharpens his intellect to become cunning, clever, selfish, sly and wicked."

The Guru is great moral teacher. For him truth is high but higher still is truthful living. True education should
refine and strengthen our moral fibre. Otherwise it is better to be an unlettered saint than to be a wicked, haughty, selfish and self-willed scholar. It is better to be an ignorant virtuous man than to be a learned sinner. A person may read a large number of books and acquire degrees but he will not be considered an educated person if he suffers from selfishness, greed and ego.  

(As) everything is underneath  
Truth, the living with the Truth  
is superior to all.  
(Sri Rag Mahalla 1, Adi Granth page 62).

The scholar, who harbours greed, 
avarice and pride,  
is said to be a fool.  
(Var Majh, Mahalla 1, Pauri, Adi Granth page 140).

In this materialistic world these teachings of the Guru are quite relevant and inspiring.

3. Humanistic approach: Guru Nanak’s Bani is meant for humanity rather than any sect of people or nation. Guru Nanak emphasised that all must be educated to be human beings in the real sense. He laid emphasis upon human values i.e. oneness of God, good behaviour and social upliftment. His Udasis, his
works, his actions, his Bani, his treatment of the masses and his devotion to the human cause are all embodied in his over all treatment of the humanity. His concepts of the elevation of the soul and spirit are deep rooted into his educational process of humanity and education for international understanding. Thus Guru Nanak laid the foundation of humanistic tendency in education. He considered all human beings as ends in themselves and have a divine spirit in them. Man has the ability to realise the spiritual heights. Through education Guru Nanak laid stress on inculcation of human values like brotherhood of man, fatherhood of God, motherhood of nature, honest and truthful living, dignity of labour, service to humanity and spiritual enlightenment.

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They, who understand their soul, are themselves the Supreme soul.
(Asa Mahalla 1, Adi Granth page 421),

My Master is one, and there is not another, O brother.
By the True Lord's grace, Celestial bliss is obtained.
(Asa Mahalla, 1, Adi Granth page 420).

By walking in Guru's way man becomes the highest
of the high.
(Gauri Mahalla 1, Adi Granth page 153).

My soul is pleased with the unilineal immaculate Lord and my mind is stilled through the mind itself.
(Bhaino Mahalla 1, Adi Granth page 1127).

Amongst all is contained that One Pure Lord.
(Gauri Guareri Mahalla 1, Adi Granth page 223).

The wife, son, father and brothers, no one shall hold my hand.
(Rag Tilang, Mahalla 1, Gharl , Adi Granth page 721).

Truth is the medicine for all and it removes and washes away the sin.
(Var Asa, Mahalla 1, Adi Granth page 463).

Without the Guru, the service bears not fruit.
(Sidh Gosht, Ramkali Mahalla 1, Adi Granth page 942).

Surrender thou thy body and soul to God, thy Friend; sublime is such a pleasure.
(Slok Varan Te Vadhik, Mahalla 1, Adi Granth page 1410),
Education Based on Humanism:

Humanism is a philosophy of which man is the centre. It believes in 'Homo Mensura', man is the measure of all things. It emphasizes that proper study of mankind is man. 'Humanism means simply human-beingism, that is devotion to the interests of human beings, wherever they live and whatever their status. Humanism cannot tolerate discrimination against any people or nation as such. Current humanism reaffirms the spirit of cosmopolitanism, of international friendship and essential brotherhood of man.

Viewed in this light, Guru Nanak is great humanist. His philosophy is of joyous service for the greatest good of all humanity. "A really educated person is one who does good to others." Service of man is service of God. 'He prayeth best who loveth best' is the essence of his educational philosophy. Guru Nanak himself devoted his life practically to the service of suffering people. He is cosmopolitan in his outlook and to establish ties of friendship among various countries, Guru Nanak was a great traveller teacher cum preacher who astonishingly travelled physically on foot in scorching heats, benumbing colds, snow falls, indemint weathers, thunder storms, torrential rains, through plains, deserts, jungles, thick forests, marshy lands; climbed on hills, mountains; floated on waters very far and wide to spread his thoughts and ideas in Indian sub-continent as well as went to deliver his message to the mankind of the whole world may be living in far off countries.
like Tibet, Afghanistan, China, Turkey, Egypt, Ceylon, etc.

The modern world is in the grip of narrow sectarianism, regionalism, and fanaticism. Narrow loyalties have created disunity. Conflicts and wars entangle the world. Powerful nations threaten the weak and meek ones. Man has made stupendous progress in the field of science and technology. He has already learned and physically walked on the mysterious surface of moon. But he has not learnt to live peacefully on this earth. We in India, are not still out of the clutches of superstitions and narrowness of outlook. The divisive forces are swaying this land of ours and we are far from the ideal of fatherhood of God and brotherhood of man which our great guru has preached.

Education is a great unifying force. Education based on humanistic values can certainly change the shape of our thoughts and actions. The education of the Guru conception is based on cosmopolitan outlook, brotherhood of man and fatherhood of God.

"All mankind is one as we all are the sons of same Great God". There is no sectarian outlook, caste, creed, race, colour or even sex in his educational system. It is based on love, respect and mutual understanding. In fact he believes that man is the noblest work of God. No one is low or inferior. He, himself is abiding in man. To see God in man is the greatest virtue.
Call every one exalted, none appears to be base.

The One Lord has fashioned the pots, and One Light is pervading the three worlds.

(Sri Rag Mahalla 1, Adi Granth page 62).

At present, when social, moral, cultural and spiritual values are disintegrating, when religion is losing its hold, when power and knowledge are being misused for vested interests, when nations do not trust one another, when black marketing, corruption, barbarism, indiscipline, violence are fast spreading, it is essential that education should be value-oriented. Only value oriented education can promote individual and social welfare, love, peace, good-will and understanding.

The political tension at present time is mainly due to the fact that knowledge has increased but morality has lagged behind. Morality in the form of truth, righteousness and non-violence is the only balm which can heal the wounds of humanity. It is value-oriented education which would impel man to utilize atomic energy for the betterment of humanity rather than destruction. It is the task of education to develop, preach and practice social, moral and spiritual values, as these values are the greatest unifying force in life.

The Indian Education Commission (1964-66) has also emphasised the need for value education. According to it, "The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in
western societies and there is already a desire among some great western thinkers to balance the knowledge and skills which science and technology bring with the values and insights associated with ethics and religion at its best.... In the situation that is developing, it is equally important for us to give a proper value orientation to our educational system."

One of the major crises facing education in India is that of value-orientation. It has been usually argued that the main focus during the last three decades has been on quantitative expansion and consequently adequate attention could not be paid to maintain standards and quality of education. The output of the educational system is not only of poor quality but degradation of moral values has also been noticed.

The following observations have been made in the Policy Document of National Policy on Education (1986):

"The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum for the cultivation of social and moral values."

"In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value orientation should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism."

"Apart from this combative role, value-education has a profound positive content, based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspect."
Thus, from the above observations of various commissions and policy documents, we observe that there is great need of value-based education in the present time. The same was emphasised by Guru Nanak Dev in his 'Bani'. Therefore, Guru Nanak Dev's philosophy is very much relevant for the education system of the present day.

4. Synthesis between individual and social aims of education:

A happy blending of individual and social aim of education is another salient feature of educational philosophy of Guru Nanak. He favours all round development of the personality of the individual—morally, intellectually, aesthetically, socially, vocationally and spiritually with emphasis on self-realisation. He also attaches great importance to the development and betterment of society and uplift of humanity.

5. Democratic and secular approach to education: Guru Nanak declared that education should be democratic in nature and secular in character. He stood for liberty, equality (equality of human beings), fraternity (universal brotherhood of fraternity) and justice. The rich and the poor, the high and the low combined to form one fraternity, one mighty union for the service of humanity. Guru Nanak's mission was to establish a casteless society, a socialistic pattern of society vis-a-vis a secular society. His message of love, truth, tolerance,
equality and brotherhood of man can bring peace and calmness in the aching society.

6. Education for World Peace: Guru Nanak was a great apostle of peace. He advocated education for peace, co-existence, oneness of mankind, brotherhood of men, fatherhood of God, motherhood of nature, national cosmopolitan outlook, international understanding, uplift and welfare of humanity and mental tranquillity. This is the ultimate theme of his philosophy of life and education. It can eventually prove to be a panacea for all ills of the present racial prejudices, world conflicts and wars, and other problems of the frustrated, disgruntled and suffering humanity.

450. ਜਾਣ ਦੇ ਬਿਨਾ ਮੇਲੀਅਤ ਸੰਘ ਰੂਪ ਸੀ ਜਾਂ ਨਹੀ।
( ਵਾਢ ਸੰਘ ੭, ਨਾਹਾ ਵੀ ਵਧ ਵਾਲੇ ਪਾਰਸ਼) ।

Come mates, let us meet and contemplate over the True Name.
(Vadhwans Mahalla 1, Adi Granth page 579).

451. ਜਾਣ ਦੇ ਬਿਨਾ ਮੇਲੀਅਤ ਸੰਘ ਰੂਪ ਸੀ ਜਾਂ ਨਹੀ।
( ਵਾਢ ਸੰਘ ੭, ਨਾਹਾ ਵੀ ਵਧ ਵਾਲੇ ਪਾਰਸ਼) ।

Nanak, another's right is swine for him (the Musalman) and cow for him (the Hindu).
(Var Majh, Mahalla 1, Adi Granth page 141).

452. ਜਾਣ ਦੇ ਬਿਨਾ ਜਿਸ ਸੰਘ ਰੂਪ ਸੀ ਜਾਂ ਨਹੀ।
( ਵਾਢ ਸੰਘ ੭, ਨਾਹਾ ਵੀ ਵਧ ਵਾਲੇ ਪਾਰਸ਼) ।

What is in the power of caste?
Righteousness is to be assayed.
(Var Majh Pauri, Mahalla 1, Adi Granth page 142).
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).

Pain is the medicine and pleasure the malady, and where there is pleasure, there is no desire for God.
(Var Asa, Slok Mahalla 1, Adi Granth page 469).

7. Guru Nanak's Programme of National Emancipation: Guru Nanak's programme of national emancipation has been summarised as under:

1) Renunciation of Kam, Krodh, Lobh, Moh and Ahankar.
2) Unity of the Hindus, the Muslims, the Sikhs, Christians and others.
3) Uplift and betterment of the women kind.
4) Removal of untouchability and caste system.
5) Removal of poverty and unemployment.
6) Removal of empty rituals, harmful superstitions, evil rites, fake beliefs, ignorance, false manners and soul's killing prejudices.
(vii) Removal of religious hypocrisy, political dishonesty, economic exploitation and social injustice.

(viii) Eradication of slavery, prostitution, theft, decoy, burgulay, fraudulence, corruption, immorality and malpractices.

(ix) Cultivation of national integration and removal of intoxication.

(x) Replacing the systems of capitalism and imperialism by spiritual communism and democratic socialism.

(xi) Village uplift work.

(xii) Vigorous dissemination of right education.

(xiii) Nam contemplation (Nam Japna), Right Earning (Kirt Karna) and Sewa (service to mankind), Wand Chhakna - sharing with the fellow beings on national and mass scale. This helps to achieve right living, self-sufficiency.

(xiv) To encourage the propagation of divine life spiritually.

(xv) To contribute practically towards the establishment of the kingdom of God on the whole earth.

(xvi) Emphasis on the dignity of labour.

(xvii) Elevation of the fallen and the down trodden to a status of freedom and humanity.

(xviii) Stress on the practical belief in Fatherhood of God, Brotherhood of man and Motherhood of nature.

(xix) Making the creed of saint-soldiers as the national faith.

(xx) Building of sound health and bodily vigour.
Such is the Lord’s meditation, that subjugating the five demons through it, one attains unto the Supreme bliss.

(Parbhati Mahalla 1, Adi Granth page 1330).

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

By Guru’s teaching the Divine light becomes manifest.

(Aarti, Dhanasri Mahalla 1, Adi Granth page 3663).

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

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

They cry touch not, O touch not,

Otherwise, this food of ours will be polluted.

(Var Asa, Mahalla 1, Adi Granth page 472).

If the principle of diplomant be admitted, then there is diplomant every where.

In cow-dung and wood there are worms.

(Var Asa, Slok Mahalla 1, Adi Granth page 472).
Bereft of Divine knowledge, man 
adores ignorance.
(Slok Varan Te Vadhik, Mahalla 1, Adi Granth page 1412).

Without Divine knowledge man 
prattles, prattles and wrangles.
(Var Asa, Slok Mahalla 1, Adi Granth page 466).

Such appears to be the leader, 
O Nanak! who himself is beguiled, 
and beguiled his comrades.
(Var Majh, Slok Mahalla 1, Adi Granth page 140).

Without misdeeds it is 
not amassed, and it departs 
not with the dead.
(Rag Asa Mahalla 1, Ashatpad, Ghar 3, Adi Granth page 417).
There is but one Bestower for all the beings.
May I never forget Him.

(Japuji, Mahalla 1, Adi Granth page 2).

Why should he, who is the dealer of Nectar, cherish love for paltry wine?

(Asa Mahalla 1, Adi Granth page 360).

O Nanak! God grants virtue to the non-virtuous and bestows piety on the pious.

(Japuji Mahalla 1, Adi Granth page 2).

Modesty and understanding have become two parents-in-law.
Good deeds I have made and accepted as my wife.

(Gauri Mahalla 1, Adi Granth page 152).
Nanak seeks the company of those who are of low caste among the lowly, nay rather the lowest of the low. Why should he (he has no desire to) rival the lofty.

(Sri Rag Mahalla 1, Adi Granth page 15)

I make wisdom as my mother, contentment as my father.

(Gauri Mahalla 1, Adi Granth page 151).

If thou yearnest to play the game of love, step on to my Path, with thy head placed on the palm of thy hand.

And once thou settest thy feet on this Path, then lay down thou they head and mind not public opinion.

(Slok Varan Te Vadhik, Mahalla 1, Adi Granth page 1412).

The five oxen of the organs of action draw the body's cart.

(Ramkali Mahalla 1, Adi Granth page 879).

8. Education - Purposeful, Functional and Relevant: For the Guru Education stands for illumination. It should help to develop spiritual, intellectual, moral and physical faculties of the child. But today we find that education is becoming synonymous with book learning and passing of examinations. These
days our curriculum has become subject-centred rather than child-centred. Undoubtedly, the educational institutions in India are devoting their entire energy to the teaching of many science, commerce, engineering, medical, arts, humanities and what not subjects but they are of little conscious of imparting instructions educating for the development of personalities of individuals.

If she kindles the lamp of Divine Knowledge in her mind's mansion, and makes her body the couch, then, when the king of Divinity comes to her couch. He enjoys her.

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

I make my body the Brahman, the heart, the loin-cloth, Divine Knowledge the sacred thread and meditation the leaves of spear grass.

(Aasa Mahalla 1, Adi Granth page 355).

Great western educators like Dewey, Kilpatric and others have realised the futility of a subject-centred curriculum and
have advocated an activity-centred educational programme. In India also, the educationists are emphasizing purposeful and functional education. The Guru is opposed to bookish and theoretical education that does not challenge all the faculties of the child. He differentiates education from mere information. One may read innumerable books and still may not be a rightly educated person. Reading heaps of books without realising and understanding the education the knowledge gained is useless. It is just a burden on the mind.

Like the modern pragmatists, the Guru does not believe in the disinterested pursuit of knowledge. He does not want narrow scholars but practical citizens. He wants to develop thinking, rational and practical minds. He wants that education may help in day to day life. He tells the scholar that he may read thousand and thousand of books and stuff his brain with their information just for ego satisfaction but he cannot make his personality and achieve self-fulfilment unless he realizes practically the knowledge he has gained and develop his contemplative power.
The learned men, read, study and deliberate over them. Without understanding the Lord, everyone is ruined.

(Var Suhi, Mahalla 1, Adi Granth page 791).

That man alone is a man of wisdom, who gains self-knowledge through right reflection. Otherwise if one goes on reading and reading for its own sake without practical realization and application of knowledge gained, one worries oneself more and more.!

"The more one writes and reads, the more one burns. The more the man wanders on pilgrim stations, the more he talks.

(Var Asa, Mahalla 1, Adi Granth page 467).

Like the modern educationists the Guru believes that education which enkindles the spark for quest in the child, provokes his thinking, sharpens his imagination and makes him a socially useful person is the right education.

For the Guru, true wisdom can be realized only through a life of action!

Divine knowledge is not sought by mere words. To explain it is hard like iron.
If one becomes the recipient of Lord's grace, then alone he obtains it. Other devices and orders are but ruinous.

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

How strikingly modern he appears in his approach.

9. Dedicated Teacher and Devoted Pupil:

The Guru offers a sublime concept of a religious teacher interested in his service. Education is a part of religious duty with him. Without caring for material considerations, rewards and returns he makes honest endeavours for the betterment of his pupils.

478. Fearless is the Formless Lord, whose Name is true and whose creation is the whole world. The slaves, whose destiny is awakened, they serve their Lord. Dewy (Cool) is the night of those within whose mind is Lord's love. Pondering over the Guru, I have learnt this instruction, that the Merciful Master, through His mercy, ferris His slaves across.

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

479. 

The Guru’s instructions are the gems and the jewels. The Guru’s disciple, who serves him, obtains them, through search.

(Parbhati Mahalla 1, Adi Granth page 1328).
Teacher work is his mission. The teacher who works only for amassing wealth is not a true teacher.

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

By uttering falsehood, man eats carrion. Yet, he, goes to admonish others. Such appears to be the leader O'Nanak, who himself is beguiled and beguils his comrades.

If the blind man be the leader, how shall he know the right way?

It is true that the present day teacher works in a situation altogether different from that conceived by the Guru. He is a member of a huge organization being pressurised by social, economic and political forces and is very often...
not in a position to do what he wants to do. But the truth is
that he will not experience joy unless he is a person deeply
interested in his role. Guru's concept of the teacher is elevating
and inspiring even for the instructors of to-day. Like the modern
educationists, the Guru believes that every child is endowed with
infinite potentialities which can be made to blossom under the
personal care of the teacher through proper efforts. "In the
mind of the human soul there are so many gems and jewels of
faculties waiting for development only if one cares to listen
to the voice of the teacher." 484

483 The attendant who performs Guru's service
remains attached to Guru's hymns.
He who deems bad and good as the same,
He in this way gets absorbed in the
Lord.
(Raj Asa Mahalla 1, Patti Likhi, Adi Granth page 432),

484. In the mind are gems, jewels and rubies,
provided thou hearken to (and act upon)
one instruction of the Guru.
The Guru has explained one thing to me.
There is but one Bestower for all the
beings. May, I never forget Him.
(Japuji Mahalla 1, Adi Granth page 2).

No less worthy is the example of the pupil. The present
day student asks for more freedom. But if the freedom is not
coupled with devotion to teacher, humility in learning, hard-work,
simple and pure living and high thinking, it will do more harm
than good. The qualities of pupil outlined by the Guru must
certainly make the present day pupil an ideal scholar and a devoted seeker after truth.

The Guru is the mine of jewels and an ocean, which abounds in pearls. Take thou bath in the seven seas, 0 my soul, and become pure.

(Asa Mahalla 1, Chant Ghar 1, Adi Granth pages 436-437).

He, who reads and acts thereon, becomes acceptable.
He is the one, on whose forehead is the stamp of God's court.

(Dhanasri Mahalla 1, Adi Granth page 662).

Enshrining affection for Him, the holyman obtains the jewel of God.
The holyman, all-too-spontaneously, recognises the worth of God, the jewel.

(Sidh Goshit, Ramkali Mahalla 1, Adi Granth page 942).

The Guru's concept of discipline based on freedom and self-endeavour on the one hand, devotion, obedience and
reverence for the teachers and parents on the other hand, can
certainly serve as a guideline for the modern indisciplined
youth. His concept of discipline based on self-restraint leads
to personal as well as social salvation.¹⁴²

He alone is a divine who deliberates
over God's virtues.
Through pondering over the Lord's merits,
One is blessed with Divine knowledge.
Rare is the person, who is the giver
of virtues in the world.
The true way of life is obtained by
Guru's instruction.

(Dakhni Oankar, Ramkali Mahalla, Adi Granth pages 931-932)

If she banishes her lust, wrath and
self-conceit, slays, the five thieves
through the Lord's Name and armed
with the sword of gnosis, grappled
with her mind, then her desire is
nipped within her very mind.

(Maru Mahalla 1, Adi Granth page 1022).

By truly believing (in the Lord's Name)
Divine comprehension enters (man's) mind
and understanding.
By truly believing (in God's Name) the
knowledge of all the spheres is acquired.

(Japuji, Mahalla 1, Adi Granth page 3).
A hundred times a day, I am a sacrifice unto my Guru, who without making any delay, made angels out of men.

(Var Asa, Slok Mahalla 1, Adi Granth page 462-463).

In the realm of Truth abides the Formless Lord.

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

In the hymns of Guru Nanak, we find a very cordial relationship between the teacher and the taught. The disciple serves his teacher with the fullest dedication and devotion. He has abiding faith and love for him. The teacher owns him as his own child. He looks after the interests of his pupil with motherly care and extreme love, it is why the disciple always hopes and longs to see his teacher for ever and does not want to miss him even for a while:

Then alone do they meditate on the True Lord, when they enshrine Him in their mind.

(Vadhans Mahalla 1, Adi Granth page 567).

Cutting off my head I will give it to him to sit on, and without head, I will perform his service.

(Vadhans Mahalla 1, Ghar 2, Adi Granth page 558)
Come, O Friend, so that I may behold Thy vision.

(Rag Suhi Mahalla 1, Ghar 3, Adi Granth page 764).

This is what Gandhi ji also says in the modern world, "The teacher has a mother's role to play. One who cannot take the place of a mother cannot be a good teacher".

This close relationship between the teacher and taught has got its own healthier effects. The intimate touch of the personality of the teacher transforms the life of the pupil. Lehna becomes Angad, the flesh of his master's flesh and the bone of his master's bone. There remains no difference between the teacher and the taught. The Guru bows before the disciple and calls him as the Guru.

when the disciple own soul accepts the lead of the Guru, then eradicating the duality he merges in the Lord, O Nanak.

(Ramkali Mahalla 1, Ashatpadia, Adi Granth page 904)

This intimate teacher-taught relationship is the need of the hour. The relationship between the teacher and the taught is becoming formal day by day. Due to large number of students in the class the teacher does not know even the names of his students. What to say of close relationship!

present teacher works more for monetary motives. He is losing
the needed dedication to the teaching profession. The students
are also losing the old reverence and respect for the teacher.
They also feel that they pay the teacher and they learn. The
concept of ideal teacher taught relationship of Guru Nanak
can serve as a source of great inspiration in the present
situation.

10. Education for Social Reconstruction and Service to Humanity:

In ancient India it was considered the moral duty of a
student to pay back the debt of his education in the form of
service to society after the completion of his education. Society
has provided him facilities to get education. To make society
better he was obliged to help in educating the society, to promote
social efficiency and happiness. True to the ancient seers of
the country, Guru believes that the school is to work for the
upliftment of the society as a part of its religious duty. And
the society is bound by dharma to promote education. This
reciprocity is unfortunately not being fully appreciated and
recognised in our country. Education can play its vital role
of building the nation if we could just listen to this sane
advice of Guru Nanak that true purpose of education is achieved
by him alone who works for the good of other people.

"Comprehension of learning consists in
doing good to others."497

497. ਕਾਹਾਨੀ ਦੀਆਂਤੀ 
 ਅਪੁਰਵਿਆਤੀ 
 (ਅਧਾਨ ਭਗਵਾਨ 9,ਪੁਸਤਕੀਬੇਠਾ,ਅਲਿਏਗ ਪੁਸਤਕ 358)

If thou art to deliberate over thy
Knowledge, only then wilt thou
become the benefactor of all.
(Asa Mahalla 1, Chaupade, Adi Granth page 356).

Also;

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

In these lines Guru Nanak has laid down service of humanity
as the chief characteristic of an educated man. The idea of
'come to learn and go to serve' is imbibed in these lines. These
words of the Guru are unique in the history of educational thought
and practice. This saying has been adopted as a motto by National
Service Scheme all over India.

They still their ego, and attain
to the immortal status but rare
is the person, who reflects
on this Divine knowledge.
(Dhanasri Mahalla 1, Adi Granth page 689).

The Guru hold that man becomes great exactly in the
degree in which he works for the welfare of his fellow men and
betterment of society. Man should earn his livelihood by honest
labour and contribute something out of that for the needy and
social reconstruction.
He who eats what he earns through his earnest labour and from his hand gives something in charity; he alone, O Nanak, knows the true way of life.

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

The Guru is against amassing of wealth and exploitation of poor on the part of rich. The story of Bhai Lalo and Malik Bhago shows that anything obtained undeservedly is not worth having. Since the Guru believes in the service of man and society, education of their conception should promote among the young pupils spirit of service, social sensitiveness, co-operation and sacrifice. Guru Nanak says emphatically:-

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, Granth page 26).

This ideal of social service can prove a boon for the modern selfish, self-centred and materialistic society. The prevailing system of education in India can be put on a more satisfactory and sounder foundations if it has its roots in India's cultural and spiritual heritage. The spirit of Indian civilization
and culture which has been developed through the ages can serve as a beacon-light to the modern Indian youth who is fast heading towards western civilization. They are trying to copy their dress, language and ways of living. Sometimes dazzled by the spectacular scientific achievements of the west, they seek to adopt the western ways of life in the mistaken belief that the ways of dress and to talk and imitation of their language will make them modern and launch them on the road to rapid progress.

For social reconstruction and national regeneration, the Guru has advocated a system of education based on fundamental principles of Indian religion, culture, history and ancient literature. He has abiding faith in the inherent strength of Indian culture. He stood for the revival of our great cultural heritage. Guru was well-acquainted with the cultural traditions of India. All the Janam-Sakhis are unanimous in stating that Guru Nanak sought the company of contemporary religious men well-versed in the Indian religious literature of the age to become acquainted with the latest teachings of Indian philosophers and reformers. He lamented to see the indiscriminate imitation of the Muslim modes of living by his countrymen in his time. He condemned the adoption of foreign culture and language by the people. 502

502. भूटीमा ३ वधूम धैर्यमा अंशम अधिशा गर्न।
भित्तिआ सब देखि लन्छु म्युटीको पण श्री गाए टुर।
(सुमनसी भगवत १.४७५,३.३२. रीवा श्रीका० ४४१)

The Khatris have abjured their religion and have taken to the foreign language.
The whole world has assumed the same caste (is given to evil) and the ordinance of righteousness has lapsed.

(Dhanasri Mahalla 1, Ghar 3, Adi Granth page 663)

Guru favoured mother tongue as the medium of instruction. To take education to the doors of the masses, education through mother tongue is very essential. Even the modern educationists and psychologists feel that learning on the part of child becomes easier and faster through his own tongue. He himself talked to the people in their tongue wherever he went to impart his teachings so that it goes into their mind uninterruptedly.

11. Education for Life of Action:

Where the deeds are virtuous, there is the perfect understanding.

Sans meritorious actions, it is awfully deficient.

Supplicates Nanak, of what kind is the man of Divine knowledge?

He who recognises his ownself comprehends Him.

(Sri Rag Mahalla 1; Ghar 4, Adi Granth page 25).

These lines of Guru Nanak embody the philosophy of action of the Guru. The Guru was not arm-chained philosopher.
He himself led the life of action. This reminds the philosophy of 'Karamyoga' of Gita. The christmatic Guru brought out that even to achieve salvation, action is a must.

Man can carve out his destiny through his own efforts. Like modern pragmatists in education also, he emphasizes learning by doing, self-help and dignity of labour. He believes that a disciple or a student can achieve greatness and perfection by self-help and self-guidance. "A good personality is built through right actions." Enlightenment of life depends upon action. Right enlightenment can grow in life as a matter of course only if inspired by right action. It is a truth that a man devoid of right action goes on degenerating himself into ignorance and folly.

With our own hands, let us ourselves arrange our own affairs.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 47).

Know thus, O Nanak that the True One is all by Himself.

(Japuji, Mahalla 1, Adi Granth page 2).

Divine knowledge is not sought by mere words. To explain it is hard like iron.

(Var Asa, Mahalla 1, Adi Granth page 46).
Even true wisdom is realised through a life of action.

Sikh religion is a religion of action. It does not favour the life of a recluse or an ascetic. The example of Sidhs like is well-known. They led the life of an ascetic and penance away from society. Guru Nanak went to them, discussed debated and explained to them the futility of such a useless life. He advised them not to waste their energy and power but utilize it for the service of humanity. All the Janam Sakhies are unanimous in revealing the methods as to how Sajjan Thug, Kauda Rakhash, Malik Bhago and many others were put in proper gear by the Guru. Guru Nanak loved the poor, down trodden but hard worker Tarkhan Bhai Lalo.

12. Comprehensive approach to education:

As we have already discussed that Guru Nanak's approach to concept of education, aims of education/curriculum, methodology of teaching, concept of discipline and role of teacher is very comprehensive, constructive, creative and excellent.

Conclusion:

Guru Nanak gave a philosophy of education which is complete in all respects. It has its own aims, curriculum, methodology of teaching, discipline, value system and solution to the current problems of education. Guru Nanak found the solution of various religious, social, ethical, moral, spiritual, cultural and other educational problems not only in Indian context, but in the world perspective at philosophical,
psychological, scientific, practical and humanistic level. His worked out solutions stand as good even today as these were in his own times. Guru Nanak's philosophy and education is meant for all mankind of the whole world at large to the walks of people good or bad even the parasites, the down troddens, untouchables.

Guru Nanak's educational philosophy can be described as a representative of idealism, naturalism, pragmatism, realism and humanism. He had idealistic thoughts, believed in naturalistic tendencies and provided pragmatic solutions to most of the problems which were faced by the society. On the basis of his emphasis upon spiritual development of the personality and its merger into God he can be called an idealist. Guru Nanak was naturalist as his love for nature and natural phenomenon is evident from his renowned travels commonly known as Udasis through the plains, forests, jungles, sands, rivers, seas, deserts and mountains. He was pragmatist in the sense that he emphasised life of action Kirt Kama (dignity of labour). He was realist as he worked for the betterment of individual and society. He was humanist as he worked for mankind, lived for mankind. He dedicated his life to the unity of mankind, universal brotherhood and welfare of humanity.