CHAPTER - I
INTRODUCTION

1.1 PRELUDE:

Education is a dynamic and continuous process. It is concerned with growing of man in an ever growing society. Its evolution is related to time and space. The history of Education is as old as human existence. The concept of education has always been in the process of evolution. Educational ideals of any great philosopher are the direct outcome of his stern beliefs, his intellect, time available, and contemporary religious, cultural, economic, social and political conditions of the country to which he belongs. So education, as we see it today, owes much to the wisdom of great philosophers so far born on mother earth.

The existence of great philosopher Guru Nanak is a part of our history of which Indians should justly be proud of. The greatest faults of the Indian educational system is that there is too much theory and too little of practice. So in order to give the education a practical bias and to remove all evils from the thoughts of Guru Nanak Dev can be of worth for the new system of education as his teachings have been a source of beacon light to millions of people throughout the world.

Guru Nanak Dev gave deep thought to various problems of human life. Religion, philosophy, social and political systems, education of man, position of woman, defence of faith and honour
of the nation, all these matters and many others including even animals, birds, insects, reptiles and plant life received his serious attention. The views expressed by him upon any problem and the remedies whatsoever suggested by him stirred the sick and suffering nation into a new life of thought and action. The subjugation of the people for long had killed their initiative, self-reliance and self-confidence. The class distinctions were sharp and the doors of learning were open to a chosen few. The masses were steeped in ignorance, superstition and inertia. Guru Nanak Dev strenuously inculcated to transform them into a spiritually, morally, socially and physically sturdy people. Education, a very important vehicle of social change, could not thus escape his kind attention.

Thou rememberest not Him, who has blessed thee with soul and body.

O unwise man, abiding at grave-yards and cremation grounds union with God is obtained not.

Nanak utters the meritorious and sublime Gurbani.

See thou with thine eyes and realise its worth.

(Basant Mahalla 1, Ik-tukia, Adi Granth page 1190).

Although not directly Guru Nanak Dev expressed his views on various aspects of education. In his writings and discourses we come across a number of references to the meaning of education.
the role of education in human life, the teacher, the content of education, the methodology of education, the duties of the learner, education and society, education and religion, value of discipline in life, and so on.

2. :frame掴 agenda 仍 i E ap III
    ꜱµ韁胞 interacts 仍 r 八盟 e E
    (Basant Mahalla 1, Adi Granth Page 1190).

3. 仍 i E ap III
    ꜱµ韁胞 interacts 仍 r 八盟 e E
    (Asa Mahalla 1, Adi Granth page 414).

4. 仍 i E ap III
    ꜱµ韁胞 interacts 仍 r 八盟 e E
    (Maru Mahalla 1, Adi Granth page 1027).

5. 仍 i E ap III
    ꜱµ韁胞 interacts 仍 r 八盟 e E
    (Kabaddi Bhag 9, Adi Granth Page 272).

Float thou such a lamp on the water.
This is the lamp, by which thou shalt
procure all knowledge.
(Ramkali Mahalla 1, Adi Granth page 878).

6. उठ यें देवी स्वामि युह देखन उठे देख जादु ||
(तामु गुरू पत्र 9, उठ-पुंजारे, भाग 9, आदि दीर्घ यंत्र २२8)

Sitting down wash and perfume the vessel, then go to bring the milk.
(Rag Suhi Mahalla 1, Chaupade, Ghar 1, Adi Granth page 728).

7. गुरु देवी भगवान भव आपद ||
(सुहि भागवत, उपासक भाग 9, आदि दीर्घ यंत्र २२8)

Do thou the deed, ordained by the Guru.
(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 933).

8. आम मुसलम देवता न भल बने ||
(सुहि भागवत, उपासक भाग 9, आदि दीर्घ यंत्र २२8)

Embrace such gnosis, O my soul, that thou mayest become the True Lord's slave.

He, who performs the Lord's service, becomes a servant of His.

I am not good and no one is bad.
(Suhi Mahalla 1, Ghar 2, Adi Granth page 728).
was provided in the schools. Secondly, the mother tongue of the people although still not fully developed was used as the medium of instruction. Thirdly, the chief aim of enlightening the minds of the people was to be achieved in two ways by instructing the adults through discourses, sermons and discussions and by giving education to children from the early age.

In the words of Dr. Harbans Singh (1974), "the advent of Guru Nanak in the 15th century upon this discordant land of people was a great event in the history of mankind".

Guru Nanak Dev was a great practical philosopher. He has been described as a man of Renaissance. He in fact, revolutionised the concept of Religion in the whole world. He is regarded as a Prophet of Sikhism who combines faith with action. He was a world teacher. His message and ideas sprouted from a reaction against superstitions, superfluous ceremonies and practices done under the banner of religion. It was a protest against the religious formalism. Dr. Harbans Singh observes, "his distinguished contribution was to present a simple and practical way of life. He laid great emphasis on true living and exemplified it by his own".

Guru Nanak laid the foundations of Sikh Religion and established a new tradition duly sanctified which was followed by the subsequent Sikh Gurus. It was a landmark in the world history.

Beside being a poet and philosopher of the highest order, he is considered to be a prophet of humanity. He recognises the boundless worth of the human individual.
In his philosophy man has been given a very key status. He has firm faith in fatherhood of God and brotherhood of man and universality of religion. He presents an integral picture of God, man and Nature. Love and universalism made the greatest appeal to Guru Nanak Dev. He believes that religion is the highest value of life. Because it emphasizes unity and love for all beings.

Come, O Friend, so that I may behold Thy vision.
Standing at the door of my house, I am watching for Thee. Within my mind is great yearning.

The Peacocks are sweetly crying
O sister, the rainy month of "Swan" has come.
O Beloved, Thine amorous eyes are like a rope and their charm has fascinated and bewitched the bride.
My soul is the scale, the consciousness
the weights and the performance of Thy
service is my jeweller.
Within my mind I weigh the spouse.
In this way I fix my attention.

(Suhi Mahalla 1, Adi Granth page 731).

The philosophy of universal humanism introduced by Guru Nanak, is
a philosophy of love and service for mankind.

If Thou mayest drink, then I may
fetch Thee water, 0 Lord. If Thou
mayest eat, I may go to grind
Thee corn.
I wave fan to Thee, shampoo Thine
feet and continue to utter Thy Name.

(Maru Mahalla 1, Adi Granth page 991)

Guru Nanak approached education as he approached life as a
poet, with a totality of vision. To him, major ideal of education
is the development of the inner-self, the innate facilities leading
circular development of personality.

Through the Guru, the soul finds
that Lord's abode.
Through the Guru, it comes to
possess the knowledge of the three
worlds.'(Asa Mahalla 1, Adi Granth page 415).
Education should lead to satisfaction of mind and the peace of soul. He was not satisfied with the existing curriculum which was purely academic. He recommended a broad curriculum for the full man satisfying the spiritual, the creative, the aesthetic and vocational aims of education. To him sources of knowledge are nature, life and teacher. He advocated self-imposed discipline.

Kisi Bhi Thik Thela Milte Hote Jis Ki Jiranti Ude Ghat Lagan Aali Jate.
(Adi Granth 9, Anand 9, Var Majh Slok 139)

Conduct is the paper and mind the inkpot. Good and bad are the writs, recorded thereon.
As the past deeds drive the man, so walks he. To Thine excellence, there is no limit, O God.
(Maru Mahalla 1, Ghar 1, Adi Granth page 990).

Lalna Ghut Hinta Raiti Hoti Utha Hai Hinta Yari T Prati.
(Adi Granth 9, Var Majh Slok 138)

When the pitcher breaks it crumbles into pot-pieces then, and its mould cannot be remoulded.
Nanak without the Guru, there is no honour, and without this honour one cannot ferry across.
(Var Majh, Slok Mahalla 1, Adi Granth page 138).

According to Guru Nanak Dev, we should not become very emotional over the ups and downs in life. We should do the duties required to be done by us according to the situations in which we are placed. Both happiness and misery may come and go, but we
should not lose our balance of mind. We should have faith in God
and accept every happening as His will, without joy or sorrow.

18. 

Imbued with the Lord's praise,
O Nanak, one's soul and body
are reverdured.
With the fire of pain, the mortals
are scorched to death, but pain is
also the cure of all ills.
(Var Sarang, Slok Mahalla 1, Adi Granth Page 1240).

We pray to God only when we are in trouble. But according
to Guru Nanak, one should ask God nothing when one prays to Him.
Prayers should be an expression of gratitude to God for what we are
and how we have been placed in life. This attitude is indeed
difficult but faith in Him can slowly bring us to realise this
state of mind.

19. 

My salutation is before Him, who is True,
Infinite and extremely Exquisite.
I cut off my head and lay it before
Him and surrender my body and soul
unto Him.
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).
So far no systematic effort has been made to study the educational ideas and practices of Guru Nanak Dev and to evaluate and bring into limelight his contribution to education. The need for a careful and unbiased study of Guru Nanak Dev's thinking on education is obvious and desired.

The present study is an attempt to find out whether Guru Nanak Dev had any specific educational philosophy and is that philosophy of any purpose to us? Can we really find in his writings adequate material for a coherent theory of education? Does his ideas have any relevance for us who are witnessing rapid changes in education as a result of the fast changing social scenario, economic channels and political institutions all the world over?

It is in this spirit of quest that the investigator has attempted to study the philosophy of Guru Nanak Dev. She has ventured to take up a critical analysis of the philosophy of Guru Nanak Dev with the conviction that it has meaning and significance for us who are still to reconstruct a sound national educational system.

1.2 STATEMENT OF THE PROBLEM:

The present problem states:
"Philosophy of Guru Nanak Dev and Its Relevance for Education".

1.3 OBJECTIVES OF THE STUDY:

1. To analyse the general philosophy of Guru Nanak in terms of metaphysics, epistemology, axiology, concept of God,
concept of man, concept of religion, concept of nature, Guru Nanak's Philosophy of Life, Social and Political Philosophy and his Fundamental Teachings.

2. To examine the contribution of Guru Nanak to educational philosophy of India with reference to the following:

   1) Meaning and concept of education.
   2) Aims of education.
   3) Curriculum.
   4) Methods of teaching.
   5) Expected qualities of a student.
   6) Concept of discipline.
   7) Role of the teacher.
   8) Education for women.
   9) Human relationship (Humanistic Philosophy).

3. To examine the relevance of Guru Nanak Dev's philosophy for education.

1.4 MEANING OF EDUCATION:

   Education can be defined as the strongest instrument for the achievement of ideals of life and civilized attempt to bring about the balanced and proper development of human personality. The definition indicates that the plant of education draws its nourishment from the soil of philosophy.

1.5 MEANING OF PHILOSOPHY:

   (1) Etymological meaning of Philosophy:

   The term 'Philosophy' has been derived from two Greek words -
'Philos' and 'Sophia'. 'Philos' means love and 'sophia' means wisdom. Thus etymologically speaking, philosophy is love of wisdom. Plato accepts this meaning of philosophy. He states, "He who has a taste for every sort of knowledge and who is anxious to learn and is never satisfied may be just termed as a philosopher."

(ii) Views of eminent philosophers:

Fichte's View:

"Philosophy is the science of knowledge."

Kant's View:

"Philosophy is the science and criticism of cognition."

Raymont's View:

"Philosophy is unceasing effort to discern the general truth that lies behind the particular facts, to discern also the reality that lies behind appearance."

R.W. Sellar's View:

"Philosophy is a persistent attempt to gain insight into the nature of the world and of ourselves by means of systematic reflection."

Bertrand Russell's View:

"Philosophy, like all other studies, aims primarily at knowledge."

S. Radhakrishnan's View:

"Philosophy is a logical enquiry into the nature of reality."
Coleridge's View:

"Philosophy is the science of sciences".

View of Harold Titus:

"A person's philosophy is the sum of his fundamental beliefs and convictions".

In the light of above definitions we can say that philosophy understands man in relation to the universe. It stands for an inquiry after truth and search for knowledge. It is a method of critical and reflective thinking. It is a way of life and a living force. It provides means to lead best kind of life.

1.6 NATURE AND SCOPE OF PHILOSOPHY:

Scope of a subject refers to all that is studied under its purview. The scope of philosophy includes different philosophical sciences such as (i) Metaphysics, (ii) Epistemology, (iii) Axiology, (iv) Philosophy of science, (v) Philosophy of social sciences, (vi) Teleology, (vii) Semantics. All these sciences are the important parts of the field of philosophy.

1. Metaphysics (Theory of Being):

Metaphysics is the study of reality, existence or essence. It studies the origin, nature and destiny of man. Its subject matter is to know about soul, body, God and nature. Its main branches are as under:

(i) Ontology: Ontology is the study of ultimate reality. Is the reality one or many, or is it both? If reality is many, what is the relation among all these elements? All these are ontological questions.
Guru Nanak conceptualised that there was no reality higher than God, who has infinite names. God is incomprehensible and indescribable because he has infinite attributes, each with perfectional excellence. He explained it by writing:

Innumerable are (Thine) Names and innumerable Thine abodes, (O Lord)! Innumerable are (Thine) realms, inaccessible and inscrutable. Even to call them myriad amounts to carrying load of sin on the head, (Japuji, Mahalla 1, Adi Granth Page 4).

(ii) Cosmology: Cosmology studies the mysteries of the world. The main problems of cosmology are: Is the world one or it is many, or is it both, one and many?

Nanak found that the highest Truth about God was that He was self-existing. He is above all and has created the world according to His free will. He emphasized on the transcendence (superior excellence) aspect of God.

There is no limit to (the Lord's) praises and there is no limit to its repeaters. Limitless are (His) workings and limitless (His) givings. There is no limit to (God's) seeing and no limit to (His) hearing. What is (the Lord's) mind's motive? It's limit is not known. The limit of (His) created creation is not discerned. The bound of (His) this and yonder end is not known. Good many bewail for knowing (His) bounds, but His limits are not found.
This limit none can know.
The more we describe, the more obscure He becomes.
Great is the Lord and high (His) seat.
His Name is the higher than the high.
If any one be as great and high as He is, then alone he would know that Lofty Being.

(Japuji, Mahalla 1, Adi Granth page 5)

(iii) **Cosmogony:** This is the study of creation. Is the world created or is it eternal? How was the world created? Why was it created? Who created the world? What is the purpose of creation? All these are the problems of cosmogony.

(iv) **Eschatology:** The discussion of the condition of soul after death, the nature of the other world, etc. from the subject matter of eschatology.

(v) **Philosophy of self:** This is mainly concerned with the philosophical analysis of self. What is self? (Who am I?) What is its relation with the body? Is it free or does it depend upon the body? Is it one or many? All these are the problems of philosophy of self.

Ultimate reality, for Guru Nanak is God who is omnipresent. He believed that God expressed Himself in nature and also in his creation. Self is a part of magnified Self (Parmatman). Man as a finite created being, can never fully comprehend the infinite, but can certainly feel and realize His presence. Nanak said:

22. Thine Light, 0 Lord, is pervading all.
Wherever I see, there I see the Man-lion, my Lord.

(Ramkali Mahalla 1, Adi Granth, page 876).
2. **Epistemology:**

Epistemology is the most fundamental branch of philosophy, which explains philosophically the nature of knowledge, origin of knowledge, types of knowledge, methods of knowledge, limits of knowledge, validity of knowledge, sources of knowledge and knower and known. Precisely stated, the problem of epistemology (knowledge) concerns questions like: how does a man know, what is true or real? How do we acquire knowledge? What are different types of knowledge? How can we be sure that it is true, not error or illusion? Stating with extreme negative, there are three positions:

(i) **Agnosticism:** The position that conclusive knowledge of ultimate reality is an impossibility.

(ii) **Skepticism:** A questioning attitude towards the possibility of having any knowledge.

(iii) **Affirmation knowledge:** The position that true knowledge of ultimate reality is possible. But it is fractional, never total.

3. **Axiology:**

Axiology is the branch of philosophy which studies value, philosophically. It deals with the "ought". The issues under Axiology can best be summarised as the trinity of "truth, goodness, and beauty". It has been divided into the following three sub-branches:

(1) **Ethics:** It studies the criteria of right and wrong, good and bad, virtue and vice, approval and disapproval. It is known as moral philosophy.
(ii) **Aesthetics**: It discusses the nature and criteria of beauty.

(iii) **Logic**: Logic is the study of rules and techniques of reasoning. It studies truth. The subject matter of logic includes the methods of judgement, types of propositions, hypothesis, definition, comparison, division, classification and fundamental laws of thoughts.

4. **Philosophy of Science**:

   It is concerned with the philosophical examination of the postulates and conclusions of different sciences.

5. **Philosophy of Social Sciences**:

   The philosophical problems in different social sciences give birth to different branches of philosophy, of which the main are as under:

   (i) **Social Philosophy**: It is concerned with the philosophical bases, social processes and social institutions.

   (ii) **Political Philosophy**: It discusses various forms of the government, forms of state and other basic problems arising in the political field.

   (iii) **Philosophy of economics**: It studies the aim of man's economic activities and the fundamental problems arising in the economic field.

   (iv) **Philosophy of education**: This branch of philosophy studies the aim of education and the basic philosophical problems arising in every aspect of education - its subject matter, methodology, discipline, text books, teacher and evaluation.
6. Teleology: It deals with Idealistics which are all and for actualisation of potentialities found in the child at birth.

7. Semantics (Analysis of language):

Semantics is the most important branch of philosophy according to the contemporary school of logical positivism. It is concerned with the determination of meanings of different words used in different languages. By application of linguistic analysis, philosophy clarifies the meanings.

In whatever way one may define philosophy, it is characterised by:

(i) Comprehensiveness.
(ii) Penetration.
(iii) Flexibility.

(i) Comprehensiveness:

A philosopher tries to see life as a whole.

(ii) Penetration:

A philosopher is not satisfied by common sense or obvious answers to questions. He tries to get at the root, the bottom of the problem.

(iii) Flexibility:

Philosophically minded person is not inhibited by a particular 'mental set' or rigidity. He is creative and applies imaginative thinking.
1.7 WHAT IS EDUCATIONAL PHILOSOPHY:

"Philosophy is the determining force for laying down the aims of education". Many intellectuals turned their attention to examine critically and systematically the problems of ends and means in education. In this quest for ends and means lies the genesis of a new discipline called, Philosophy of Education or Educational Philosophy, entrusted with the twin task of laying down the goals and essentials of good, happy and harmonious life, and mapping out the means to achieve those goals. That way Philosophy and Education have bilateral relationship.

'Education', in the words of Adams (1948), is the dynamic side of philosophy. It is the active aspect of philosophical belief, the practical means of realising the ideals of life.

Good's Dictionary of Education (1959) defines philosophy of Education as a "Careful, critical and a systematic intellectual endeavour to see education as a whole and as an integral part of man's culture".

Philosophy of education is defined in the International Dictionary of education as that "Branch of education studies which elaborate educational objectites and values" (Telry, 1977).

Russell (1967) also contended that "Philosophy is an attempt to answer the ultimate question of education."

Education is fundamentally, rather invariably, dependent upon philosophy and is proved by the fact that the great philosophe
have also been great teachers like Socrates to Russell in the west and Buddha to Mahatma Gandhi in the East.

In the words of Ross, "Philosophy and education are like the two sides of the same coin, the one is implied by the other; the former is the contemplative side of life, while the latter is the active side".

1.8 NATURE AND SCOPE OF EDUCATIONAL PHILOSOPHY:

According to Brubacher, educational philosophy is speculative normative and critical.

(1) Speculative:

In the speculative sense educational philosophy gives an overview of the whole world, a comprehensive understanding of reality; a world view which when applied to educational practice yields direction and mythology. It lends meaning to different aspects of education. All educational questions are ultimately the questions of philosophy. Philosophy has a great function to discharge. It decides about educational aims, curriculum, teaching technology, evaluation procedure, teacher-pupil relationships and so on.

(11) Normative:

Educational philosophy is normative in the sense that it sets up norms, principles, goals and standards which guide the formulation of aims, methods, curricular or working schedules of educational institutions.
(iii) **Critical:**

Educational philosophy is critical in the sense that it casts a penetrating look on every aspect of education - its subject matter, content, methodology and even the system. It (i) clarifies concepts, hypothesis, (ii) establishes consistency, (iii) presents unity of outlook and (iv) inspires logical reasoning.

1.9 **NEED AND SIGNIFICANCE OF THE STUDY:**

Education is a central agency in shaping the future of the individuals. Quality of citizens of any country depends upon the education that is provided to them. It has been vital force in the regeneration of the masses. But the system of education in any country is the by-product of the philosophical thoughts rendered to it by great philosophers and thinkers.

We are standing on the threshold of the 21st century. Those being born now will be face to face with unprecedented opportunities and challenges. A serious review shows that the ongoing rudimentary educational system is unavoidable for the survival of man. Educational philosophy is not a popular area of research. However, a deeper probe into Guru Nanak’s works and the educational thoughts emerging from the same will be of greater help and relevance for the educational development of the country.

So the purpose of the present study was to analyse the educational thoughts of Guru Nanak and to see whether these were the guiding principles in shaping our new educational system.
Guru Nanak promulgated his educational philosophy in the charismatic dialect coined by him:

23. विद्या विचार ता परुपकारी

(Asa Mahalla 1, Chaupade, Adi Granth page 356).

The very substance of education, its essential relationship to man and his development, its interaction with the environment as both product and factor of society must all be deeply scrutinised and extensively recognised.

In the modern age of reasoning and technology, people praise the achievements of Science. They regard it as a magic-wand for finding a solution to every problem. Undoubtedly, science and technology have minimised human labour, increased comforts and even luxuries for the rich and developed nations, yet it has not solved the problem of hunger and deprivation in most of the countries of the world.

Religion which implies concerns for equality, justice and peace is intended to correct the imbalance created by our selfish leaders in the economic and political structures. Religion also tends to remind the scientist of his responsibility. It switches human motivation from power and exploitation to service and cooperation vis-a-vis harmonious relations.

Religion, for that matter provides some norms sets of values and a character of human possibilities. It shows what is good and what is bad and promotes a desire for harmonious living
and caring society. Man's progress in real terms, depends largely on efforts to follow the norms and values provided by religion. There are bound to be difficulties in following this path, only persistence and courage will enable a man to get results.

Guru Nanak's philosophy gives an insight into the metaphysics, ethics, mysticism and cosmology of Sikhism.

24. "सत ब सुध लेकि निवार सुरु दुःख दल ||
बलि सुधि दुःख मति न किय दल भवदल ||
(Var Majh, Slok Mahalla 1, Adi Granth Page 147).

The bitterness of the gourd, colocynth, colotropis procera, thornapple and the seed of aza-dirachta abides in the mind and mouth of him, who remembers Thee not, O my Lord!

(Var Majh, Slok Mahalla 1, Adi Granth Page 147).

25. "न देह मृत देह न देह मृत मृत ||
मथि मृतम रसिक अजातिंशि यथवत दुःख ||
(Var Asa, Mahalla 1, Adi Granth page 472).

The mind's diploment is avarice and the tongue's diploment falsehood.

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

26. "किंव निवार किंव रसिकन रसिकन दुहाति ||
मथि मृत नारद न कहे न भाव ||
मथि मृत मृतुं हरि अनुष्ठान अहिंसा धरीं ||
उस जीने मृत विद अर्थे नव जीति न अशिसे न ||
सन सनस धरि निवार मृतुं हरि अहिंसा धरीं
(Var Majh, Mahalla 9, Adi Granth page 924).
but a passing show.
My perverted intellect thinks not of grave.

I am but a low, humble petitioner
and thou, O Lord, art a big River.
Bless me thou with one thing, Thy Name.
Another poisonous Thing pleases me not.

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Nanak is the inebriated dog of the Lord's court and this inebriation.

(Var Malar, Mahalla 1, Adi Granth page 1291).

27. Creating the earth, God has made it the place to practise faith. He creates and destroys and Himself remains detached. Everywhere the Lord has staged the play of breath in the beings. With drawing His might, He makes the beings fall. Thy She-gardener, O Lord, is the eighteen loads of vegetation. The whirling round of wind is the waving of fly-brush over Thee. The moon and the sun, the Lord has placed as two lamps. The sun merges in the house of the moon.
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In the Lord's presence glitters the dazzling light, though there neither the moon nor the stars there, nor the rays of the sun, nor the lightning flash across the sky.

(Maru Solhe Mahalla 1 Dakhni, Adi Granth page 103)

It is a universal world religion with a message for all mankind. It is the faith of the new age. It completely supplants and fulfills all the former dispensations of the older prevailing religion i.e. Hinduism and Islamism. The older faiths were good in their earlier days but the social, political and religious conditions which forced Guru Nanak to raise voice of one God and
for ordinary mortals to have fear of God and to fight injustice, tyranny and cruelty heaped upon common honest men by those who are having power in their hands.  

28 जर जर दू हेतु रे उप हुज जेता अनुभव॥
(रह गंग, माला ९, पाँच, अब हंस दृष्टा १५६)

For ever and aye Thou, O' Lord! art but one. Secondly thou hast
set afoot the world play.
(Var Majh Mahalla 1, Pauri, Adi Granth page 139).

29 नेम नीदि लिंट लवली मांट॥
नट लदनु जेव विंट रवी॥
(रह गंग, माला ९, अमर हंस घटा १४२)

If some one lives, he shall depart dishonoured.
All, that he eats, is forbidden.
(Var Majh, Slok Mahalla 1, Adi Granth page 142).

Sikhism is truly the saviour of the modern man and it is the only living faith that gives the healing touch to suffering humanity.

Sikh religion is such a field which has generated a great amount of enthusiasm and zeal among the researchers to have the glimpses of educational philosophy of Guru Nanak and his methods of teaching.

Again Guru Nanak 'Baba' as he is usually called by Sikhs, the founder of Sikhism, was born at a time when not only the Punjab but the entire India was passing through a long period of
diffusion and conflict in the cultural and religious fields due to impact of an alien religion Islam.

One of the greatest messages of Guru Nanak Dev is that one must earn one's own bread. It had found expressions in great modern philosophers like Gandhi, Vinoba Bhave and Tolstoy. Hard work had been the motto of all the Sikh Gurus. All Sikh Gurus fought against ritual and caste and all distinctions of creed, colour, sex, nationality and the dogmatism held sacred by the traditions of various religious denominations. Guru Nanak Dev wanted people to realise spiritual and moral qualities existing in man's nature in hidden form through daily activities during one's own work with one's own hands. He was not an idealist but a practical spiritual creed with first important fundamental of 'Kirat Karo' i.e. do work even for one's livelihood and contribute one tenth of one's earning to help and serve the poor. Leading to second fundamental 'Wand Chhako' - share with others what one is to meet one's personal needs and the last but important one is 'Nam Japo' - meditate upon the name of God, remember him while performing worldly duties with sincerity. For him ultimate goal for a religious person must be realization of God through good deeds and pure actions.

30. 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).
31. Gh:—The attendant who performs Guru's service remains attached to Guru's hymns.
   (Rag Asa Mahalla 1, Patti Likhi, Adi Granth page 432).

32. It shall then enjoy the Supreme Nectar of Divine Knowledge and shall not feel hunger, again.
   (Sri Rag Mahalla 1, Adi Granth page 21).

33. Utter thou thy Lord's Name and that is thy mind's worship. Reflect thou on the Guru's word and think not of another.
   (Prabhati Mahalla 1, Adi Granth page 1345).

Through Gurbani, Guru Nanak denounced five adversaries of Man-Kam, Karodh, Lobh, Moh and Ahankar. A more serious obstacle to salvation than maya is what Guru called 'Haumai'. It is a subtle barrier between man and God.

34. Such a man is yogi, who thinks of the way of union with God. He slays the five fell enemies, and keeps clasped the True Lord to his heart.
   (Gauri Mahalla 1, Adi Granth page 223).

35. Because of practising ego and mineness, thou hast come in this world. Hope and desire blind drive thee. By indulging in egoism, what else shalt thou carry along with thee, except loading the worthless ashes of sins? (Maru Mahalla 1, Adi Granth page 1031).
Man is not merely an intellectual being. He is essentially social, moral and spiritual human. There have always been efforts to understand the man, his nature and the technology to engineer his development accordingly. Education is to prepare the man, in terms of heart, will and mind to prevent the strife, misunderstanding and willfulness. Man is rather an incarnation of God. Education, therefore, must enable him to realise his self, its relation to his Creator, Preserver and Destroyer and to cultivate certain essential values of life such as spiritual, moral, religious, metaphysical, economic, social and physical sciences, and so on.

There has always been a close relationship between religion and education. The religious viewpoint at different times and ages has always influenced the educational thought. Education aims at modification of human behaviour, in the light of certain values of life. Religion provides spiritual, moral and social values which no system of education can afford to ignore. The teachings of religious saints and great men like Nanak, play a multiple role in the life of nation and in developing spiritual and moral virtues which contribute to make national character strong.

Spiritual versus material has experienced an age-old controversy in the world but it has acquired new dimensions with the technological revolutions of the development in industry, agriculture and theatre. It has converted the
traditionally honest trade workers into black marketers, the teachers and physicians into mercenaries, the engineers and administrators into ruthless giants. Selfless man has become a selfish and has thus taken a diversion from the real way of life forgetting contentment to thrive on loot, arsenal, discontentment and immorality. To overcome limitless desires, and vulgarities, the study of self enlightenment is a must.

Gurbani is one of the most frequently commented works among the Sikh religious texts, and it has attracted a great deal of attention among foreign orientalists, Christian missionaries and scholars of religion around the Globe. Within the fold of the Sikh tradition itself, generations have turned to Adi Granth to seek guidance for their spiritual lives, to solve their religious and day-to-day problems. It may not be inaccurate to say that the dynamism of the Sikh tradition has been vindicated by the relevance and meaningfulness of Gurbani in the history of religion in India. The glory of work lies in its being meaningful to the people in different walks and categories of life, and it is meaningful in different ways. What Guru Nanak taught was not only relevant to the contemporary period but today also, when all of us are facing similar predicaments within ourselves and also in certain other limited ways.

In the prevailing state of traumatic change through which Indian society is passing, old values tend to be ignored
merely because they are old, and unfortunately there are no new ones to replace them or we choose the superficial values of other nations, which are not suited to the value system of our country.

In this context, Gurbani assumes great significance. We have inherited a great treasure-house of wisdom in the teachings of Guru Nanak. But, alas, we have relegated these teachings to the background.

Therefore, the time has come when the Indians must reaffirm their faith in Gurbani and its message, not merely in words but in deeds.

The greatest enemies of mankind are sex, anger, greed, affection and pride. They result in the bondage of the human soul and mental suffering. Guru Nanak has advised to kill these enemies.

Another message Guru Nanak gives in Gurbani is that we have a right only to action, and that too only to the type of action for which we are fitted. We have no right to the fruits of such action.

"He who abandons all desires and acts, becoming free from longing and without sense of mineness, egotism, attains peace", says Guru.

In this study the investigator has attempted to interpret the message of Guru Nanak to the youth, who are
today greatly in need of spiritual guidance.

The future of our nation lies in the hands of our young men and women, and it is essential that they should know and put into practice the truth which made their ancestors great. Also the quantitative expansion and the need for improvement of education have raised the problem of right type of methods of teaching. This necessitates not only providing the teachers, the knowledge of their respective subjects, but also the knowledge of additional techniques given by Guru Nanak. Unless such dedicated teachers are found, the educational institutions cannot deliver goods that are expected of them. It is thus expected that the present study will make the teachers familiar with the right and effective methods followed by Guru Nanak during his preachings viz. travelling method, discussion method, activity method, project method, self study, story telling method, mass drill and recitation methods, individual and collective methods, love and persuasion and correlation methods.

Another reason for taking the present study is that so far very few systematic efforts have been made to study the educational concepts of Guru Nanak Dev and to evaluate and bring into limelight his contribution to education. Therefore, the need was felt by the investigator for a careful and unbiased study of Guru Nanak's concepts of education and to study whether
his ideas about education have any relevance for the present as a result of fast changing social, economic and political condition in India.

Teaching hitherto known as an art is becoming a science with a definite methodology, procedure and purpose. The children of to-day will be leaders of tomorrow and their personality would largely depend upon the command of the religious philosophy which in turn depend on the manner in which they would be taught formally, informally, non-formally. The findings of this study therefore, will help in shaping the personality of the children in a right direction and perspective.

The present study will also provide a system to the teachers to teach with the help of the intrinsic values and the instructional values i.e. truth, beauty, goodness and bliss must lead to self realisation which in turn is the ultimate aim of the philosophy of Guru Nanak.

As the students have different intellectual, creative level, different aptitude and socio-economic status, it is supposed that the teachers need to know the methods of teaching which will benefit most and can impart their teachings accordingly.

In earnest parlance, it is assumed and presumed that not only the parents and teachers but also the planners, curriculum framers, guidance counsellors etc. will be benefitted by the present study as they will come to know in right spirits about
the concept of education, aims of education, curriculum, qualities of the teacher, methods of teaching revealed in this work.

In the age of globalization, modern generation is today experiencing a great need for a philosophy which could give peace to the disturbed minds. Life has become highly complicated mechanical today but it lacks a lubricant which can make life easy, successful. Guru Nanak's teachings and educational philosophy seem to fulfill these needs of modern men.

Man is not merely an intellectual animal. He is essentially social, moral and spiritual. There have always been efforts to understand man and develop him accordingly. As such the subject matter of education is man-making. Education is to prepare man, in terms of heart, will and mind to prevent the strife, misunderstanding and wilfulness. Man is rather an incarnation of God. Education, therefore, must enable him to realize the self, its relation to his creator and to cultivate certain values of life.

Education aims at modification of human behaviour, in the light of essential values in life. Religion provides spiritual, manual and social values which no system of education can ignore.

From another point of view too, philosophy, religion and education are intimately connected. Religion is a part
of one's cultural heritage and hence it must have a place in one's life and education leading to formation of philosophical outlook of an individual.

Man is social animal. And like all other animals, man is born with certain impulses and drives. Education together with experience, helps and enables man to have control over these impulses and directs them into useful channels. The teachings of religious saints and great men play a multiple role in the life of nation and in developing spiritual and moral virtues which contribute to make national character strong and these can come in the child only when education is embedded with philosophical, spiritual and moral values.

According to Kothari Education Commission (1964-66), a serious defect in school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of people can't afford to ignore this purposeful force. It is recommended, therefore, that conscious and organised attempt be made for imparting education in social, moral and spiritual values.

Alas man has diverted from the real way of life. He
has become a riddle, a puzzle for himself and has forgotten his individuality. He has limited his individuality in the sense of material gains and strives hard to achieve more and more, nevertheless he is not contented with his lot.

Therefore, it is needed to educate Indian masses about philosophy of religion, especially religious philosophy of Shri Guru Nanak Dev ji.

Education serves as a bed-rock for the future edifice of society. Naturally, therefore, Guru Nanak Dev's educational values cannot be considered in isolation. It helps us not only to understand Guru Nanak Dev but to make the younger generations understand the ideals he set forth before us.

1.10 **METHOD AND PROCEDURE**

As the present problem chosen for research is primarily philosophical in nature, the investigator has, therefore, based her study on the philosophical and historical methods.

The relevant features of information were traced from various primary and secondary sources. The primary source consisted of Guru Nanak Bani contained in Guru Granth Sahib. The secondary sources of information were the relevant material available in the form of periodicals, papers, journals and books on the topic.
1.11 DESIGN OF THE STUDY:

It is philosophical study. The main approach was analytical model. The investigator has tried to trace the concept of Guru Nanak's philosophy with reference to aims, curriculum, methods, discipline, teachers etc., by following analytical model in narrative form.

1.2 TOOL OF RESEARCH:

Content analysis was done in order to analyse the philosophy of Guru Nanak Dev and to find out its relevance for education.

1.13 DELIMITATIONS OF THE STUDY:

1. It was delimited to the study of metaphysics, epistemology, axiology, concept of God, nature, man as the outcome of Guru Nanak's general philosophy.

2. The study was delimited to Guru Nanak's educational thoughts.

3. The relevance of Guru Nanak's philosophy was delimited to the study of aims, curriculum, methods of teaching, discipline, qualities of the students, role of the teacher, education for women and human relationship.

4. The study was based on the Gurubani composed by Guru Nanak Dev and has been entered in Guru Granth Sahib.
1.14 ORGANIZATION OF CHAPTERS

The investigator propounded her work into the following Chapters sequentially arranged:

Chapter - I  Introduction.
Chapter - II  Survey of Related Studies.
Chapter - III  Brief Life Sketch of Guru Nanak Dev.
Chapter - IV  Socio-Economic, Political and Religious Conditions Prevailing in India during the Time of Guru Nanak.
Chapter - V  General Philosophy of Guru Nanak Dev.
Chapter - VI  Guru Nanak's Contribution to the Humanist Philosoph
Chapter - VII  Educational Philosophy of Guru Nanak.
Chapter - VIII  Relevance of Guru Nanak's Philosophy for Education.
Chapter - IX  Summary.

- Bibliography.