

**IMPACT OF EDUCATIONAL IDEAS OF GURU NANAK DEV JI ON THE  
MODERN SYSTEM OF EDUCATION****Rajni Bala, Ph. D.***Assistant Professor, Ramgarhia College of Education, Phagwara (Pb.)***Abstract**

*The procedure of research work is descriptive and historical. It is a philosophical study, mainly based on library work, use of internet confined to the work of prominent writers. The investigator will use the primary as well as secondary source of study. The investigator will study as many source as the investigator could do justice to this great work at hand. The objectives were, To highlight the importance of education according to Guru Nanak dev Ji. To study the different aspects of philosophy of Guru Nanak Dev Ji. To highlight the teaching of Guru Nanak Dev Ji. To study the impact of educational ideal of Guru Nanak Dev Ji on the different aspect of modern system of education, curriculum , method of teaching, discipline teacher and student. To study the opinions of educationalist and philosophers regarding the educational vision and mission of Guru Nanak Dev Ji.*

**INTRODUCTION**

Education is a process which enables the child to acquire values and to become a responsible human being. In this way, education develops the individual like a flower which distributes its fragrance all over the environments. In this sense, education is that constructive process which drags a person out from darkness, poverty and misery and leads him to paths of enlightenment, prosperity and happiness by developing his individuality in all its aspects. physical, mental, emotional and social development, he becomes a responsible dynamic, resourceful and enterprising citizen of strong and good moral character. He uses all his capacities to develop his own self, his society and his nation to the highest extent by contributing to national honour, national glory, culture and civilization.

**STATEMENT OF THE PROBLEM****“IMPACT OF EDUCATIONAL IDEAS OF GURU NANAK DEV JI ON THE  
MODERN SYSTEM OF EDUCATION”****FOLLOWING WERE THE OBJECTIVES**

- 1.To highlight the importance of education according to Guru Nanak dev Ji
- 2.To study the different aspects of philosophy of Guru Nanak Dev Ji
- 3.To highlight the teaching of Guru Nanak Dev Ji

4.To study the impact of educational ideal of Guru Nanak Dev Ji on the different aspect of modern system of education, curriculum , method of teaching, discipline teacher and student.

5. To study the opinions of educationalist and philosophers regarding the educational vision and mission of Guru Nanak Dev Ji.

### **METHOD AND PROCEDURE**

The procedure of research work is descriptive and historical. It is a philosophical study, mainly based on library work, use of internet confined to the work of prominent writers. The investigator will use the primary as well as secondary source of study. The investigator will study as many source as the investigator could do justice to this great work at hand.

### **JUSTIFICATION OF THE PROBLEM**

Guru Nanak Dev Ji was redeemer and scholar, philosopher and educationist. He had the greatest regard for the role of education in inculcation of values. There are the values which transform man from animal to authentic and autumn's human being who is conscious of his role play. There has been explosion of knowledge and technology. Value demands that men and women should use their way of understanding and power of decision making. They should shun the superstitions and develop their personalities to be at the service of the nation and human being at large. According to Guru Nanak, real education enables a man to gain self-realization and self-manifestation in a spontaneous way. He says emphatically that a really educated man is one who enlightens his mind with the divine knowledge and realizes himself. He has emphasized this idea again and again.

Education plays an important role for value in education as described by Guru Nanak Dev Ji through the educational ideas given in his philosophy. The true on listens with the attention and in the kindness of his nature grants consolation God, the Merciful lord, heard their bewailing and lamentation and sent Guru Nanak, the Divine Master, the savior of humanity. Guru Nanak Dev Ji was a redeemer and a scholar, a philosopher and educationist. He strongly recommended women education. In a nutshell Guru Nanak's name has been perpetuated. Institution name after Guru Nanak have sprung up all over the country and they are well known for their qualitative contribution of the cause of education. University was also setup in the name of Guru Nanak. It is known as "Guru Nanak Dev University" it is therefore important to study the educational concepts and ideas of Guru Nanak.

### **Life sketch of Guru Nanak**

Guru Nanak Dev Ji great Revolutionary as well as philosopher. Guru Nanak Dev Ji played an important role in the field of Education. Guru Nanak Dev Ji was redeemer and scholar,

philosopher and educationist. He had the greatest regard for the role of education in inculcation of values.

### **Birth and Childhood of Guru Nanak:**

Guru Nanak Dev, the founder of the Sikh faith, was born on April 15, 1469 in a small village called Talwandi, which later came to be known as Nanak Sahib, now in Pakistan.

His father Kalyan Chand, belonged to kshatriyas in caste was a *patvari* or a revenue collector for Rai Bhoie, the Muslim owner of the village of Talwandi.

His mother's name was Tripta. There are many legends connected with his birth and childhood, of a very fascinating nature. The Guru bore upon himself the imprint of greatness. The family astrologer predicted that the child would wear the umbrella, a symbol of a prophetic dignity.

### **Sacha Sauda:**

His father had given rupees 20 to make a good deal of business but on the way Guru ji spent these rupees to serve the saint. On this father got upset, he slapped Guru ji. This incident was known as Sacha Sauda. Guru Ji continued to saying hymns of God. All this made his father upset. His father wanted that guru ji should done his Business.

### **His Education:**

Nanak's education has been very controversial. There are two groups of people who try to represent Nanak as uneducated. Some of his early faithful disciples of his own, the Sikh biographers of the past, who contended that the guru was sent to the village school but he did not study anything there. They thought it below the dignity of their prophet to learn to read and write from the ordinary men and like ordinary men. The second group includes the Hindu thinkers, who belong to *Arya Samaj* say that Nanak's condemnation of the Vedas and other Hindu *sastras* was due to his ignorance because as he was uneducated he could not have read them. In fact, it appears that after the elementary education in his village schools, Nanak took to private study, spent much time in meditation and in association with religious men.

He wandered in the dense forests around his home, and there met the religious teachers and reformers of his day, ascetics and wandering fakirs. From them he must have learnt the subtleties associated with religious controversy. But according to some other sources Guru Nanak was sent to school at the age of even to the village Brahmin teacher from whom he learnt reading and writing in *Devnari*, arithmetic and book-keeping. From the *Maulvi* he learnt Persian and Arabic. It is also said that on the very first day, he surprised every body including the teacher by composing the following hymn:

“Burn the worldly attachment, grind their Ashes and make thy ink. Write on the clean paper of thy heart with the pen of love, and write down as instructed by Divine Master.

### **The Sacred Thread Ceremony:**

Whatever education Nanak got in his life, all were divine-oriented. Even his hymns, which he composed on the first day of schooling, were about Divine Power. In 1480, the parents of Nanak, as was the custom of the place, called a priest to perform the sacred thread ceremony. According to Hindu belief, a Hindu without the thread is a man without a religion.

It helps the wearer both in this life and that of the next life. But Nanak refused to wear cotton thread and demanded the thread for the soul, which cannot be lost or be broken. According to Nanak, a man who has such thread round his neck is truly blessed.

According to him: “The true thread is to behave by the acquisition and practice of noble, by praising God and by leading a life of an ever-constant, unbroken consciousness of his presence in and around us everywhere”.

### **Marriage of Guru Nanak**

According to the wish of his brother-in-law, Jai Ram and sister Nanki, Guru Nanak went to Sultanpur where he was employed as a storekeeper in *Nawab* Daulat Khan’s storehouse. In spite of having been the *Nawab*’s employee, Nanak was unable to save money, because most of what he earned gave away to the needy. Because of his open-handed charity his sister and brother-in-law planned to marry him, thinking that family life will change him. Nanak knew that the life of religion could be lived amid the ties and duties of family life. So he agreed to get married. At the age of nineteen he was married to Sulakhini, the daughter of Sri Mool Chand Chona, of Pakho village Gurdaspur district. It was conducted in the usual style and was attended by many friends and relatives. But marriage was powerless to divert his heart and soul from the path he had come to lay down for humanity. He tried to be a faithful husband as well as a religious person. Two sons were born to Nanak. The eldest, Sri Chand, was born in 1494, and the younger one Laksmi Das was born in 1497.

### **Nanak, the Enlightened One:**

One morning, Nanak went to meditate and bathe beside the *Kali Bein*, or Black River, with Mardana. Nanak walked into the river and disappeared beneath the water. When he did not show up for work, his employer discovered that he had never come back out from under the water. Everyone assumed that he had drowned except for his sister Nanaki. Three days passed and then, astounding everyone, Nanak emerged from the river alive saying,

“*Na koe Hindu, na koe Musalman*”

There is no Hindu, there is no Muslim." The amazed town's people agreed that Nanak must be a completely enlightened being and began to call him "Guru."

### **Spiritual Life of Guru Nanak:**

After the mystic experience, Guru Nanak gave up his job, discontinued to live with his wife, distributed his property among the poor and started to live a life of preaching. Having given away all his material wealth, he was now ready to distribute with an equally liberal and generous heart, the spiritual riches that he had received from the Lord. He finally took leave of his sister, wife and sons and set out for his mission. He was a missionary in the truest sense of the word. His life was a life of message. He traveled widely and faced the challenges and hardship that came on his way. He traveled for about thirty-five years, which is almost half of his life. After visiting some places in Punjab, the Guru proceeded on his long tours called *Udasis*. Nanak immersed himself fully in meditation. He seldom spoke to anyone and quit his job. He gave away all of his personal belongings to the poor. He made living arrangements for his wife and sons, and then left town with his spiritual companion Mardana. They became wandering minstrels. Mardana played a stringed instrument called a rabab and accompanied Nanak, when he sang his poetic compositions. with his wife, distributed his property among the poor and started to live a life of preaching. Having given away all his material wealth, he was now ready to distribute, with an equally liberal and generous heart, the spiritual riches that he had received from the Lord. He finally took leave of his sister, wife and sons and set out for his mission. He was a missionary in the truest sense of the word. His life was a life of message. He traveled widely and faced the challenges and hardship that came on his way. He traveled for about thirty-five years, which is almost half of his life. After visiting some places in Punjab, the Guru proceeded on his long tours called *Udasis*.

### **Nanak as a traveler:**

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They became wandering minstrels. Mardana played a stringed instrument called a rabab and accompanied Nanak, when he sang his poetic compositions. They embarked on a series of Udasi mission tours and traveled together preaching, and teaching, that there is only one God. There is no Hindu. There is no Muslim. There is only one brotherhood of humanity

### **General Philosophy Of Guru Nanak Dev Ji**

Guru Nanak Dev Ji was redeemer and scholar, philosopher and educationist. He had the greatest regard for the role of education in inculcation of values. There are the values which

transform man from animal to authentic and autumn's human being who is conscious of his role play. There has been explosion of knowledge and technology. Value demands that men and women should use their way of understanding and power of decision making. They should shun the superstitions and develop their personalities to be at the service of the nation and human being at large.

Guru Nanak Dev Ji was the great scholar of his time. He was the person who was very much worried about the evils prevalent in the society. He was in favour of democracy. Being kshatriya, he was interested in upliftment of the condition of the downtrodden and women. He scolded Brahmins in his bani to treat downtrodden and women equally. He criticized all the evils prevalent in the society. Guru Ji had done a lot for upliftment of downtrodden and women. Guru Nanak Dev Ji preached for the welfare of the downtrodden. He advocated this through his Bani "Ek Pita Ekas Ke Hum Barik" All are the children of same God. No one is the special in the world. "Ek NOOR Te Sab Jag Upjeya Kaun Bhale Ko Mande."

Guru Nanak Dev Ji believed in democracy which is based upon the principles Justice, Equality, Liberty, Fraternity. "None Is High, None Is Low". He didn't believe in slavery.

At that time women and downtrodden were slave to men and upper caste respectively. Guru Ji was against slavery. He believed in freedom, work hard, speaking the truth and self dependence. Guru Ji had scientific attitude. Guru ji wanted to remove those superstitions, Guru ji said, "Chode Ann Kare Pakhand, Na Oh Suhagan Na Oh Rand".

The greatest departure Guru Nanak made was to prescribe for the religious man the responsibility of confronting evil and oppression. It was he who said that God destroys 'the evil doers' and 'the demonical; and that such being God's nature and will, it is man's goal to carry out that will. Since there are evil doers in life, it is the spiritual duty of the seeker and his society to resist evil and injustice. Again, it is Guru Nanak who protests and complains that Babur had been committing tyranny against the weak and the innocent. Having laid the principle and the doctrine, it was again he who proceeded to organize a society. Because political and societal oppression cannot be resisted by individuals, the same can be confronted only by a committed society. It was, therefore, he who proceeded to create a society and appointed a successor with the clear instructions to develop his Panth. Again, it was Guru Nanak who emphasized that life is a game of love, and once on that path one should not shirk laying down one's life. Love of one's brother or neighbor also implies, if love is true, his or her protection from attack, injustice and tyranny. Hence, the necessity of creating a religious society that can discharge this spiritual obligation. This is the rationale of Guru Nanak's system and the development of the Sikh society which he organized.

Guru Nanak's religious concepts and system were entirely opposed to those of the traditional religions in the country. His views were different even from those of the saints of the Radical Bhakti movement. From the very beginning of his mission, he started implementing his doctrines and creating institutions for their practice and development. In his time the religious energy and zeal were flowing away from the empirical world into the desert of otherworldliness, asceticism and renunciation. It was Guru Nanak's mission and achievement not only to dam that Amazon of moral and spiritual energy but also to divert it into the world so as to enrich the moral, social the political life of man. We wonder if, in the context of his times, anything could be more astounding and miraculous. The task was undertaken with a faith, confidence and determination which could only be prophetic.

It is indeed the emphatic manifestation of his spiritual system into the moral formations and institutions that created a casteless society of people who mixed freely, worked and earned righteously, contributed some of their income to the common causes and the langar. It was this community, with all kinds of its shackles broken and a new freedom gained, that bound its members with a new sense of cohesion, enabling it to rise triumphant even though subjected to the severest of political and military persecutions.

The life of Guru Nanak shows that the only interpretation of his thesis and doctrines could be the one which we have accepted. He expressed his doctrines through the medium of activities. He himself laid the firm foundations of institutions and trends which flowered and fructified later on. As we do not find a trace of those ideas and institutions in the religious milieu of his time or the religious history of the country, the entirely original and new character of his spiritual system could have only been mystically and prophetically inspired. Apart from the continuation, consolidation and expansion of Guru Nanak's mission, the account that follows seeks to present the major contributions made by the remaining Gurus.

**Naam japna:** Chanting the Holy Name and thus remembering God at all times (ceaseless devotion to God).

The Guru's word gives right direction and guidance of the mind the originator of good and bad actions which is dominated by selfishness and evil, in this way the ego is destroyed and God's will /command is accepted as the guiding force.

**Kirat Karni:** Earn an honest living by ensuring that no action leads to cheating or exploitation. Guru ji preached, that we should work hard and earn truthful living. Guru thought that people were meant to live together in the world and that religious people were not to hide from the world on monasteries jungles to pray or to beg for alms. The purpose was for goodness not to leave society but to contribute to its development.

**Vund chakna:** Share and care, especially with those who are in need.

For the benefit of the whole human society share with others by giving freely your time, money and labour. The concept of langar is for people to share the food together and to eliminate societal inequalities. Today vand Chakna extends to include running free community hospitals, day centers, community and supplementary schools and many other types of voluntary service.

The crux of his teaching was "*Equality of Humans*" without distinction of caste or creed. Guru Nanak preached against discrimination and prejudices due to race, caste, status, etc. He didn't only preached these concepts he also took practical steps to achieve it.

**Guru Nanak was a reformer.** He attacked the vicious tentacles of corruptions in society. He strongly protested against formalism and ritualism. He carried the message of peace and of love to everybody. He was very liberal in his views. He did not observe the rules of caste. He tried his level best to remove the superstitions of the people. He preached purity, justice, goodness and the love of God. He introduced the singing of God's praise, along with music, as a means of linking the soul of man with God.

#### **Educational Philosophy Of Guru NNAK Dev Ji**

If we analyze the content of learning suggested of Guru Nanak ji we find aimed at to establish a society where there is no discrimination in the society on the basis of caste, color, creed, sex, religious, and rich poor. So he favored the curriculum based on equality that means same education for the same education for all the people without taking considered of their castes, sex and religious. Further his view about text books is that it should be to spread harmony, message of love and equality for establishing healthy society. About method of teaching he views that it should be very simply and easy which can help child to understand easily. He had given a lot of respect to teacher because he is the one who ma de the life or help the child to stand on his own feet and to be always on the right path even in critical conditions so teacher should have abundance of qualities. Where he talked about a teacher as highly qualities there he also demanded for highly dedicated child who is keen to learn and to get knowledge. He also talked about some other thing which are also very much essential for good learning and teaching which are as discipline which should be inner at maturity stage of life, school administration that should be helpful for the development of child, to help to choose the right path needs a good supervisor for the students, finally evaluation is must as it is the only way to know as is child has got whatever is taught to him, is he or she able to serve the society by establishing equality there.



Guru Nanak considers education essential for the enlightenment of body, mind and soul. It is avidya (ignorance) he says, which forges fetters to bind the mind. Writing about the masses of his own times he says: The people live in utter ignorance, Like dead souls they obey the despots. Those people who are devoid of knowledge, Fall an easy victim to deception of life, and are eaten up by the god of death. Education illumines the mind and helps in loosening the hold of these fetters.

## **IMPACT OF EDUCATIONAL PHILOSOPHY OF GURU NANAK DEV IN THE MODERN CONTEXT**

### **Education for all**

Guru Nanak stresses on universal education for all irrespective of caste, color, creed, sex and prentices.

Guru Nanak's 'Bani' is meant for humanity rather than any sect of people or nation.

The ultimate aim of education and life according to Guru Nanak is self realistic materialistic age of science and technology, wars and violence ,conflicts and frustration, aims of education advocated by Guru Nanak are most relevant and appropriate.Guru Nanak declared that education should be democratic in nature and secular in character.

He stood for liberty, equality, 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, a secular society. His message of love, truth, tolerance, equality and brotherhood of man can bring peace and calm in the aching society.

### **Education for World peace**

Guru Nanak was a great apostle of peace. He advocated education for peace, co-existence, oneness of mankind, brotherhood of man, fatherhood of God, motherhood of nature, national cosmopolitan outlook, international understanding, uplift and welfare of humanity.

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