

***PHILOSOPHY OF GURU NANAK DEV AND ITS
RELEVANCE FOR EDUCATION***



292

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With
the Sacred Bliss of God
Dedication Bestowed
to
Mum and Dad

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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, raptiles 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!

1. ਜਿਨਿ ਜੀਉ ਖਿਡੁ ਦਿਤਾ ਤਿਸੁ ਚੇਤਹਿ ਨਾਹਿ ॥
ਮਜੀ ਮਸਾਈ ਮੇਰੇ ਜੋਗ ਨਾਹਿ ॥
ਗੁਣ ਨਾਨਕ ਬੋਲੈ ਭਲੀ ਬਾਣਿ ॥
ਤੁਮ ਹੋਹੁ ਸੁਜਾਖੇ ਲੋਹੁ ਪਛਾਣਿ ॥

(ਬਸੰਤ ਮਹਲਾ ੧, ਇਕ ਤੁਕੀਆ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੯੦)

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,²

the role of education in human life³, the teacher⁴, the content of education⁵, the methodology of education⁶, the duties of the learner⁷, education and society⁸, education and religion, value of discipline in life⁹, and so on.

2. ਮਨੁ ਅੰਧੁਲਾ ਅੰਧੁਲੀ ਮਤਿ ਲਾਗੈ ॥
ਗੁਰ ਕਰਣੀ ਬਿਨੁ ਭਰਮੁ ਨ ਭੁਗੈ ॥
(ਬਸੰਤੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੯੦)

The blind man follows the blind
counsel.

Without going the Guru's way,
one's doubt is dispelled not.

(Basant Mahalla 1, Adi Granth Page 1190).

3. ਅੰਮ੍ਰਿਤੁ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਭੋਗੁ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੧੪)

He relishes the Nectarean gnosis
and the supreme essence.

(Asa Mahalla 1, Adi Granth page 414).

4. ਗੁਰੁ ਸਰਵਰੁ ਹਮ ਹੀਸੁ ਖਿਆਰੇ ॥
ਸਾਗਰੁ ਮਹਿ ਰਤਨੁ ਲਾਲੁ ਬਹੁ ਸਾਰੇ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੨੭)

The Guru is the tank of Nectar and
I am his beloved swan.

In the Guru-ocean are many jewels
and rubies.

(Maru Mahalla 1, Adi Granth page 1027).

5. ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ ॥
ਜਿਤੁ ਦੀਵੈ ਸਭ ਸੋਝੀ ਯਾਇ ॥
(ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੮)

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 873).

6. ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਯੁਧੁ ਦੇਵਹੁ ਤਉ ਦੁਯੈ ਕਉ ਜਾਵਹੁ ॥
(ਰਾਗ ਸੁਹੀ ਮਹਲਾ ੧, ਚਉਪਦੇ, ਅਰੁ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨੮)

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. ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥
(ਦਖਣੀ ਓਅੰਕਾਰ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੩)

Do thou the deed, ordained by
the Guru.

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

8. ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥
ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥

ਸੇਵਾ ਕਰੇ ਸੁ ਚਾਕਰੁ ਹੋਇ ॥

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

(ਸੁਹੀ ਮਹਲਾ ੧, ਅਰੁ ੨, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨੮)

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.¹⁰

10. ਮਾਣਸ ਜਨਮੁ ਦੁਲੀਤੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥
(ਸੁਹੀ ਮਹਲਾ ੧, ਕਾਫੀ, ਅਰੁ ੧੦, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੫੧)

Unprocurable is the human life. They
alone, who turn God-wards obtain it.

(Suhi Mahalla 1, Qafi, Ghar 10, Adi Granth page 751).

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.¹¹ Love and universalism made the greatest appeal to Guru Nanak Dev.¹² He believes that religion is the highest value of life.¹³ Because it emphasizes unity and love for all beings.

11. ਆਵਹੁ ਸਜਣਾ ਹਰਿ ਦੇਖਾ ਦੁਰਸਨ ਤੇਰਾ ਰਾਮ ॥
ਅਰਿ ਆਪਣੈ ਖੜੀ ਤਕਾ ਮੈ ਮਨਿ ਚਉ ਅਨੇਰਾ ਰਾਮ ॥
(ਰਾਗ ਸੁਹੀ ਮਹਲਾ ੧, ਅਰੁ ੩, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੬੪)

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.

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

12. ਮੇਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ ॥
ਤੇਰੇ ਮੁੰਧ ਕਟਾਰੇ ਜੋਵਣਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ ਲੁਭਾਇਆ ॥
(ਵਧਨਸ ਮਹਲਾ ੧, ਅਰੁ ੨, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੫੭)

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.

(Vadhans Mahalla 1, Ghar 2, Adi Granth page 557).

13. ਮਨੁ ਤਾਰਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ ਕਮਾਵਾ ॥
ਅਟ ਹੀ ਭੀਤਰਿ ਸੇ ਸਹੁ ਤੇਲੀ ਇਨ ਬਿਧਿ ਚਿਤੁ ਰਹਾਵਾ ॥
(ਸੁਹੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੩੧)

**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.¹⁴

14. ਪੀਅਹਿ ਤ ਯਾਣੀ ਆਣੀ ਮੀਰਾ ਖਾਹਿ ਤ ਪੀਸਣ ਜਾਉ ॥
ਪਖਾ ਫੇਰੀ ਯੈਰ ਮਲੇਵਾ ਜਪਤ ਰਹਾ ਤੇਰਾ ਨਾਉ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੯੧)

**If Thou mayest drink, then I may
fetch Thee water, O 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 all round development of personality.¹⁵

15. ਗੁਰਮੁਖਿ ਮਨੁ ਅਸਥਾਨੇ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਤ੍ਰਿਤਵਣਿ ਸੋਈ ਹੋਈ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੧੫)

**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.¹⁶ To him sources of knowledge are nature, life and teacher.¹⁷ He advocated self-imposed discipline.

16. ਕਰਣੀ ਕਗਦੁ ਮਨੁ ਮਸਵਣੀ ਬਰਾ ਤਲਾ ਦੁਇ ਲੇਖ ਪਏ ॥
ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਤਉ ਗੁਣ ਨਾਹੀ ਅੰਤੁ ਹਰੇ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਅਰੁ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੯੦)

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).

17. ਜਾ ਤਜੈ ਤਾ ਠੀਕਰੁ ਹੋਵੈ ਘਾੜਤ ਅੜੀ ਨ ਜਾਇ ॥
ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਣੁ ਪਾਰਿ ਨ ਪਾਇ ॥
(ਵਾਰ ਮਾਝ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੮)

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

18. ਨਾਨਕ ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇ॥
 ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਆਹਿ ਤੀ ਦੁਖ ਦਾਰੁ ਹੋਇ॥
 (ਵਾਰ ਸਾਰੰਗ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੪੦)

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.¹⁹ This attitude is indeed difficult but faith in Him can slowly bring us to realise this state of mind.

19. ਤਿਸੁ ਅਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚੁ ਅਖਰੁ ਅਖਰੈ॥
 ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਅਗੈ ਤਨੁ ਮਨੁ ਅਗੈ ਦੇਉ॥
 ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜੁ ਤਾਇ ਜਸੁ ਲੇਉ॥
 (ਸਿਧ ਗੋਸਟਿ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੮)

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:

- i) Meaning and concept of education.
- ii) Aims of education.
- iii) Curriculum.
- iv) Methods of teaching.
- v) Expected qualities of a student.
- vi) Concept of discipline.
- vii) Role of the teacher.
- viii) Education for women.
- ix) 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:²⁰

20. ਅਸੰਖ ਨਾਵੁ ਅਸੰਖ ਬਾਵੁ ॥
ਅਗੰਮਿ ਅਗੰਮਿ ਅਸੰਖ ਲੋਮੁ ॥
ਅਸੰਖ ਕਰਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪)

Innumerable are (Thine) Names and innumerable
Thine abodes, (O Lord)!
Innumerable are (Thine) realms, inaccessible and
inscrutable.
Even to call them myraid 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.²¹

21. 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

22. ਸਰਬ ਜੇਤਿ ਤੇਰੀ ਖਸਰਿ ਰਹੀ॥
ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਨਰਹਰੀ॥

(ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੬)

Thine Light, O 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:

- (i) 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 objectives 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.

(i) 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.

(ii) 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

23. ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥
 (ਆਸਾ ਮਹਲਾ ੧, ਚਉਪਦੇ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੬)

(Vidya Vichari Ta Parupkari)

(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,²⁴ ethics,²⁵ mysticism²⁶ and cosmology²⁷ of Sikhism.

24. ਤੁਮੀ ਤੁਮਾ ਵਿਸ ਅਕ ਧਤੁਰਾ ਨਿਮੁ ਫਲੁ ॥
ਮਨਿ ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ਜਿਸੁ ਤੈ ਚਿਤਿ ਨ ਆਵਹੀ ॥
(ਵਾਰ ਮਾਝ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੭)

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, AdiGranth Page 147).

25. ਮਨ ਕਾ ਸੁਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੁਤਕੁ ਕੂੜੁ ॥
ਅਖੀ ਸੁਤਕੁ ਵੇਖਹਾ ਖਰਤਿਆ ਖਰਧਨੁ ਰੁਖੁ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੨)

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

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

26. ਚਿਲਿ ਮਿਲਿ ਬਿਸੀਆਰੁ ਦੁਨੀਆ ਫਾਨੀ ॥
ਕਾਲਬਿ ਅਕਲ ਮਨ ਗੋਰੁ ਨ ਮਾਨੀ ॥
ਮਨੁ ਕਮੀਨੁ ਕਮਤਹੀਨੁ ਤੁ ਦਰੀਆਉ ਖੁਦਾਇਆ ॥
ਦੇਕੁ ਚੀਜੁ ਮੁਝੈ ਦੇਹਿ ਅਵਰੁ ਜਹਰੁ ਚੀਜੁ ਨ ਭਾਇਆ ॥

ਸਗ ਨਾਨਕ ਦੀਬਾਨ ਮਸਤਾਨਾ ਨਿਤ ਚੜੈ ਸਵਾਇਆ ॥
(ਵਾਰ ਮਲਾਰ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੯੧)

The great effulgence of the world is

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.

- - - - -
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.

- - - - -
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
fulfils 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 God²⁸ 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.²⁹

28 ਸਦਾ ਸਦਾ ਤੂੰ ਏਕ ਹੈ ਤੁਧੁ ਦੁਜਾ ਖੇਲੁ ਰਚਾਇਆ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੯)

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 ਜੇ ਜੀਵੈ ਯਤਿ ਲਖੀ ਜਾਇ॥
ਸਭੁ ਹਰਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥
(ਵਾਰ ਮਾਝ, ਸਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੨)

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,³⁰ 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'³¹ 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'³² - 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.³³ 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.³⁴ A more serious obstacle to salvation than maya is what Guru called 'Haumai'. It is a subtle barrier between man and God.³⁵

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 Mahalia 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 orientalist, 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 fulfil 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 realise 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 Philosophy
- Chapter - VII Educational Philosophy of Guru Nanak.
- Chapter - VIII Relevance of Guru Nanak's Philosophy for Education.
- Chapter - IX Summary.
- Bibliography.

CHAPTER - II

SURVEY OF RELATED STUDIES

Guru Nanak gave a social philosophy for the society and did not write separately and specifically about the education at one place. However, while writing about the social atmosphere, cultural heritage and spiritualism he so often wrote about education too. If all his sayings about education can be arranged together and put up systematically, one will find that his concepts about education were quite clear and can be embodied in one unit as a systematic philosophy of education. This will, however, be a great work to do, but its commencement will have to be exercised at one point or the other.

Those scholars, who have tried to study the Guru's life, teachings and writings did not try to evolve a systematic philosophy of education as conceived by Guru Nanak. The authors tried to find if some deliberate efforts have been made by some one; but they did not come across any such compilation except some articles written hither and thither by some authors and other prominent scholars. Those articles, too, were not based upon some systematic research but were the thoughts of great scholars based upon the Bani of the Guru Nanak. Some of the studies which are, no doubt, not exactly related to the present study but are in line with it, are as under:

Sikka (1963) conducted a study on the thoughts of Guru Nanak. He has tried to summarise the contribution of the Bani of the Guru to Indian thought in particular and to world thought as a whole in a general way.

Taran Singh (1969) has published two volumes of Guru Nanak Bani Parkash. He has given Bani of Guru Nanak alongwith its meaning and teeka (criticism). The important point of this book is that the sequence of Banis and Ragas are the same in Guru Granth Sahib.

Pritam Singh (1970) described the ways of teachings of Guru Nanak. He narrates the methods of teachings of the great Guru.

Gursaran Singh (1972) studied Japu Ji Sahib and gave the meaning of each pauri included in Japu ji Sahib with many other examples from other Bani.

Vinoba Bhave (1973) gave commentary on Japu ji Sahib, using the translation from the book "Sikh Religion, Volume-I as the basis. The version is the format of commentary on philosophy as portrayed in Japu Ji Sahib.

Harbans Singh (1975) conducted a study on educational philosophy of Guru Nanak. He wrote that Guru Nanak had philosophy of education because he formulated some principles which helped him in educating others.

Shan (1977) published a book "Masterpiece of Japu ji". It is no doubt a contribution in the field of ethics of the

Guru and his contribution to this world but much has not been done so far as the ideology of the Guru on his philosophy of education is concerned.

Narain Singh (1965) made an attempt to give meaning of Japu Ji Sahib. He wrote the book in English named "The Jap of the Nam".

Teja Singh (1957) wrote an article about the ideas of education of the Great Guru, and the importance of Teachers (Guru). He laid emphasis on four stanzas following the 7th stanza in Japu Ji Sahib.

Amrit Kaur (1980) conducted a study with the main objectives of the educational philosophy of the Sikh Gurus from Guru Nanak to Guru Gobind Singh. Her study revealed:

- (1) Education is self-realization in all its powers and potentialities.
- (2) The main aims of education are individual development, social development and preparation for a life for action.
- (3) Contents of education include religious education, study of biographies, teaching of mother tongue, calligraphy, arithmetic, book keeping, manual labour, arts and crafts, music and poetry, training in arms, study of history and politics.
- (4) To educate adults, the non-formal methods of teaching are required like kirtan, katha, celebration of festivals, discussions and debates, travelling etc.
- (5) To educate children, methods required are oral-cum-memorization, use of poetry and song, recitation and play.
- (6) The teacher is one who has

realized the True Lord and is a seeker of truth. (7) Intellectual social, moral and spiritual development is possible only when there is a conscious endeavour on the part of the educand to discipline his life. (8) A disciple is one who follows the discipline of the gurus and is a fully dedicated soul and seeker of truth. (9) Woman has her role in the preservation and proper functioning of society as mother, wife, sister and daughter. (10) Female education consists of reading and writing of Gurmukhi and study of Holy Granth. (11) The method of evaluation consists of correction by the teacher while the student recites or repeats.

Khosla (1983) evaluated that to the gurus, the truth is the only norm and truthful living is the peak of all excellence which determine the entire realm of values, which embodies truth, goodness and beauty in itself. He said that according to Guru Nanak Dev the world is a pious place and man must enhance its piety and holiness by making truth the focus of all his conduct and character. So the main aim of education is to awaken man to his true merit. Education must make man spiritually whole and awake him to perceive a perfect divine design in life and to realise the best in him which is God, the primal truth. The study of philosophy was the most important subject but the humanities and liberal arts, music and poetry, languages and literature, history and theology etc. were made integral part of the curriculum at the centres set up by them. Guru made the techniques of deductive and inductive logic, observation,

demonstration, analysis and synthesis etc. as important tools of education. They explain the concept of the teacher or guru in two ways, namely, the Pawan Guru and the Human Guru. The very term 'Sikh' signifies a learner, a seeker of truth and righteousness in all his learning, education and his life, conduct and character. The Sikh gurus take into consideration the philosophy of various schools of thought, Eastern as well as Western, in building up their philosophy of education. They put it in practice in their own life styles, as also at their great centres of education and culture.

Daljit Singh (1993) in his article, "Sikh Theory of Evolution: Haumai" evaluated that Guru Nanak's spiritual experience highlights four facts about the Basic Reality. First, He is the creator and is both transcendent and immanent, but He does not incarnate. Second, He is the Fount of all values. Third, He being Love, is interested in the evolution and progress of the world, and is its Guide and Enlightener. Fourth, in view of the first three qualities of God, the goal of the spiritual man is to be the instrument of such a God or Reality.

Sodhi (1993) explains in his book "Educational Philosophy of Guru Nanak" that Guru Nanak was an original thinker, who had touched almost all philosophical and practical aspects of education. It is high time that the educational thought of Guru Nanak be worked out and practised in India and the world at large.

Diwan Singh (1994)'s "The Revolution of Guru Nanak" derives his interpretation from this fundamental doctrine of Guru Nanak that life is a game of love, and martyrdom, which in its expression not only involves total commitment but also total responsibility that may cost the seeker his very life.

Gurjit Kaur (1994) in her study on the "Educational Concepts of Guru Nanak in Japu Ji Sahib" concluded that educational concepts of Guru Nanak Dev are relevant to the present day classroom problems situation for inculcating values among the students.

Sikh Missionary Center USA's article Sikh Religion (1994) gives the interpretation that Waheguru is 'Wonderful God' or 'Thou art Wonderful'. God is without description. The word 'Wah' is uttered when we have no words to describe what we see or hear in our personal experience. The adding of 'Wah' to 'Guru' - Divine Light - is the best combination to name God as 'Waheguru'.

Daljeet Singh (1995), in his article "Guru Nanak - Prophet of a Unique Ideology" describes that the fundamental principle of Guru Nanak's religion is the establishment of a spiritual link between the individual salvation and the social salvation of man and to emphasize that there can be no social salvation of man till his spiritual level is raised and there can be no spiritual salvation of man till it is

integrated with his social salvation or till it is reflected in man's social field.

James Massey (1995) while commenting upon "Guru Nanak Dev and complete Indian Culture" states that Guru Nanak Dev has recognised the existence of different religions, cultures, ideologies etc. and strengthens through his constructive and positive criticism. It is possible through Inter-Faith Dialogue approach which needs to go at all levels in our pluralistic society on the model, which Guru Nanak offers to follow.

Gurbaksh Singh (1995) explains in his book "The Sikh Faith - A Universal Message" that Sikhism does not consider religion as merely a spiritual path. It is a way of life where spiritualism has to be practised along with day to day mundane affairs.

Kharak Singh (1996) in his book "Current Thoughts on Sikhism" tried to establish that Sikhism is a whole life religion of unique features.

Kirpal Singh (1996) views in his article, "Asa-Di-Var-- A Source of Historical Information" that Asa-di-Var focuses on the importance of the Guru who transforms the individual soul and leads it to union with God. Asa-di-Var is an important source of history as it supplies rare information e.g. milch animals of Hindus like cow, goat, buffalo were taxed by the Government.

Prabhjot Kaur (1996) writes in her essay "Women - As Gurmat Portrays Her" that according to Guru Nanak, the role of mother gave women a unique status. Guru Nanak dismissed the prevailing values downgrading women, in, Asa-di-Var. Many verses from Gurbani authenticate that Sikh philosophy not only accords equal status to woman but she is also considered man's guide on the spiritual path. A woman who has lost her ego in the love of her husband, and through him loves humanity knows how to love the Lord. Patience, humility and sweetness of demeanour are some of the qualities that help woman in the fulfilment of love. It is the very qualities which pave the way for the attainment of the Lord.

Harchand Singh (1997) in his book "Sikhism - An Original Faith" clarifies that Gurbani tentamounts to an independently revealed religion with its concepts of monotheism, transcendental, immanent nature of reality, equality, continuous spiritual development of human beings, freedom from tyranny, a faith inspiring all ages including present, modern and future space ages.

Daljeet Singh and Kharak Singh (1997)-edited "Sikhism - its Philosophy and History" brought out Guru's positive approach to life which distinguishes Sikhism from other faiths which are essential otherworldly.

Shan (1997) in his "Guru Babe Di Bani" sketched the conditions prevailing in the country during the 15th and 16th centuries based mainly on Guru Nanak's own Gurbani and inter-alia

also expresses that Japu Ji contains the essence of Gurbani which can be considered as an epitome of Sikh Philosophy.

Muthumohan (1997) while reviewing "Sikhism its Philosophy and History" found that Sikhism cannot be understood properly within the traditional framework of dichotomy of spirituality and temporality and thus creating a new paradigm of unity of spirituality and earthliness, otherwise called a whole-life philosophy. In this newly created space, God is not only transcendent but also immanent in life. One sided transcendent idea of God is the characteristic feature of Brahaminic Vedantic thought (Neti marga) and it fails to work out an ethical criterion for life.

Charanjit Singh (1998) writes on his essay "~~Sikhism~~ Religion of Pragmatism and Knowledge", that the inception, development and growth of Sikhism has been entirely due to a pragmatic philosophy, preachings, education and practice. The Gurus strove to replace ignorance and build faith with knowledge and pragmatic faith through open discussions and discoveries. Guru Nanak travelled (presumably on foot) all over the Indian sub-continent and the Middle East in the late fifteenth and early sixteenth centuries, accompanied by one or two companions (one Muslim), on his mission to spread his message of pragmatic religious practice.

Gurmukh Singh (1998) states in his article "Sewa; A Global Concept" that Sikh thought has to do with the total

approach to life. It provides the tools, the thought processes and self-disciplines for dealing with the problems of modern day living and the threats and challenges to which every modern civilised society is exposed: uncontrolled sex, drugs, breakdown of families and marriages, greed at all levels leading to environmental hazards and so on. Sikhism addresses all these issues, but like material sciences, even basic understanding of this life philosophy requires self-motivated research. There are some key words on which basic Sikh concepts are based. These key memory joggers include words like sewa, sangat, pangat, udham, ghal, gurmat, hukam, bhana, nadar and so on.

Tharam Singh (1998) gives views in his article "Significance of the Khandas in Japji Sahib" that the four khandas - Dharam, Gyan, Saram and Karam of Japuji signify the four stages in the spiritual progress of the devotee in order to reach his goal of a perception of the Sach Khand, the fifth stage of the Braham Gyani.

Jasbir Singh Cheema (1999) writes in his article "Guru Nanak founded Khalsa, Guru Gobind Singh shaped it" that Guru Nanak's meditation is a way of living to live that way we must surrender to five principles of Guru Nanak. Guru Nanak cautioned that it is not going to be an easy task to follow these principles. The essence of Guru Nanak's invitation

translates like this:

"Only those who are ready to sacrifice their lives
are invited to follow my path".

Navkiran Pal Kaur (1999) writes in her article "Guru Nanak - The Great Sociologist" that Guru Nanak gave humanity a radical humanistic doctrine for its welfare and prosperity. Biased writers and people who are ignorant of this doctrine portray him as a mere reformer. Guru Nanak's thought completely rejects the ideology of asceticism, renunciation, ritualism, parasitic living, and discrimination on the basis of sex, caste and birth. Guru Nanak taught love for all and hate for none. Unlike modern academicians and theorists who construct hollow models without considering their applicability or practicability, Guru Nanak himself practised and demonstrated whatever he preached.

Sodhi (1999) views in his article "Japuji—A Theo-Cosmocentric-Meditative Prayer on Truth" that he internalised after extensive readings of and reflections on Japuji Sahib. He ended with the words of famous Sikh Philosopher Sirdar Kapur Singh 'The Japuji has thirty-eight pauris i.e. the stairs containing a systematic and complete statement of the basic philosophy of Guru Nanak.

But so far as we know, very rare attempts have been made to evolve the educational concepts of Guru, especially as described in Guru Nanak Bani. Therefore, further research is required in this field.

CHAPTER - III

BRIEF LIFE SKETCH OF GURU NANAK DEV

Milieu:

Guru Nanak, the founder of Sikh faith (1469-1538) lived at a time which can be described as the dark period in history. It was an age of anarchy, corruption, favouritism and nepotism, good deal of hate and strife existed between different castes, creeds and sects which existed amongst Hindus as well as Muslims. The country was divided into small provincial kingdoms which often quarrelled amongst themselves. Small kingdoms were creating terror. In the words of Dr. Jodh Singh:

"The rulers lacked humanitarian outlook and hardly ever cared to come out of their harem to listen to the agonised grievances of the public. As this was not enough, the occasional invasion of outsiders put the people of the West India in many unwarranted miseries and hardships."

3.1 BIRTH:

Guru Nanak was born at Talwandi, a village on the bank of Ravi, later known as Nankana Sahib, now in

Pakistan, situated 65 kilometres south-west of Lahore, in a Bedi Kshatriya family on the 15th April, 1469 A.D. His father was Kalyan Chand Bedi popularly known as Mehta Kalu and his mother was Tripta.

3.2 EARLY CHILDHOOD AND SCHOOLING:

As he grew up, he was sent to school where he picked up elementary knowledge soon and pestered his teacher to teach him true knowledge.³⁶ He said to his teacher, "Teach me only this large letter of life."³⁷ Tell me of the Creator and the Wonders of this great world".³⁸ His teacher could not satisfy him.

36. ਸਹਿ ਖੰਡੇ ਕਿਆ ਲਿਖਰ ਜੰਜਾਲਾ ॥
ਲਿਖੁ ਰਮ ਨਾਮ ਗੁਰਮੁਖਿ ਜੋਖਾਲਾ ॥
(ਦਖਣੀ ਓਅੰਕਾਰ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੦)

Hear, O Pandit, why writest thou the
worldly puzzles?
By Guru's grace, write thou only the
Name of the Lord, the Cherisher of
the world.

(Dakhni Oankar, Ram Kali Mahalla 1, Adi Granth page 930).

37. ਸੁਆਮੀ ਪੰਡਿਤਾ ਤੁਮੁ ਦੇਹੁ ਮਤੀ ॥
 ਕਿਨ ਧਿਯਿ ਪਾਵਉ ਖ਼ਾਨੁ ਧਤੀ ॥
 (ਬਸੰਤ ਹਿੰਦੋਲ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੭੧)

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

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

38. If thou art the literate and wise Brahman,
 then make thou the boat of the two,
 only two letters of God.
 Prays Nanak, if thou art merged
 in the true Name, the One Lord
 shall ferry thee across.

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

He took little interest in conventional studies and spent more and more time in contemplation. He left the school feeling dissatisfied and wandered in thirst for true knowledge. His soul was attuned to the celestial music vibrating in it. For hours he would sit thus enjoying the beauties of nature and on unbroken communion with the Creator and His beauties.

His father tried to impart formal education to him but he was more inclined towards the True Education. D.N. Khosla (1982) is of the view:

"Whether he was at the village 'Pathshala' or at 'Makatib', whether he was with the Sanskrit teacher or with the Persian or Arabic teacher, he would amaze them all by asking question far beyond his years. The one aim he seems

to have in his mind was; Who is truly learned? Certainly not one who knows the letters of the alphabet, but he who arrives at true understanding through these. And at his teacher's failure to see beyond the physical forms of letters, who would by his deep erudition, compare extempore acrostics to reveal the hidden imports of each alphabets. In fact, he would compose poems giving critical reflection on everything tickled his sensitive imagination. His deep philosophical mood, his penetrating vision, tried again and again to give life and meaning to every thing that seemed lifeless to others. He was very keen and curious to learn more and more and, deeper and deeper but was never satisfied with it."

Khosla further says:

"No wonder then that Nanak exhausted the whole expouse of learning available in his village soon. He learnt Hindi, Sanskrit, Persian, Arabic among other subjects taught at 'Pathshala' and 'Makatib' at schools attached to mosques and temples and at private schools at the residence of priests, maulvies and other education^{ers}."

According to Hari Ram Gupta (1973), Nanak also learned Arithmetic and Accountancy in Lande Mahajani from a Brahman teacher.

Surjit Singh Gandhi (1978) is of the view that Nanak often met the learned people in the forests and discussed metaphysical problems with them.

Baffled by this unusual behaviour of their son, Nanak's

parents sent for a physician to heal him. When the physician put his finger on the pulse of Nanak, the boy's voice which had been silent for days, came thrilling with a new and unsurpassed sweetness:³⁹

39. The physician is sent for to
prescribe a remedy.
Seizing my arm, he feels the pulse.
The simpleton physician knows not, that
the pain is in the mind.

(Var Malar, Slok Mahalla 1, Adi Granth page 1279).

During early childhood period Nanak used to melt on seeing miseries. The author of Nanak Parkash records instances of his carrying away from home articles of diet and clothing and bestowing them on the needy. He started talking of divine subjects at the tender age of five. Instead of taking part in childish games, he invented new games involving a realisation of the presence of God and instructed his companions to practice them. He used to engage himself in the game of silence. He tended cattle also for sometime. From early childhood period, his sister saw in him the Light of God. To her, he was a dream of God's beauty descended on earth - a miracle of God's Grace sent to mankind. Mathura Bhat says:⁴⁰

40. ਜੋਤਿ ਰੁਪਿ ਹਰਿ ਆਪਿ ਗੁਰੁ ਨਾਨਕ ਕਹਾਯਉ ॥
(ਸੋਰਠੇ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੦੮)

God, the Embodiment of Light, has caused
Himself to be called Guru Nanak.

(Sorathe, Adi Granth page 1408).

3.3 HIS STAY AT SULTANPUR :

To divert his attention and to enable him to learn some business, Nanak's father - Mehta Kalu sent him to Bibi Nanaki (sister of Nanak) at Sultanpur. Her husband Shri Jai Ram, who was holding a high position, got him appointed in the service of the local Muslim Governor. He was put incharge of the granary (modikhana) of the Governor.

To involve him further in worldly life Bibi Nanaki got her brother married. No doubt, Nanak carried on his household duties honestly, yet his mind was always elsewhere. He would distribute most of his earnings among the poor and the needy. There are a number of incidents, happenings, encounters and experiences of his early life which stand testimony of his greatness and the life-long mission he undertook.

3.4 FAMILY LIFE AND SERVICES :

Nanak was married at the age of fourteen to Sulakhani, the daughter of Mool Chand, a resident of Batala. He got two sons, Sri Chand and Lakhmi Das. But the married life made no difference to Nanak, so far his meditation was concerned.

The sister of Nanak, elder in age, Nanaki took him to Sultanpur Lodhi, near Kapurthala where she was residing and through her husband Shri Jai Ram got him appointed in the Modikhana (i.e. government store of provisions) as a storekeeper. Nanak as a modi (store-keeper) did his duty honestly but he used to

distribute his earnings among the poor and the needy and called it a true business - 'Sacha Sauda'.

3.5 PERIOD OF SOUL AWAKENING:

He did not like traditional schooling. So he asked his teacher to give him true knowledge. From the beginning he had a contemplative mind. He always felt very happy in the company of saints, both Hindu and Muslim. He did not believe in superstitions. He also disliked his father's profession. He wanted to serve humanity as a devotee and a faithful disciple of God. He was not at all interested in earning money like other people. He always distributed his earnings among the poor and the needy.⁴¹ This period of his life from 1469 to 1496 may be called "the period of soul awakening and enlightenment."

41. Only those do the real service, who being contented, meditate on God, the truest of the true.

The place not their foot in sin, do good deeds and practise piety.

They burn (break) the worldly bonds and live on paltry corn and water.

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

3.6 PERIOD OF GAINING EXPERIENCE OF OTHER RELIGIONS:

The period from 1496 to 1521 was the period of gaining experience of other religions and sharing of his own views with them. He travelled far and wide and propagated his message of love, selfless service and honest living. And the period from 1522 to 1539 was the period of retired life. This was the

time when he laid the foundations of Sikhism. He always wished the welfare of all (Sarbat da Bhala). He met holy persons of great learning with whom he discussed the basic truths of various religions.^{42,43,44,45,46,47}

42. From flesh we are conceived, from flesh we are born and we are the vessels of flesh.

O Pandit, thou knowest not Divine knowledge and Lord's meditation and still thou callest thyself wise.

Flesh is allowed in the Puranas, flesh is allowed in the Muslim religious books and flesh has been used in the four ages.

Flesh adorns sacred feasts and marriage functions, with them flesh is associated.

O Pandit, thou understandest not thyself, but thou instructest people. Thou art indeed very wise.

O Brahman thou knowest not, whence flesh has sprung.

(Var Malar, Mahalla 1, Adi Granth page 1290).

43. The fools call themselves scholars and with devices and cavils, they love to amass wealth.

(Var Asa, Mahalla 1, Adi Granth page 469).

44. To be called a Muslim is difficult. If one be really so, then he may get himself called a Muslim. First he ought to deem sweet the

religion of the Lord's devotees
and have his pride of pelf effaced
as rasped with a scraper.

(Var Majh, Slok Mahalla 1, Adi Granth page 141).

45. Some are Jains, who wander in
wilderness. They are wasted away
by the Primal Being.

In their mouth is not the Lord's
Name and they bathe not at the
place of pilgrimage.

They pluck their head-hair with
their hands and shave not their
heads.

They remain filthy day and night,
and love not the Lord's Name.

(Var Malar, Mahalla 1, Pauri, Adi Granth page 1285).

46. With the sacrificial mark on the brow
and on his waist the ochre-coloured
loin-cloth.

In his hand he holds the knife he is
verily the world butcher.

Wearing blue clothes, he becomes acceptable
(in the eyes of Muslims). Taking bread
from the Muslims he worships Puranas.

He eats the he-goat killed by uttering
the foreign (Muslim Kalima) words.

He allows none to enter his cooking
enclosure.

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

47. ਯੜਿ ਯੁਸਤਰ ਸੀਯਿਆ ਬਾਦੰ ॥
ਸਿਲ ਯੁਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥
ਮੁਖਿ ਝੂਠ ਬਿਤੁਖਣ ਸਾਰੰ ॥

(ਵਾਰ ਆਸਾ ਅਤੇ ਸਲੋਕ ਸਹਸਰਿਕ੍ਰਿਤੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੦ ਅਤੇ ੧੩੫੩)

You read books, say vesper prayers

and argue, you worship stones and
 sit in trance like a crane.
 With your mouth you utter falsehood
 like ~~the~~ precious ornaments.

(Var Asa and Slok Sahaskriti, Mahalla 1, Adi Granth page 470
 and 1353).

3.7. SOME INTERESTING HAPPENINGS OF HIS LIFE :

There are many interesting happenings of his life. Like everybody's parents, Guru Nanak's father also wished him well set in life in one vocation or the other. Once Nanak was told to do farming but he kept mum. On being asked again, Nanak said, "In my body's farm the mind is the ploughman, right conduct the cultivation, humanity the watering of it, God's essence the seed, contentment the harrow, and poverty the fence. Tended by love, this seed will sprout, and fill the granaries of those who'll act thus O father, riches do not go along with us when we depart from here though they have lured the whole world. But few there are who understand this truth⁴⁸.

48. Doing deeds of love, the seed shall
 germinate and flourishing then thou
 shalt see such a home.

O Sire, wealth goes not with the
 man.

This mammon has bewitched the world
 and some rare person understands
 this.

(Sorath Mahalla 1, Ghar 1, Adi Granth Page 595).

Nanak continued: "O father I'll grow so much in my farm
 that it will be sufficient not only for me and my family but also

the whole world. After one had eaten out of my hands, he would crave no more. It will settle the accounts of every one, whether these be of this birth or of previous ones. And the Man for whom I till my land, whose tenant I am, He protects me from drought and from floods and whatever I ask, and whenever he gives so much that I entered: Enough, no more".

3.8 TRAVELS (UDASIS):

To give his message of peace, love, selfless service, honest living, truth, purity, integrity, vision of one humanity which transcended over caste, creed, race and religion and that there is only one God; Guru Nanak left his service in 1496 and set on tours initially with two disciples, Bala - a Hindu and Mardana - a Muslim. He undertook four great journeys. He travelled far and wide over mountains, on plains, in deserts, through jungles as well as at waters etc.

(i) First Udasi (1496 to 1509):

Guru Nanak went to the east to visit holy places of Hinduism upto Bengal, Assam, Sikkim, Tibet, China, Burma, Jawa and Sumatra. He undertook this journey from Sultanpur, Karnal, Delhi, Mathura, Agra, Itawa, Kanpur, Lucknow, Alahabad, Varanasi, Patna, Gaya, Bhagalpur, Dhubri, Gowhati, Bolaghat, Kohima, Shillong, Imphal, Silchar, Silhat, Chandpur, Burma, Kotaraja (Sumatra), Kualalampur, Nanking, Dacca, Faridpur, Krishnanagar, Dum Dum, Vardhman, Cuttack, Puri, Kurka, Soragarh, Jabalpur, Panna, Bhopal, Dholpur, Bharatpur, Jind, Talwandi and came to Sultanpur.

(ii) Second Udasi (1510-1515):

Guru Nanak went to the south as far as Ceylon. He visited holy places of Hinduism, Buddhism and Jainism. He had his way to this Udasi from Sultanpur and went from place to place as Malerkotla, Bikaner, Jaisalmer, Jodhpur, Pushkar, Ajmer, Athwar, Devagarh, Abhu, Eadar, Ujjain, Indore, Aurangabad, Amravati, Akola, Hingoli, Nanded, Bidar, Haidrabad, Vijaywara, Gantur, Anantpur, Korrappa, Tirupathi, Madras, Arkot, Pondicheri, Tanjore, Nagapatnam, Trichnapalli, Rameshwarm, Anuradhapur, Tirkomali, Baticloa, Cape Comrin (Kanya Kumari), Palaynkottai, Madurai, Cochin, Palghat, Calicut, Mysore, Bangalore, Dharwar, Rajapur, Pune, Bombay, Surat, Som Nath, Junagarh, Dawarka, Okha, Mundra, Amarkot, Ahmadpur, Mithunkot, Pakpattan, Lahore, Talwandi and rejoined Sultanpur.

(iii) Third Udasi (1515-1517):

The third Udasi of Guru Nanak was towards North. He visited places of Kashmir and Himalayas. He concerned his journey from Kartarpur, Hardwar, Nainital, Nanak Matta, Ayudhya, Kathmandu, Tamlaung, Lhasa, Lake Man Sarover, Kailash, Leh, Khotan, Yarkand, Tashkand, Khokand, Gilgit, Amar Nath, Srinagar, Vaishnu Devi, Jammu, Batala and ended this Udasi at Kartarpur.

(iv) Fourth Udasi (1517-1521):

Guru Nanak travelled in the West. He visited many Muslim places of worship in Afghanistan, Iran, Iraq, Arabia, Mecca, Madina and Baghdad.

He started this Udasi from Kartarpur and ran through Sialkot, Asmalkhan, Dera Ghazikhan (Chunia), Shikarpur, Rohri, Larkana, Amarkot, Karachi, Adan, Jaiman, Mecca, Jadda, Madina, Jordan, Damascus, Kairo, Nile river (Egypt), Habash Desh, Rome, Aleppo, Baghdad, Isphahan, Tehran, Baku, Mashahad (through Caspian Sea), Pawarijam, Bukhara, Samarkand, Balkh, Kabul, Jalalabad, Peshawar, Jamrodpur, Kalu Bagh and concluded the same at Kartarpur.

During all his journeys he adopted peculiar methods to give his own teachings to the various people.

Guru Nanak spoke against oppression, exploitation,⁴⁹ superstitions,⁵⁰ illiteracy,⁵¹ religious bigotry and spread the message of "Welfare of all" (Sarbat da bhala).⁵² He envisaged a casteless and classless society⁵³ based on the principle of equality, brotherhood of man and fatherhood of God - Akalpurkh.⁵⁴ He tried to dispel the ignorance not only from the Indian society but also helped the total human society to awake, throw away the shackles of mental and physical slavery and become aware of its human worth.

49. The blind fools are without wisdom and blind is their understanding. Nanak, they who are bereft of the Lord's grace, obtain not honour ever.

(Var Suhi, Mahalla 1, Adi Granth page 789).

50. Why worship goddesses and gods O brother; What can one ask from them and what can they give him?



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The stone gods are washed with water, O
brother, but they themselves sink in water.

(Sorath Mahalla 1, Dotuki, Adi Granth, page 637).

51. Bereft of Divine knowledge, man
adores ignorance.

Through the love of another, he
gropes through darkness.

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

52. The meteor has arisen. How can the
Lord be seen with the eye?

The True Guru shows the Lord to
the perfectly fortunate slave of
his.

(Tukhari Mahalla 1, Adi Granth page 1110).

53. ਰਾਜ ਮਾਲ ਰੂਪ ਜਾਤਿ ਜੋਬਨ ਖੰਜੇ ਠਗ ॥
ਏਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ ॥
(ਦਰ ਮਲਾਰ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੮੮)

Sovereignty, wealth, beauty, high caste
and youth are the five robbers.

These robbers have robbed the
world and they have not spared
anyone's honour.

(Var Malar, Mahalla 1, Adi Granth page 1288).

54. ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੦)

Nanak says that men are
men only in shape and name.

(Asa Mahalla 1, Adi Granth page 350).

3.9 LAST PHASE OF LIFE:

In the last phase of his wordly life, Guru Nanak settled
at Kartarpur (at the bank of river Ravi). He used to hold

prayers, religious discourses and discussions. He lived with his children and led the life of a householder. Guru Nanak told the people that they could worship the God, while doing their household jobs. They need not run to solitary places for this purpose. He proclaimed that everybody was required to earn his livelihood by fair means and hard work.^{55,56}

55. ਜਿਸ ਕੀ ਆਸਾ ਤਿਸ ਹੀ ਸਤਿਖਿ ਕੈ ਏਹ ਰਹਿਆ ਨਿਰਬਾਣੁ ॥
ਜਿਸ ਤੇ ਹੋਆ ਸੇਈ ਕਰਿ ਮਾਨਿਆ ਨਾਨਕ ਗਿਰਹੀ ਉਦਾਸੀ ਸੇ ਪਰਵਾਣੁ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੨੯)

He, who is the Lord of hope, surrendering
it to Him, this man remains detached.
Whosoever worships Him, from whom he
has sprung, O Nanak, approved is he,
be he a householder or a renouncer.

(Prabhati Mahalla 1, Adi Granth page 1329).

56. ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸ ਨਾਲਿ ॥
ਇਕ ਜਾਗਦੇ ਨਾ ਲਹੀਨਿ ਇਕਨਾ ਸਤਿਆ ਦੇਇ ਉਠਾਇ ॥
(ਵਾਰ ਸਿਰੀ ਰਗ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੩)

The gifts are of the Master. How
can one contend with Him?
Some whilst awake receive them
not and others He awakens from
sleep and gives.

(Var Sri Rag, Slok Mahalla 1, Adi Granth page 83).

He called upon his followers to observe the following five principles in life:

- (i) Nam (i.e. praying, reciting, reading, writing, saying and singing praises of God).
- (ii) Dan (i.e. charity for all or the needy).

- (iii) Ishnan (i.e. daily bath to keep the body clean).
- (iv) Sewa (i.e. service of humanity).
- (v) Simran (i.e. constant repeating of Gur-mantra, Mol-mantra and hymns with full attention through prayers for the deliverance of the soul).

Guru Nanak called upon humanity to worship one God, to live virtuously and to be tolerant - of the feelings of others.⁵⁷

57. ਨਾਨਕ ਵੇਚਾਰਾ ਕਿਆ ਕਹੈ ॥
 ਸਭੁ ਲੋਕੁ ਸੁਲਾਹੈ ਏਕੈ ॥
 ਸਿਰੈ ਨਾਨਕ ਲੋਕਾ ਧਾਵੈ ॥
 ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ ਨਾਵੈ ॥
 (ਮਹਲਾ ੧ ਬਸੰਤ, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੬੮)

What can poor Nanak say?

All the men praise but the One Lord
 Nanak places his head on the feet
 of such persons.

I am a sacrifice unto Thine Names,
 as many as they are, O Lord

(Mahalla 1, Basant, Adi Granth page 1168).

His household paraphernalia was a school in which self love bloomed into the love for the humanity. People from all over the country flocked to the place to hear the divine message of Guru Nanak Dev. The small school set up by Guru Nanak for the children of Kartarpur received his personal attention. He taught the little ones right upto his last days.

Guru Nanak breathed his last on the 22nd September 1539 at the age of seventy.

3.10 IMPORTANT BANIS OF GURU NANAK:

Some of the important Banis of Guru Nanak are:

1. Japu ji

2. Asa Di Var

- | | |
|-----------------------|-----------------------------|
| 3. Siddh Goshti | 12. Alahuni an |
| 4. Bara Mahan Tukhari | 13. Babar Bani |
| 5. Slok Sahaskriti | 14. Aarti |
| 6. Pehre Tukhari | 15. Patti |
| 7. Dakhni Oankar | 16. Vanjara Sri Rag |
| 8. Majh-Di-Var | 17. Maru Solhe |
| 9. Malar-Di-Var | 18. Saloks, Ashatpadian and |
| 10. So Dar Rahras | Chhants in different |
| 11. Kirtan Sohila | Ragas. |

There are 974 hymns of Guru Nanak in Guru Granth Sahib in various Ragas e.g.

Japu Nishan	Rag Bilawal
Siri Rag	Rag Ramkali
Rag Majh	Rag Maru
Rag Gauri	Rag Tukhari
Rag Asa	Rag Bhairon
Rag Gujri	Rag Basant
Rag Bihagra (in Var only).	Rag Sarang
Rag Vadhans	Rag Malar
Rag Sorath	Rag Parbhati
Rag Dhanasri	Slok Sahaskriti
Rag Tilang	Varan Te Vadhik
Rag Suhi	

Savaiye Mahalle Pahile Ke composed by Bhats, exist in the Adi Granth, which portrays the greatness of Guru Nanak.

CHAPTER - IV

SOCIO-ECONOMIC, POLITICAL AND RELIGIOUS CONDITIONS
PREVAILING IN INDIA DURING THE TIME OF GURU NANAK

In order to have a proper perspective of the evolution of the educational philosophy of the Guru Nanak Dev, it is essential to know the temper of his time and the political, religious, social, economic and cultural conditions of the period in which he lived.

In the words of Bhai Gurdas:^{58,59}

58. ਸ਼੍ਰੀ ਪੁਕਾਰ ਦਾਤਾਰ ਪੂਭੁ
ਗੁਰ ਨਾਨਕ ਜਗ ਮਾਹਿੰ ਪਠਾਯਾ ॥
(ਵਾਰ ੧, ਪਦ ੨੩)

God listened and applauded
the true supplication and the
heartly prayer, and thus sent
Guru Nanak to this world.

(Var 1, Stanza 23).

59. ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ
ਮਿਟੀ ਧੁੰਦ ਜਗ ਚਾਨਣ ਹੋਆ ॥
(ਵਾਰ ੧, ਪਦ ੨੭)

When Guru Nanak appeared,
misty darkness is dispelled
and the entire world lightened.

(Var I, Stanza 27).

4.1 POLITICAL CONDITIONS:

From the close of the tenth century to the time of Guru Nanak, successive waves of Muslim hordes poured into

India from the North-West. As many as about sixty foreign invasions had taken place in five hundred years, thus on an average one invasion occurring in a time span of every eight years. These almost continuous invasions, associated with plunder and mass killings could not affect the entire but social, political and economic fabric of by far of the largest area of northern India, Punjab being one of the worst sufferers as it exists on the way to Delhi. The bloody and ferocious invasion of Timur in 1394 A.D. caused widespread anarchy in Hindustan. The Government at Delhi was completely paralysed. An era of decline and break-up of the empire started.

Guru Nanak was born in 1469 when Bahlol Lodhi (1451-1489) was reigning at Delhi. It was an age of disintegration. The central authority was weak and centrifugal tendencies were strong. The smaller kingdoms were engaged in fighting each other among themselves on trifle matters and often encroached upon the territory of others. India was thus a congeries of splinter groups, small principalities and misorganised States during the fifteenth century, mostly ruled by organt kings and were thus likely to be an easy prey to an invader like Babur.⁶⁰

60. ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮ ਖੰਘ ਕਰਿ ਉਡਰਿਆ ॥
 ਕੜ ਅਮਾਦਸ ਸਚੁ ਚੰਦਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥
 = ਜੇਠੇ ਭਲਿ ਵਿਕੁੰਨੀ ਜੋਈ ॥
 ਅਧੈਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥
 ਵਿਚਿ ਹਠਿ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥
 (ਵਾਰ ਮਾਝ, ਸਲੋਕ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੫)

The dark-age is the scalpel, the kings are
 the butchers, and righteousness has
 taken wings and flown.

In this no-moon night of falsehood, the
moon of truth is not seen to rise
anywhere.

In my search, I have become bewildered.

In darkness, I find no path.

By taking pride, mortal bewails in pain.

(Var Majh, Slok Mahalla 1, Ad.1 Granth page 145).

Behlol's son, Sikander Lodhi (1489-1517) was a bigoted Muslim. By his fierce religious persecution, he completely alienated the sympathies of the Hindus. The State assumed a theocratic character under him and he officially imposed Islam upon the Hindus. Forcible conversions were ordered. His iconoclastic zeal found an expression in the destruction of Hindu temples at several places. At Nurwar, he looted and broke down many Hindu temples and built mosques in their places. He entirely ruined the shrines of Mathura. Their stone-images were sold to the butchers for use as meat weights. In the territory of erstwhile Punjab, the celebrated temples of Kangra and Jwalamukhi were plundered and demolished by him and their idols given to butchers.

After Sikandar Lodhi, Ibrahim Lodhi (1517-1526) ascended the throne of Delhi. He was a foolish and head-strong ruler. It was during his rule that Babur invaded India in 1520. An orthodox Sunni in his religious views, Babur treated Hindus with contempt and recognised 'Jehad' (Holy war) as a sacred duty. He easily captured, sacked and burnt Lahore. Seeing his cruelties Nanak addressed God:⁶¹

61. ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨ ਤਰਾਇਆ ॥
 ਆਏ ਦੇਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮ ਕਰਿ ਮਗਲੁ ਚੜਾਇਆ ॥
 ਏਤੀ ਮਾਰ ਪਈ ਕੁਰਲਾਇ ਤੈ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥
 (ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੬੦)

Having conquered Khurasan, Babar has
 terrified Hindustan.

The Creator takes not the blame on
 Himself, and has sent the Mughal as
 Death's myrmidon.

So much beating was inflicted that
 people shrieked. Didst not Thou, O God,
 feel compassion?

(Asa Mahalla 1, Adi Granth page 360).

He further says:⁶²

62. ਗੁਰਿ ਬਿਗਾਹਮਣ ਕਰਿ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥
 ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥
 (ਵਾਰ ਆਸਾ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੧)

Thou chargest tax for the cow and the
 Brahman, but the cow-dung will not
 save thee.

Thou wearest a loin-cloth putest a
 frontal mark, carriest a rosary and
 eatest the muslims provisions.

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

At the time of the capture of Saidpur by Babur, Guru Nanak and his companion Mardana were eye-witnesses. Guru Nanak cried in anguish when he saw the people being tortured by Babur and his troopers. "Who like a reavenous lion fell upon a herd of cows. "It was death disguised as a Mughal who made war on us." There was a general massacre of people. Houses,

mansions and palaces were burnt. Even the women were not spared. In agony Guru Nanak narrated the pitiable conditions of the people all around.

4.2 RELIGIOUS CONDITIONS:

During this period the Hindu religion had reached its lowest ebb. It was reduced to farce, mockery and hypocrisy.⁶³ The priestly classes exploited the masses for their own selfish ends.⁶⁴ They considered it their exclusive right to study scriptures.⁶⁵ Rituals, orthodoxies and ceremonies had chained the people.⁶⁶ Life was viewed with extreme pessimism and was thought to be not worth living. The rigid caste system had led to moral degeneration. The Brahmin who was quite submissive to his Muslim neighbour, was tyrannical against his own Sudra brother, for whom he adopted a very dangerous weapon of social exclusion, contempt and hatred.⁶⁷

63. ਬਾਰਹ ਮਹਿ ਰਾਵਲ ਖਪਿ ਜਾਵਹਿ ਚਹੁ ਛਿਅ ਮਹਿ ਸੰਨਿਆਸੀ ॥
ਜੇਗੀ ਕਾਪੜੀਆ ਸਿਰ ਖੁਥੈ ਚਿਨੁ ਸਬਦੈ ਗਲਿ ਫਾਸੀ ॥

ਬ੍ਰਹਮਣ ਵਾਦੁ ਪੜਹਿ ਕਰਿ ਕਿਰਿਆ ਕਰਣੀ ਕਰਮ ਕਰਾਏ ॥
ਚਿਨੁ ਬੁਝੈ ਕਿਛੁ ਸੁਝੈ ਨਾਹੀ ਮਨਮੁਖੁ ਦਿਛੜਿ ਦੁਖੁ ਪਾਏ ॥
(ਪ੍ਰਤਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੩੨)

Divided in twelve sects, the yogis are ruined
and so are the four and six sects of
sanyasis.

Similarly, the disciples of Gorakh, the mendicants
in tatters and the plucked-headed ones are
loaded with the halter around their necks, bereft

as they are, of the Lord's Name.

 The Brahmans read about strifes, do the ceremonial
 deeds and daily routine and make others perform
 rituals.

But without knowing the Lord, those egocentrics
 understand naught and, separated from God,
 they suffer pain.

(Parbhati Mahalla 1, Adi Granth Page 1332).

64. The more the man wanders on pilgrim
 stations, the more he talks.

The more he takes to religious garb,
 the more discomfort he causes his body.

 He who eats not corn, loses the relish of life.

 He who wears not clothes endures calamity, day and night.

 He, who eats filth and throws ashes on his head,

 He who dwells in wilderness and at burial and cremation-
 grounds.

That blind man knows not the Lord and regrets afterwards.

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

65. ਹਰਣਾਂ ਬਾਜਾਂ ਤੈ ਸਿਕਦਾਰਾਂ ਏਨ੍ਹਾ ਪੜ੍ਹਿਆ ਨਾਉ ॥
 (ਵਾਰ ਮਲਾਰ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੮੮)

The deer, the hawks and the officials;

they are called learned and clever.

(Var Malar, Mahalla 1, Adi Granth page 1288).

66. ਹਿੰਦੂ ਮੁਲੇ ਭੁਲੇ ਅਖਟੀ ਜਾਂਗੀ ॥
 ਨਾਰਦਿ ਕਹਿਆ ਨਿ ਪੁਜ ਕਰਾਂਗੀ ॥
 ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥
 ਪਾਬਰੁ ਲੇ ਪੁਜਹਿ ਮੁਗਧ ਗਵਾਰੁ ॥
 ਓਹਿ ਜਾ ਅੰਧਿ ਤੁਥੇ ਤੁਮ ਕਹਾ ਤਰੁਹਾਰੁ ॥
 (ਵਾਰ ਬਿਹਗੜਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੫੬)

The Hindus have forgotten the Primal Lord

and are going the wrong way.

As Narad instructed so they worship the idols.

They are blind, dumb and the blindest of the blind.

The ignorant fools take stones and worship them.

Those stones when they themselves sink, how shall they ferry thee cross?

(Var Bihagra, Mahalla 1, Adi Granth page 556).

67. With the sacrificial mark on the brow and on his waist the ochre-coloured loin-cloth. In his hand he holds the knife he is verily the world butcher.

Wearing blue clothes, he becomes acceptable (in the eyes of Muslims)

Taking bread from the Muslims he worships Puranas.

He eats the he-goat killed by uttering the foreign (Muslim Kalima) words.

He allows none to enter his cooking enclosure.

- - - - -

They, cry touch not, O touch not.

Otherwise, this food of ours will be polluted.

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

The religion was confined to peculiar forms of eating and drinking, peculiar ways of bathing and painting the forehead and other such mechanical observances^{68,69}. The worship of idols, pilgrimages to the Ganges and other sacred places, the observance of certain ceremonies like the marital and

funderal rites, obedience to the mandates of the Brahmans and lavishing charitable gifts upon them, constituted almost the whole of Hinduism as it was then current among the masses.

68. ਸਤੀ ਧਾਪ ਕਰਿ ਸਤ ਕਮਾਹਿ ॥
ਗੁਰ ਦੀਖਿਆ ਅਰਿ ਦੇਵਣ ਜਾਹਿ ॥

ਸਾਸਤੁ ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ ॥
ਆਪੈ ਆਪੈ ਪੂਜਾ ਹੋਇ ॥

(ਵਾਰ ਰਾਮਕਲੀ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੫੧)

The men of charity, give in charity the
wealth, amassed by committing sins.

Their Guru goes to their home to impart
instruction.

No body obeys the Shashtras and the Vedas.
Everyone worships but himself.

(Var Ram Kali, Slok Mahalla 1, Adi Granth page 951).

69. ਖਾਬਰੁ ਲੈ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥
(ਵਾਰ ਬਿਹਾਗੜਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੫੬)

The ignorant fools take stones and
worship them.

(Var Bihagra, Mahalla 1, Adi Granth page 556).

As a majority of people suffered tyrannical treatment at the hands of Muslim rulers on the one hand, and contempt and hatred of the priestly classes on the other hand, it was no wonder that most of the lower classes found it far better to join the ranks of the oppressors rather than by spurned by the high-born Hindus and persecuted by the powerful Muhammadans. And those who did not compromise with such a life of dishonour and had a religious bent of mind had sought safety from

persecution and death in the loneliness of the desert or the retirement to the forest and lived in single-minded investigation of truth. That is why the yogis and sadhus who had retired in the caves of the mountains were in a large number.

The Hindus enjoyed little religious freedom during this period. The slaughtering of 'infidels' gave the Muslim rulers, a peculiar pleasure and they resorted to it frequently. Thousands of Hindu temples were destroyed, Being a Hindu was a disqualification and various types of taxes like toll-tax, pilgrim tax and jazia were imposed upon the subjects for curbing the 'infidels'. Guru Nanak wrote:⁷⁰

70. The Primal Lord is called 'Allah', The
 turn of the Muslim divines has come.
 Tax levied on the temples of gods
 Such a practice has come into
 vogue.

(Basant Hindol Mahalla 1, Ghar 1, Adi Granth, page 1191)

According to Professor J.N.Sarkar, the policy underlying the jazia was to increase the number of Muslims by putting pressure upon the Hindus. The State encouraged conversions under force and oppression. The Hindus who got converted were handsomely rewarded.

The spirit of both Hinduism and Islam was hidden beneath a mass of formalities and extraneous observances. The unity of God-head was lost in the worship of numerous gods and goddesses. Empty ritualistic practices had taken the place

of the real devotion of the heart. The Hindus and the Mohammandans quarrelled, the Brahmin and the Mullah wrangled. Religious and political inequalities reigned supreme and there were strife, trifle matter quarrels, perpetual conflicts, eternal strife and rivalaries everywhere. Guru Nanak was very sad to see what man had made of man. He was sorry to see that Pandit recited scriptures without understanding their meaning⁷¹. The yogis split their ears, smeared their bodies with ashes and without any divine knowledge went about wrecking their family life and that of their followers. The religion was reduced to farce and mockery. Look at the mockery of religion, Guru Nanak clarifies:⁷²

71. The Brahmans read books but understand not their real meaning.

(Sri Rag Mahalla 1, Adi Granth page 56).

72. ਮਾਣਸ ਖਣਿ ਕਰਹਿ ਨਿਵਾਜ ॥
ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਗ ॥
ਤਿਨ ਅਰਿ ਬ੍ਰਹਮਣ ਪੁਰਹਿ ਨਾਰ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਅਰਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੧)

The man-eaters say the prayer.
They who wield the scalpel (knife)
wear thread round their neck.
In their home the Brahmans
sound the conch.

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

4.3 SOCIAL AND CULTURAL CONDITIONS:

The centuries of invasion, foreign misrule and persecution had produced the greatest depression and the spiritual

subjection. The spiritual set back and stagnation had aggravated the demoralisation of the Hindus to an enormous degree. This demoralisation made them introvert, peevish and escapist. They developed inferiority complex and feeling of helplessness, disintegration, inferiority, ineffectiveness, demoralisation and disgrace. The Hindu mind had become so slavish absurd and coward that in all ways of life it yielded to the Muhammadan way of thinking. The people were so cowed down and despirited physically as well as mentally that they would pay homage to any one who came to rule over them. They did not have the strength and courage to protect their life and honour. The occasional pricks and which the government and its officials inflicted on the Hindus went a long way to suppress them. The State imposed great disabilities upon the non-Muslims while the Muslims were the favourite subjects of the State. The highest offices in the State were held by the Muslims and elevation to position of honour was generally determined by royal will, whims and fancies and not by merit. The Hindus were not allowed to join the army even if they wanted. They were over-taxed. Jazia not only put financial burden on them but it was also a constant reminder to them of their inferior position. The Hindus fretted of their rights, fumed and chaffed against the disabilities imposed on them. In a climate of distrust and humiliation, they could not hold their head high. They had to bear the arrogance of the Muslims, both foreigners and the converts who considered themselves superior because they belonged to the ruling class. There was no bond of sympathy between the Hindus and Muslims. The Hindus in their own land not only lost political power but also suffered a tremendous loss in their social status.

73. Putting on the thread,
 he commits sins.
 For his ablutions and washings,
 he is approved not.

- - - - -

The Muslim praises his faith,
 Without the Guru and the
 Divine teacher, none is accepted.

(Var Ramkali, Mahalla 1, Adi Granth page 951).

Under such circumstances, it was natural for the Hindus to please the ruling class. They started learning the language of their masters and wearing their dress to be in their good books.⁷⁴

74. Wearing blue clothes,
 he becomes acceptable
 (in the eyes of Muslims)
 Taking bread from the Muslims
 he worships Puranas.
 He eats the he-goat killed
 by uttering the foreign
 (Muslim Kalima) words.

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

According to Greenless Duncan, "Many found it useful, while in their hearts keeping a certain sentimental attachment to their ancestral religion, to conform outwardly with that of the conquerer, adopting Muslim dress, even attending the mosques and repeating the Muslim creed in public so as to secure immunity from toll-tax and persecution alike, and open the door to their own social and financial advancement for it was impossible for a loyal Hindu to gain worthy

employment at that time or to hold office in the royal court." This fact is also confirmed by Guru Nanak, "The Kshatriyas once proud of their cultural heritage had abandoned their noble traditions and even their mother tongue and were patronising the language of the conquerors to get status and good jobs."

The highest but all the offices of considerable importance in the State were held by Muslims or their touts. The easy acquisition of wealth and the participation in the festivities of the court led to great vices. The lives of kings were governed by wine and women. Music and dancing were the important amusements of the rich and the poor. With the exception of a few, all the Muslim rulers were fond of drinking, merry making, keeping concubines and many dancers.⁷⁵

75. ਚੋਰਾ ਜਾਰਾ ਰੰਡੀਆ ਕੁਟਈਆ ਦੀਬਾਣੁ ॥
 ਵੇਦੀਨਾ ਕੀ ਦੋਸਤੀ ਵੇਦੀਨਾ ਕਾ ਖਾਣੁ ॥
 ਸਿਫਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਸਦਾ ਵਸੈ ਜੈਤਾਨੁ ॥
 (ਵਾਰ ਸੁਹੀ, ਸਲੋਕ ਮਹਲਾ ੧, ਅੰਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੦)

It is the habit of thieves, adulterers, prostitutes and pimps that they contract friendship with the irreligious and dine with the irreligious.

They know not the worth of God's praise and Satan ever abides within them.

(Var Suhi, Slok Mahalia 1, Adi Granth page 790).

Harems, full of the wives and concubines of the Sultans and of the princes of the royal blood were kept in the apartments of the royal palace.

Socially, the Hindus were divided into their traditional

four classes which were further divided into a number of castes and sub-castes. The propensity of rigidity of adherence to caste-system had created water-tight compartments in the public which had resulted in the total deterioration and annihilation of any residual sense of citizenship as well as of loyalty to the country whatsoever as a whole. "The Brahman stood at the top of social system. He was considered as the very best among the Hindus. Religion was his exclusive monopoly. According to Albaruni, only the Brahmans and the Kshatriyas could learn the 'Vedas' and therefore, 'moksha' was meant for them alone. The Vaishyas and the Sudras were deprived of all sacred knowledge."

There was little inter-mixing among the different castes. The Hindus did not associate with the low-caste Hindus. The Sudras were most shabbily treated. The people of other three classes were required to attain purification by bathing with clothes on, if touched by a Sudra. In such circumstances owing to the slogan of social equality preached by Islam, to the lower classes, conversion seemed to offer a panacea for all their social grievances and victimization.⁷⁶

76. ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੁ ਅਤਿ ਨੀਚ ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਖਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫)

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, Adi Granth page 15).

The hand that rocks the cradle, rules the world. But during this period woman was the worst sufferer. She did not enjoy respectable position. She was considered to be equal to a man's shoe and just merely an object of utility. With the advent of Muslims, her position worsened all the more. She often suffered disgrace at the hands of invaders. Young girls were carried off by them. To save themselves from this ignominy rich parents would murder their daughters at birth. Female infanticide was quite prevalent among the Hindus in Punjab during the Sultanate period. Early marriage was adopted by one and all. The birth of a girl was looked down upon as a curse. The customs of Jauhar, Sati, female infanticide, child marriage and purda had created a veritable hell for her. On the frontiers of the Punjab, there was an open trade in women. Prostitution was rampant and the profession of dancing girls was profitable and was patronised by those who should have been censors of the public morals. Traffic in women was a recognised custom of the day.

4.4 ECONOMIC CONDITIONS:

During the early days of Muslim conquest, the inhabitants of India were robbed of their wealth by the Muslim invaders. Vast booty was carried off by Mahmud of Ghazni from this country. Timur's invasion in 1399 caused much confusion and drained out the huge wealth of the country. The trading and commercial communities were demoralised and dislocated.

Agriculture was the main vocation of the people. Economically the people were divided into two classes, the aristocrats and the poor people. The rich rolled in wealth while the fate of the poor was miserable.

"While the ruling and official classes rolled in opulence and luxury, the tillers of the soil had very low standard of living". Even the Muslims were divided mainly in these two classes. The aristocrats spent all they had in luxury keeping a number of servants and slaves. The condition of the lower class consisting of workmen, labourers, farmers, petty shopkeepers, domestic servants and slaves, was very miserable as their wages were very meagre. The workmen could hardly get a single meal a day regularly. Their houses were wretched and practically unfurnished and they did not have even sufficient covering to keep themselves warm in winter or save themselves from the burning, torrential rains and furious and storm.

The Hindus were over taxed and Albaruni writes that Alaudin took from the Hindus of Doab, fifty per cent of their produce. They had no inducement to accumulate wealth and the bulk of them led a life of poverty and want earning just enough to maintain themselves and their family. The standard of living among the subject classes was low and the incidence of taxation mainly fell upon them.

It is against this back-drop of history that one has to view the life and activities of Guru Nanak. The main object of Nanak was to give consolation and solace to the

suffering humanity. He tried to remove the bitterness prevailing between the followers of Hinduism and Islam.⁷⁷

77. ਅੰਤਰਿ ਪੁਜਾ ਪੜ੍ਹਹਿ ਕਤੇਬਾ
ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ ॥
(ਵਾਰ ਆਸਾ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੧)

O brother, within, thou performest
worship, outside thou readest
Muslim books and adoptest
Muhammadan way of life.

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

Mardana, a muslim was a life-long companion of Guru Nanak. Owing to his liberal teachings, Guru Nanak had Hindus as well as Muslim followers. Thus the Guru tried to bridge the gulf between the Hindus and Muslims. "God will not ask man", said Nanak, "of what race and religion you are. He would but ask him, what have you done",⁷⁸ True religion did not consist in external practices but in the inward discipline of love, faith, mercy and humility expressed in righteous and compassionate deeds. Guru Nanak asked the Hindus to become good Hindus; and the Muslims to become good Muslims.⁷⁹

78. The Lord asks not mortals caste
and birth, so, find thou out the
Lord's True Home.
That alone is man's caste and that his glory,
as are the deeds, which he does.
(Parbhathi Mahalla 1, Adi Granth page 1330).

79. ਸਿਰੁ ਮਸੀਤਿ ਸਿਦਕੁ ਮਸਲਾ ਹਕੁ ਹਠਲੁ ਕੁਰਾਣੁ ॥
ਸਰਮੁ ਸੁਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੇਹੁ ਮਸਲਮਾਣੁ ॥

ਕਰਣੀ ਕਾਥਾ ਸਚੁ ਧੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਦਾਜੁ ॥
 ਤਸਬੀ ਸਾ ਤਿਸੁ ਤਾਦਸੀ ਨਾਨਕੁ ਰਖੈ ਲਾਜੁ ॥

(ਵਾਰ ਮਾਜ਼, ਸਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੦-੧੪੧)

Make mercy thy mosque, faith thy prayer-mat,
 what is just and lawful, thy Quran, modesty
 thy circumcision and civility thy fast. So
 shalt thou be a Moslem.

Make right conduct thy Mecca, truth thy
 spiritual guide and pious deeds thy creed
 and prayer.

Rosary is that, what is pleasing to Him
 Thus the Lord shall preserve thy honour,
 O'Nanak.

(Var Majh, Slok Mahalla 1, Adi Granth pages 140-141).

The religion preached by Guru Nanak was very simple, direct, straight-forward, and practical. He did not indulge in theorising⁸⁰. "Truth is high but higher still is truthful living", said Nanak. He was against mechanical worship, rituals and ceremonies. Religion did not consist in a patched coat or in a yogi's staff or in ashes smeared over the body⁸¹. The Guru condemned the yogis and sadhus who were just parasites on the society and asked them to lead the lives of house holders and earn their livelihood with the sweat of their brow^{82,83}. The Guru was critical of the rich people who exploited the poor to spend luxurious lives as is evident from the example of Malik Bhago, made them to utilize their earnings for the benefit of the needy. To remove the barriers of caste and creed, high and low, rich and poor, he started the institution of Sangat (sitting together and singing the praises of God)⁸⁴.

80. (As) everything is underneath Truth,
The living with the Truth is superior
to all.

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

81. Yoga is not in the patched coat,
nor the Yoga is in staff, nor Yoga
is in smearing the body with ashes.

(Suhī Mahalla 1, Ghar 7, Adi Granth page 730).

82. Though he may be a Qazi,
a Mulla or a Shaikh, though he may
be a Yogi, a wandering sage or an
hermit of ochre-coloured dress

- - - - -
According to their deeds,
they shall be judged.

(Basant Mahalla 1, Adi Granth page 1169).

83. 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).

84. ਉਤਮ ਸੰਗਤਿ ਗਤਿ ਮਿਤਿ ਉਤਮ ਜਗੁ ਭਉਜਨੁ ਯਾਰਿ ਤਰਾਇਆ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੪੨)

In the sublime association man's state
and way of life become sublime and
he swims across the terrible world ocean.

(Maru Mahalla 1, Adi Granth, page 1042).

CHAPTER - V

GENERAL PHILOSOPHY OF GURU NANAK DEV

Philosophical thoughts of Guru Nanak Dev Ji are mostly enshrined in his famous works:

- | | |
|------------------------------|--|
| (1) Japji Sahib (Japu Nisan) | (10) Slok Sahaskriti |
| (2) Asa-Di-Var | (11) Babar Bani |
| (3) Malar-Di-Var | (12) Alauhanya |
| (4) Majh-Di-Var | (13) Pehre Tukhari |
| (5) Siddh Goshti | (14) Kirtan Sohila |
| (6) Dakhni Oankar | (15) Vanjara Sri Rag |
| (7) Bara maha Tukhari | (16) Maru Sohile |
| (8) Patti Likhi | (17) Sadar Rehras |
| (9) Aarti | (18) Sloks, Ashatpadias and Chhants in Japu Nishan, Sri Rag, Rag Majh, Gauri, Asa, G Ujri, Bihagra (in var only), Vadhans, Sorath, Dhanasri, Tilang, Suhi, Bilawal, Ramkali, Maru, Tukhari, Bhairo, Basant, Sarang, Malar, Parbhati and Varan Te Vadhik. |

Important concepts of General Philosophy of Guru Nanak Dev Ji are:

5.1 Metaphysics (Concept of Reality):

Kant rightly identified the permanent problems of 'Metaphysics' with those of God, freedom and morality. Other theories or speculations, however, would also be classed as metaphysical, though

they have been connected less closely with the basis of theology. Consequently, metaphysics claims to be a body of truths about the mystery of human life, truth, nature and the universe.

A cyclopaedia of Education (1913), Vol.4 (p.202) gives more clarity about the meaning of the term 'Metaphysics'. According to this source, the term 'Metaphysics' as designating philosophy was shortly taken to mean the things that lie beyond the physical, that are above the natural - a conception which medieval thought identified with the super-natural.

For Guru Nanak Dev, God is the supreme and ultimate Reality. The essence of this supreme Reality or Being permeates the entire phenomenal existence. The super structure of this phenomenal world is based on truth, which is Reality. God is transcendent Reality out of which spring millions of relative realities. God, soul, mind and matter make one series and are in essence the same.⁸⁶

ੴ ਸਚੇ ਤ੍ਰਿਪਤਿ ਅਵਰੁ ਨ ਦੀਸੈ ਸਚੇ ਸਾਚਿ ਸਮਾਵੈ ॥
(ਤੁਖਾਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੧੨)

No one is seen above the True Lord. The man of truth merges in the True One.

(Tukhari Mahalla 1, Adi Granth page 1112).

ੴ ਸਰਬ ਜੋਤਿ ਤੇਰੀ ਖਸਰਿ ਰਹੀ ॥
ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਨਰਹੀ ॥
(ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੬)

Thine Light, O Lord, is pervading all.

Wherever I see, there I see the Man-lion, my Lord.

(Ramkali Mahalla 1, Adi Granth page 876).

Guru Nanak Dev's metaphysics holds this universe to be an expression of the hidden Reality and not merely a grand illusion or deception.⁸⁷ The world is not everlasting. Therefore, it is called illusion or false (mithya or Kur)⁸⁸. But the Guru has not accepted the stand of Shankara (Jagat mithya Brahm Satyam)⁸⁹ that God is real and world is false and illusory. He considers the world real like the real God. From the root of reality, reality springs. He, from the Absolute Essence became the manifest truth. This world is the abode of True One, the True One dwells in it. What is real is true and what is true is real.

87. The Lord Himself is true and true
His Court.

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

88. ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ ਕਿਨਿ ਸਮਝਾਈਐ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੭)

False is the world but a few
understand this.

(Var Majh, Mahalla 1, Pauri, Adi Granth page 147).

89. ਸਮਝੈ ਸੁਝੈ ਯੜਿ ਯੜਿ ਬੁਝੈ ਅੰਤਿ ਨਿਰੰਤਰਿ ਸਚਾ ॥
ਗੁਰਮੁਖਿ ਦੇਖੈ ਸਚੁ ਸਮਾਲੇ ਬਿਨੁ ਸਚੇ ਜਗੁ ਕਾਚਾ ॥
(ਦਖਣੀ ਉਅੰਕਾਰੁ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੦)

If man, understands, reflects and
comprehends what he reads and
peruses, he ultimately comes to realise
that the True Lord is within all.
The pious person perceives and contemplates
the True Lord. With thy True Lord, the
world is but false.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 930).

The world we see is the outward manifestation of God. We can visualize him through it. These ideas of the Guru are more in conformity with the modern realists who opine that reality can be found in the world as it is, the world of natural law and order. For the realists ultimate reality inheres in the very law and order of the natural world itself. This reality is to be found in the world as it is - the world of natural law and order, of cosmic regularity and scientific exactitude.

Real self of man is Jiva or the soul. Behind the apparent man, there is the real man, that is Atman or soul. Man is usually and ordinarily not aware of this Reality, the psychic entity called the atman or soul which lies within. Due to the veil of ignorance (Maya) man is not aware of this reality. But God and soul are identical in the same way as fire and spark or the sun and its rays or as the mirror and its reflection.⁹⁰ There is a difference not of essence but that which exists between a drop of water and the endless ocean.⁹¹ The finite soul is eternal and a part of Infinite Reality, that is God.⁹²

90. ਅਤਮ ਮਹਿ ਰਮੁ ਰਮ ਮਹਿ ਅਤਮ ਜੀਨਸਿ ਗੁਰ ਬੀਚਰਾ ॥
(ਭੈਰਉ ਅਸਟਪਦੀਆ, ਮਹਲਾ ੧, ਅਰ ੩, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੫੩)

The Lord abides in the soul and the soul in the Lord. Through the Guru's wisdom, I have realised this.

(Bhairo Ashtpadia, Mahalla 1, Ghar 3, Adi Granth page 1153).

91. ਸਾਗਰ ਮਹਿ ਬੂੰਦ ਬੂੰਦ ਮਹਿ ਸਾਗਰੁ ਕਵਣੁ ਬੁਝੈ ਬਿਧਿ ਜਾਣੈ ॥
(ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੮)

The drop of water is in the ocean
and the ocean is in the drop of
water. Who can understand this
and who knows the Lord's way?

(Ramkali Mahalla 1, Adi Granth page 878).

92. ਬੋਲਹੁ ਸਚੁ ਪਛਾਣਹੁ ਅੰਦਰਿ ॥
ਦੂਰਿ ਨਹੀਂ ਦੇਖਹੁ ਰਹਿ ਨੰਦਰਿ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੨੬)

Utter thou the truth and realise the
Lord within.
He is not far off. See thou Him by
casting a glance.

(Maru Mahalla 1, Adi Granth page 1026).

This real self of man is jiva or soul.⁹³ This real self
or Atman is the expression of universal Reality.⁹⁴ When man
begins to see the same Atman behind the diverse manifestations,
he becomes more consistent.⁹⁵ The knowledge about the real self
leads to spiritual growth.⁹⁶ This knowledge has not to be found
in exterior objects but stands veiled within the Infinite self.⁹⁷
One has only to lift the veil of delusion (Maya) to remove the
anjana (collyrium) to discover the Niranjana. The union of the
soul with the Absolute is the stage of sanyoga through a
process of meditation on the name and is linked to a ray uniting
with the sun and water into water.

93. ਦੇਹੀ ਅੰਦਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ॥
ਅਧੇ ਕਰਤਾ ਹੈ ਅਧਿਨਾਸੀ ॥
ਨਾ ਜੀਉ ਮਰੈ ਨ ਮਰਿਆ ਜਾਈ ਕਰਿ ਦੇਖੈ ਸਬਦਿ ਰਜਾਈ ਤੇ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੨੬)

Within the body abides the Lord's
Name.

Of Himself, the Creator-Lord is
Imperishable.

The soul does die not, nor can it
be slain. The Lord creates and
cares for all. Through the Name is
realised His will.

(Maru Mahalla 1, Adi Granth page 1026).

94. ਕਾਇਆ ਹੋਸ ਖੀਤਿ ਬਹ ਧਾਰੀ ॥
ਓਹੁ ਜੋਗੀ ਪੁਰਖ ਓਹੁ ਸੁੰਦਰਿ ਨਾਰੀ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੨੮)

The body has developed great love
for the soul.

He is a wandering male and she a
beauteous woman.

(Maru Mahalla 1, Adi Granth page 1028).

95. ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹੁਤਿਮੈ ਗਰਬੁ ਵਿਅਧੈ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਪਛਾਣੈ ਇਉ ਅਰੁ ਮਹਲੁ ਸਿਧਯੈ ॥
(ਦਖਣੀ ਓਅੰਕਾਰ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੦)

Every one says that the Lord is, but
One, but each one is engrossed in ego
and pride.

Let man know the One Lord within and
without; Like this shall he realise the
Lord's presence in his very home.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 930).

96. ਆਪੁ ਬੀਚਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨)

He, who reflects upon his ownself
is the knower of God.

(Gauri Mahalla 1, Adi Granth page 152).

97. ਖੂਬ ਨੇੜੈ ਹਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ਏਕੋ ਸ੍ਰਿਸਟਿ ਸਥਾਈ ॥
 ਏਕੈਕਾਰੁ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕੁ ਸਮਾਈ ॥
 (ਦਖਣੀ ਉਅੰਕਾਰ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿਗ੍ਰੰਥ ਪੰਨਾ ੯੩੦)

The Lord is near. Deem not God afar.
 He alone is permeating the whole
 world.

There is but One Lord. There is not
 another. Nanak, remains merged in
 the One Lord.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth
 page 930).

Now the question arises, is it possible to fathom
 the fathomless Lord? How can he be apprehended? Is it
 possible for human understanding to grasp the nature of God?
 God is ultimately incomprehensible, ultimately beyond human
 apprehension.⁹⁸ He is beyond the bounds of human understanding.
 The intellect of man is strictly limited in this respect. He
 is above sensory experience.⁹⁹ But man has got the faculty of
 mystic intuition and insight.¹⁰⁰ By this intuitive realization,
 the unheard becomes heard, unperceived becomes perceived and
 unknown becomes known. But this spiritual experience is
 subjective and not verifiable. In the words of Guru Nanak,
 the tale of love is difficult to describe. "The ultimate
 essence of God is beyond all human categories, far transcending
 all powers of expression."¹⁰¹ Only in experience can He be truly
 known. Man must indeed seek to give human expression to this
 mystical experience and Guru Nanak's works are diverted to
 this very fact but the human expression can communicate no more
 than a glimpse of the ultimate Reality.

98. ਏਹ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥

 ਵੱਡਾ ਸਾਹਿਬੁ ਉਚਾ ਬਾਉ ॥
 ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
 ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥
 ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਕੋਇ ॥

(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫)

This limit none can know.

 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).

99. ਬੇਮਹਤਾਜੁ ਬੇਅੰਤੁ ਅਪਾਰਾ ॥
 ਸਚਿ ਪਤੀਜੈ ਕਰੈਹਾਰਾ ॥

(ਬਸੰਤੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੯੦)

Fear free, Limitless and Infinite
 is the Lord.

He, the creator is pleased
 with truth.

(Basant Mahalla 1, Adi Granth page 1190).

100. ਸਾਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥

(ਵਾਰ ਮਾਝੁ, ਸਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੫)

Who praise God in the early morn
 and meditate on Him with single
 mind.

(Var Majh, Slok Mahalla 1, Adi Granth page 145).

101. ਤਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਪੰਨਾ ੫੯)

O' Brother ! without the Guru,
 Divine Awakening is not gained.

(Sri Rag Mahalla 1, Adi Granth page 59).

5.2 Epistemology (Concept of Knowledge):

A Cyclopaedia of Education (1911), Vol.2(p.491) defines the term 'epistemology' as the theory or doctrine of knowledge, more especially, an account of the possibility of true or valid knowledge, of its nature, and extent or limits. In Greek thought, this discipline, as distinct from logic and psychology can hardly be said to have existed. The Greek mode of approach was objective; it conceived of knowledge, whether true or false. Epistemology, as a distinct branch of philosophy developed out of the growth of individualism. All that portion of modern philosophy which discusses the possibility, nature and limits of knowledge, or the basis of these pre-suppositions, constitutes Epistemology. T.S.Sodhi (1988) discusses the wider perspective of epistemology by analysing the origin, nature, source, methods, validity and limits of knowledge. Epistemology is the never ending process of exploring the nature of the abstract and authoritative search for knowledge.

G. Marx Wingo (1975) defines the term 'epistemology' as 'theory of knowledge'. *It is concerned with the nature and limits of human knowledge. Some important questions in epistemology* are about the nature of cognitive processes, the sources of knowledge and the methods of validating ideas. It means that the fields of philosophical enquiry which investigates the origin, nature, structure, methods, validity and limits of knowledge.

Man is inquisitive by nature. He wants to know more and more to solve the mysteries of life. Guru Nanak Dev has attached great importance to the acquisition of knowledge by which however he means divine knowledge¹⁰². He has used the word 'gian' for knowledge but other terms such as 'soojh'¹⁰³, 'boojh'¹⁰⁴, 'chinana', 'janana', 'sijanana', 'pahchanana'¹⁰⁵, 'sach', 'sujhna'¹⁰⁶, 'wakhanana'¹⁰⁷, 'matt', 'budh', 'sudh'¹⁰⁸ and 'vivek budh' have been used to convey the idea of wisdom or sense of discrimination.

102. ਸੁਣਿ ਸੁਣਿ ਬੁਝੈ ਮਨੈ ਨਉ ॥
ਤਾ ਕੈ ਸਦ ਬਨਿਹਾਰੈ ਜਉ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਦਖਣੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨)

I am ever a sacrifice unto him,
who continually hears, understands,
and believes in God's Name.

(Gauri Mahalla 1, Dakhui, Adi Granth page 152).

103. ਗਿਆਨ ਪਦਾਰਥੁ ਯਾਈਐ ਤ੍ਰਿਭਵਣ ਸੇਝੀ ਹੋਇ ॥
(ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੦)

By obtaining the wealth of Divine
Knowledge the insight into the
three worlds is acquired.

(Sri Rag Mahalla 1, Adi Granth page 60).

104. ਝੁੰਝੈ ਹਿਆਨੁ ਬੁਝੈ ਜੇ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ ॥
(ਰਾਗ ਆਸਾ ਮਹਲਾ ੧, ਪੱਟੀ ਲਿਖੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੩੨)

N:-If anyone understand Divine
Knowledge he becomes a learned
scholar.

(Rag Asa Mahalla 1, patti Likhi, Adi Granth, page 432).

105. ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਸਚੁ ਪਛਾਣਿਆ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੪)

**Eradicating self by the Guru's
instruction, I have recognised the Truth.
(Var Majh, Mahalla 1, Pauri, Adi Granth page 144).**

106. ਹਉਮੈ ਬੁਝੈ ਤਾ ਦਰ ਸੁਝੈ ॥
ਗਿਆਨ ਵਿਹੁਣਾ ਕਥਿ ਕਥਿ ਲੁਝੈ ॥
(ਵਾਰ ਆਸਾ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੬)

**If ego is stilled, then is the God's
gate seen.
Without divine knowledge man prattles,
prattles and wrangles.
(Var Asa, Slok Mahalla 1, Adi Granth page 466).**

107. ਸਚੁ ਸਤਨਾ ਹੋਇ ਦਰੁ ਖਾਪ ਕਰੈ ਧੋਇ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਖੋਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

**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).**

108. ਸੁਖਿ ਬੁਝਿ ਸੁਗਤਿ ਨਾਮਿ ਹਰਿ ਪਾਈਐ ਸਤਸੰਗਤਿ ਗੁਰ ਖਿਆਰ ॥
(ਮਲਾਰ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੫੬)

**Embracing love for the Guru's guild
of the saints, wisdom, knowledge,
understanding and the Lord's
Name are obtained.**

(Malar Mahalla 1, Adi Granth page 1256).

**In life's bewildering experiences, light alone can
remove darkness,¹⁰⁹ wisdom and knowledge alone can remove ignorance,¹¹⁰**

With the help of knowledge, man is able to discriminate between good and bad, right and wrong. He shuns evil and follows the virtuous path. He is able to fight the evil impulses of his mind with the sword of knowledge.^{III}

109. ਅੰਤਰਿ ਭਾਹਿ ਤਿਸੈ ਤੁ ਰਖੁ ॥
 ਅਹਿਨਿਸਿ ਦੀਵਾ ਬਲੈ ਅਥਕੁ ॥
 ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ ॥
 ਜਿਤੁ ਦੀਵੈ ਸਤ ਸੋਲੀ ਯਾਇ ॥
 (ਰਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੮)

Within thee is the fire of desire.
 Keep thou that in check.
 Such a lamp shall untiringly
 burn day and night.
 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).
 110. ਜਹ ਗਿਆਨ ਖੂਹਾਸੁ ਅਗਿਆਨੁ ਮਿਟੈਤੁ ॥
 (ਸੁਹੀ ਵਾਰ, ਸੋਲਕੁ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੧)
 Where divine knowledge
 appears, ignorance is dispelled.
 (Suhī Var, Slok Mahalla 1, Adi Granth page 791).

111. ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੇ ॥
 ਤਸਕਰ ਪੰਚ ਸਥਰਿ ਸੰਘਾਰੇ ॥
 ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥
 (ਮਾਰੂ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੨੨)

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, grapples
 with her mind, then her desire is
 nipped within her very mind.

(Maru Mahalla 1, Adi Granth page 1022).

For the idealist, ultimate Reality exists beyond man's immediate sensory comprehension. He stresses the importance of

the human mind in trying to comprehend the great, all encompassing reality of the universe. Truth comes to man through various ways viz. some plain and simple truths by direct experience, perhaps more complicated truths through rational processes of the mind but ultimately and most importantly through the medium of intuition and insight.

Guru Nanak Dev has not expounded any systematic theory of knowledge. But an outline of epistemology can be formulated from his philosophy. Guru Nanak has taken up this question regarding the acquisition of knowledge. Stanzas from 8th to 19th of Japuji are significant and vital in this context. He lays down threefold steps for the cultivation of knowledge. The three steps are 'Sunia'¹¹² (hearing), 'Manne'¹¹³ (believing, accepting or reflection) and 'Ek-Dhyan'¹¹⁴ (concentration, assimilation or synthesis). 'Sarvana' stands for the study of scriptures under a qualified Guru. Mannana means constant reflection upon what has been learnt so that intellectual convictions may be produced in the mind. And lastly 'Nidhiyasana' implies meditation which helps to bring about a direct realisation of the unity of all the things in God.

॥२. ਸੁਣਿਐ ਸੇਖ ਯੀਰ ਯਾਤਿਸਾਹ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

The hearkening to (the Lord's Name) renders (the mortal) a scholar, spiritual guide and a monarch.

(Japuji, Mahalla 1, Adi Granth page 3).

113. ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

By truly believing (in the God's
Name) the knowledge of all the
spheres is acquired.

(Japuji, Mahalla 1, Adi Granth page 3).

114. ਖੰਡਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

The chosen centre their
attention on the Guru alone

(Japuji, Mahalla 1, Adi Granth page 3).

Suniya (hearing) coined in 8th to 11th stanzas of Japuji is the first step of acquiring knowledge. The seeker hears about the lives of the persons who have attained self-realization. He hears about the various experiences of the higher consciousness such as those recorded in the Sastras, Smrities and the Vedas.¹¹⁵ Scriptures are the intuitive experiences of rishies, seers and Gurus about metaphysics reduced to writing.¹¹⁶ These are the holy words and not mere speculations but give the knowledge of reality. The hearing leads to the expansion of the consciousness and attainment of divine knowledge on the part of the seeker:¹¹⁷

115. ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੈਦ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨)

By hearing (the Lord's Name
the knowledge of) the four
religious books, six schools
of philosophy and twenty seven
ceremonial treatise is acquired,

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

116. ਸੁਣਿਐ ਸਿਧ ਘੋਰ ਸੁਰਿ ਨਾਥ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨)

By hearing (God's Name) the mortal becomes a perfect person, religious guide, spiritual hero and a great yogi.

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

117. ਸੁਣਿਐ ਸਤ ਸੰਤੋਖ ਗਿਆਨੁ ॥
ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਦਿਸਨਾਨੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

By hearkening to (the Lord's Name) truthfulness, contentment and

Divine knowledge are obtained.
By hearing (the Lord's Name) the fruit of the ablation at six^{ty} eight holies is attained.

(Japuji, Mahalla 1, Adi Granth page 3).

The Guru lays great stress on the hearing and recitation of Shabada or the Holy word. Shabda is considered to be the best source of knowledge even for ordinary people.¹¹⁸

118. ਸੁਣਿਐ ਯੜਿ ਯੜਿ ਯਾਦਹਿ ਮਾਨੁ ॥
ਸੁਣਿਐ ਲਗੈ ਸਗਜਿ ਧਿਆਨੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

By hearing and constantly reading (God's Name) man gains honour. By hearing (the Name) man easily procures the Lord's meditation.

(Japuji, Mahalla 1, Adi Granth page 3).

But the mere hearing of knowledge is not sufficient. Knowledge to be properly assimilated must be believed, accepted and reflected upon. Guru Nanak has devoted four stanzas (12,13,

14,15) in Japuji to 'Manne' (believing, accepting or thinking, reflection and meditation). The term (Mannaye) is traceable to the Sanskrit word 'mannane' meaning the thoughtful, careful, thinking, reflection. But mostly Sikh scholars have taken 'mannaye' for believing and accepting. It is through reflective meditation and assimilation that awareness of mind and intellect are fashioned and sharpened. The seeker is able to realize the true nature of reality and thus avoid the wrong path.¹¹⁹

119. ਉਧੇ ਤਾਂਡੇ ਕੁਛੁ ਨ ਸਮਾਵੈ ਸੀਧੈ ਅੰਮ੍ਰਿਤੁ ਪਰੈ ਨਿਹਾਰ ॥
 ਸਿਧ ਸਮਾਧੀ ਅੰਤਰਿ ਜਾਚਹਿ ਰਿਧਿ ਸਿਧਿ ਜਾਚਿ ਕਰਹਿ ਜੈਕਾਰ ॥
 ਜੈਸੀ ਖਿਆਸ ਹੋਇ ਮਨ ਅੰਤਰਿ ਤੈਸੇ ਜਲੁ ਦੇਵਹਿ ਪਰਕਾਰ ॥
 ਬਡੇ ਭਾਗੁ ਗੁਰੁ ਸੇਵਹਿ ਅਪੁਨਾ ਭੇਦੁ ਨਾਹੀ ਗੁਰਦੇਵ ਮੁਰਾਰ ॥
 ਤਾ ਕਉ ਕਾਲੁ ਨਾਹੀ ਜਮੁ ਜੇਹੈ ਬੁਝਹਿ ਅੰਤਰਿ ਸਬਦੁ ਬੀਚਾਰ ॥
 (ਗੁਜਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੦੪)

In an inverted vessel nothing can be put and the Nectar is seen falling, into an upright one. The adepts in their trance, beg Thee for the alms of wealth and miracles and shout Thine victory. As is the thirst in man's mind, so is the kind of water, which Thou gives unto him. The very fortunate ones serve their Guru and there is no difference between the Guru and God. They, who in their mind, realise the Master's meditation, them the death's minister spies not.

(Gujri Mahalla 1, Adi Granth page 504).

Logical reflection and disciplined meditation awakens higher consciousness and wisdom in man and then he is able to perceive true wisdom of entire creation. Guru Nanak says that a man of reflection and assimilation receives great honours.¹²⁰ He realizes knowledge and becomes a benefactor of humanity.¹²¹

120. ਖੀਬਿ ਸੁਹੇਲੈ ਜਾਵਹੁ ਤਾਂ ਫਲੁ ਪਾਵਹੁ ਅਗੈ ਮਿਲੈ ਵਡਾਈ॥
(ਵਡਹੰਸੁ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੭੯)

If thou go by the easy route, then
shalt thou gather fruit and receive
honour in the world beyond.

(Vadhans Mahalla 1, Adi Granth page 579).

121. ਆਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਹੋਰਨਿ ਕਾਰਜੁ ਨ ਹੋਈ॥
ਜਿਤੁ ਕਾਰਜਿ ਸੋਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਹੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੋਈ॥
(ਅਸਾ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੧)

His own affair the Lord Himself arranges. This
affair cannot be arranged by any other.
Through the Guru, some rare person understands
this marriage, by which truth, contentment, mercy
and faith are produced.

(Asa Mahalla 1, Adi Granth page 351).

5.3 (a) Axiology (Concept of Truth and Values)

In the 'Adi Granth', there is multiple use of the term 'sach'.¹²² If at one place, the term stands for God, at another place it implies truthfulness or integrity of character.¹²³ It also refers to the experience or delight of the poet in the contemplation of the Absolute.¹²⁴ The regions of creation are

designed 'True', the whole Being or Absolute is truly True, values are true, the Guru is true enlightener for the discipline the words of the Guru constitute the 'True' speech. In its broad cosmic ramifications, truth is objective reality, both material and transcendental matter, energy and consciousness. So while truth may defy description or definition, no one searching for it could reject phenomena as illusory or irrelevant without the risk of being misled. Guru Nanak accorded paramount importance to the Truth Values.¹²⁵

122. ਸਚੁ ਮਿਲੈ ਸਚੁ ਤੁਧਿਜੈ ਸਚੁ ਮਹਿ ਸਾਚਿ ਸਮਾਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੮)

By meeting the True Guru truth is produced and becoming truthful man is absorbed in the True Lord.

(Sri Rag Mahalla 1, Adi Granth page 18).

123. ਖਲੈ ਸਾਚੁ ਸਚੇ ਸਚਿਅਾਰਾ ॥
ਸਚੇ ਤਾਏ ਸਬਦੁ ਖਿਆਰਾ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੩੫)

The truest of the true is he, who has the True Name in his skirt. The True Lord loves him unto whom His Name is sweet.

(Maru Mahalla 1, Adi Granth page 1035).

124. ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਖਿਆਰੇ ਸਾਚੁ ਲਿਖੈ ਤਿਰਿ ਧਾਰਿ ॥
(ਸੋਰਠਿ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੩੬)

Blessed is the scribe, O Nanak, who inscribes and enshrines the True Name in his mind.

(Sorath Mahalla 1, Adi Granth page 636).

125. ਨਾਨਕ ਅਉਗੁਣਿ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥
 ਜੇ ਗੁਣੁ ਹੋਨਿ ਤ ਰਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥
 (ਸੋਰਠਿ ਮਹਲਾ ੧, ਘਰੁ ੧, ਚਉਪਦੇ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੯੫)

Nanak as many as are the sins, so many are the chains around man's neck.

If he possesses virtues, then his chains are cut off; those virtues are his brethren and those his brothers.

(Sorath Mahalla 1, Ghar 1, Chaupade, Adi Granth page 595).

The principal problem of man as spelled out in the very first verse of Japuji is, 'How can truth be attained and a man become 'Sachiarā'¹²⁶? How can the dividing wall of falsehood be broken?¹²⁷ The rest of the Japuji is an attempt to provide an answer to this question.

126. ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

How can we be true?

(Japuji Mahalla 1, Adi Granth page 1).

127. ਕਿਵ ਕੁੰਡੈ ਤੁਟੈ ਘਲਿ ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

How can the screen of untruth be rent?

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

Guru Nanak has constructed his theory of truth in a masterly fashion. To reach the ultimate truth, man passes through various regions or stages of realisation which are

quite psychological. In stanza 35 to 37 of his Japuji, we find ascending levels of truth, starting with the physical and ending with the spiritual. Passing through the realm of 'Dharamkhand' (the realm of perceptual truth) 'Gyan Khand' (the realm of knowledge) 'Saram Khand' (the realm of artistic vision or creativity), 'Karam Khand' (realm of action or divine grace) the seeker reaches 'Sach Khand' (the realm of divine Truth).

Dharam Khand (the realm of perceptual truth) is the plane of perceptual truth, consisting of common sense world, the physical social environment of man experienced through the senses. Physically, this level of reality is characterised by 'facts' correlated to human awareness by means of sense perception. Ethically, this constitutes the first stage, that of awareness of the day to day empirical world and the operations going on in it. Here the seeker gets the factual knowledge of the objective world. He acquires the true knowledge of the happenings of this world. In describing this realm, the Guru speaks of the countless species of the biological world and the immense variety of objects perceived.

Ignorance is a spiritual bondage.¹²⁸ Human mind does not stop at the sensory level or factual belief.¹²⁹ It advances further and enters into the realm of 'Gyan-reflective' vision.¹³⁰

128. ਬਲਹੁ ਰਮੁ ਕੇ ਨਿਸਤਾਰਾ ॥
ਗੁਰੁ ਪਰਸਾਦਿ ਰਤਨੁ ਹਰਿ ਲਾਭੈ ਮਿਟੈ ਅਗਿਆਨੁ ਹੋਇ ਉਜੀਆਰਾ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੩)

Utter thou the Lord's Name, which shall redeem thee.

By Guru's grace, God, the jewel,
is found, wherewith ignorance is
dispelled, and the Divine light
shines.

(Asa Mahalla 1, Adi Granth page 353).

129. ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵੁ ਛਾਇ ॥
ਗੁਰਮੁਖਿ ਯਰਖੈ ਰਤਨੁ ਸੁਭਾਇ ॥
ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੨)

Enshrining affection for Him, the holyman
obtains the jewel of God.

The holyman, all-too-spontaneously, recognises
the worth of God, the Jewel.

The pious person practises the true deeds.

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

130. ਗੁਣ ਵੀਚਾਰੇ ਗਿਆਨੀ ਜੋਇ ॥
ਗੁਣ ਮਹਿ ਗਿਆਨੁ ਯਰਖਤਿ ਹੋਇ ॥
ਗੁਣਦਾਤਾ ਵਿਰਲਾ ਸੰਸਾਰਿ ॥
ਸਾਚੀ ਕਰਣੀ ਗੁਰ ਵੀਚਾਰਿ ॥
(ਦਖਣੀ ਓਅੰਕਾਰ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੧)

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 1, Adi Granth page 931).

The result is the abundance of knowledge. It is the plane of logical truth. What cannot be observed perceptually, may be inferred or constructed logically. This realm of knowledge helps to develop the synthetic power of the mind. It develops reflective imagination. In this realm there is abundance of knowledge - 'Gyan Prachand' - where a seeker can enjoy millions of wonderful sights and sounds which a master of artistic insight can easily shape.¹³¹

131. ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨ ਪਰਚੰਡੁ ॥
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਤ ਅਨੰਦੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭)

In the domain of knowledge
Divine deliberation is greatly
resplendent.
Celestial strain, resounds there
from whom myriads of
amusements and joys proceed.

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

After Gyan Khand comes Saram Khand, the realm of artistic vision or creativity. This realm is characterised by beauty and its aesthetic experience. The seeker's senses are refined here. The mental and moral qualities of the seeker like 'Surti'¹³² 'Mati'¹³³, 'Mana'¹³⁴, 'Budhi'¹³⁵, i.e. imagination, reason, feelings and intelligence are formed and he receives the enlightenment which the rishies and the yogis receive.¹³⁶

132. ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਯੁਨਿ ਚੇਲਾ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੩)

The Lord is my Guru whose
meditation, I, His disciple,
greatly love.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 943).

133. ਅਸਥਾਨੁ ਹਰਿ ਨਿਹੇਦਲੈ ਸਤਿ ਮਤੀ ਨਾਮ ਤਪੈ ॥
(ਗੁਜਰੀ ਮਹਲਾ ੧, ਅਰੁ ੪, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੦੫)

God's seat is free from this
curse and he who is truly
wise utters the Name as his
penance.

(Gujri Mahalla 1, Ghar 4, Adi Granth page 505).

134. ਮਨੁ ਮਾਇਆ ਮਨੁ ਧਾਇਆ ਮਨੁ ਪੰਖੀ ਆਕਾਸਿ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੩੦)

The mind is an illusionist, the
mind is a saunterer and the
mind wings in the sky like
a bird.

(Parbhati Mahalla, Adi Granth page 1330).

135. ਬੁਧੀ ਬਾਜੀ ਉਪਜੈ ਚਉ ॥
(ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧, ਚਉਪਦੇ, ਦੁਪਦੇ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੧)

The desire for worldly
plays arises in man's
intellect.

(Raḡ Gauri Guareri Mahalla 1, Chaupade, Dupade, Adi Granth
page 151).

136. ਤਿਥੈ ਅਜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
ਤਿਥੈ ਅਜੀਐ ਸੁਰਾ ਸਿਧਾ ਰੀ ਸੁਧਿ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮)

There inner consciousness, intellect,
soul and understanding are
moulded (afresh).

There the genius of the pious
persons and men of occult-powers
is moulded (a new).

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

After passing through the realm of 'Saram Khand' man comes to 'Karam Khand' which has been variously interpreted as the sphere of action or divine grace. This level of Ethical Truth is characterised by Strength (Jor)¹³⁷. This is the domain of action expressed through powers, the powers acquired through reflection and intuitive experience in the earlier realm. The seeker is now endowed with moral strength and true wisdom which is the hall-mark of a valiant spirit. He is blessed with the love and grace of God.¹³⁸

137. ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੈ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੬)

In the next world, caste and power count not; hereafter, the mortal has to deal with the new beings.

(Var Asa, Mahalla 1, Adi Granth page 469).

138. ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

ਤਿਥੈ ਭਗਤਿ ਵਸਹਿ ਕੇ ਲੋਅ ॥
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮)

The very powerful warriors and heroes dwell there. Within them the might of the Pervading Lord remains fully filled.

The saints of various worlds dwell there. They make merry, That True Lord is in their hearts.

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

Ethically, this is the stage of fulfilment, the stage where bliss is the reward of virtue. Meta-physically this is the realm of action which cannot be separated from the human pursuit of truth and hence from moral conduct.

Passing through all these stages, man comes to 'Sach Khand', the realm of Divine Truth or spiritual identification with the Timeless, Transcendent Being, which is the goal the ultimate end and purpose of Human existence, the final consummation of man's ascent to Truth. Sach Khand constitutes the last stage. The perfect self finds the vastness of knowledge here. He is filled with joy. It may be called a mystic experience in terms of direct intuition. It is an experience of realizing Nirankar (The Absolute). The self has both intuitive knowledge (Vekhaye)¹³⁹ as well as bliss (Nihal and Vigsaye)¹⁴⁰.

139. ਵੇਖੈ ਫਿਗੈ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਰੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮)

The Lord beholds His creation and feels happy by contemplating over it.

O'Nanak! to describe (the realm of truth) is hard like iron.

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

140. ਅਯੇ ਵੇਖੈ ਅਯੇ ਫਿਗੈ ਅਯੇ ਨਦਰਿ ਕੇਰੇਇ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੦)

He himself beholds and Himself rejoices. He Himself casts His merciful glance.

(Asa Mahalla 1, Adi Granth page 350).

The light of truth shatters all illusions.¹⁴¹ Perfection is attained in union with the perfect one.¹⁴²

141. ਸਚੈ ਸਚਾਰਿ ਸਲਾਹਿ ਸੁਖੀਏ ਸਚ ਵਲਿਆ ॥
(ਵਰ ਮਾਜ਼, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੯)

The true persons, who praise
the True Name, remain in peace.

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

142. ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੩)

By the Guru's grace, he attains to
the highest dignity.

(Gauri Mahalla 1, Adi Granth page 223).

(b) Concept of Values:

G. Marx. Wingo (1975) defines axiology as that which concerns questions of value. General axiological questions are those about the sources and the nature of standards (norms) for value and the processes by which these standards are applied in making judgements (the process of valuation). Axiology is considered to have two sub-categories, ethics and aesthetics. Ethics deals with the problem of value as applied to human conduct. Aesthetics deals with the value as applied to works of art, criteria for beauty as opposed to ugliness and experience when it is concerned with beauty. Axiology is primarily concerned with the philosophical study of value-patterns. These patterns are subject to change. The axiological ethics are coloured, influenced and reflexed from time to time. Sometimes, value-patterns known as value-judgements are yielded to socio-cultural phenomena of the ages. For example, our judgements of good

and evil, right and wrong, better or worse are a kind of genuine empirical knowledge. These judgements of value are subject to the same criterion of validity that we apply to other judgments.

T.S.Sodhi (1988) says that value judgements symbolise our two types of behaviour i.e. subjective and objective. For example, value judgements may be thought of merely an expression of one's feeling and desires that is subjective. In this context, a value has been called an emotion or 'sentiments of approval or disapproval', the satisfaction of a human want or desire. Others think of values as the quality of objects or situations that have worth that is an objective quality of things, such as "that quality of things that evokes and appreciative response". Still others interpret value judgement as some combination of both the subjective and the objective. Different opinions and thoughts may be prevailing about the nature and meaning of axiology but the theory of universal values determines the validity of axiological patterns. For example, values concerned with Beauty, Truth and Goodness are permanent and everlasting.

Value is an intrinsic truth. It is the essential norm and is a measure of all good things in life. It helps men to become more subtle and spiritual.

For the idealist, good life is living in harmony with the universe. The absolute is viewed as the final and most

ethical of all things and persons. God being perfect is regarded perfect in morals. The idealist's epitome of ethical conduct and morality lies in the imitation of Absolute Self. Man is most moral when his behaviour is in accordance with the ideal and universal Moral Law. It is indeed a lofty ideal of morality which suggests that we do right simply to be more perfectly in tune with the Universe.

'Sikhism holds that the values are objective in the sense that the self has to discover them. It conceives them as inalienably subjective qualities of Ideal Entity or self in which all of them are grounded. The very notion of development (the concept of Khandas) points to the fact that the self has to discover the values. The ideal self is called Purukh which is the supreme Entity in which all the values are conserved'.

For the idealists there are eternal values like truth, beauty and goodness and their cultivation in life makes life fruitful and worth living. Guru Nanak Dev being great moral and spiritual teacher, emphasizes the cultivation of these higher values in life. The promotion of intellectual, aesthetic, moral and spiritual values in human life is the dominant theme running through the hymns of Guru Nanak as portrayed on the hundreds of pages of the Adi Granth. "There can be no devotion without cultivation of higher values in life", says Guru Nanak. For the Guru, divine knowledge can be obtained through the practical evolution of higher values alone. And these virtues

like our friends help us to overcome vices.

In Sikhism, great emphasis is laid on the need to overcome evil impulses and vices like Kam (concupiscence) Karodh (anger), Lobh (covetousness), Moh (attachment) and Ahankar (pride)¹⁴³. These passions and vices are to be sublimated by virtues. To overcome vices, cultivation of higher values in life is essential. Guru Nanak Dev emphasizes practical life. Truth is higher but higher still is truthful living¹⁴⁴. There can be no worship without good actions.¹⁴⁵ For a spiritual discipline, the code of conduct is a necessity.¹⁴⁶ Unless the virtues are imbibed, the seeker cannot move further on the spiritual plane.¹⁴⁷

143. ਮਾਇਆ ਸੀਚਿ ਰਜੇ ਅਹੰਕਾਰੀ ॥
ਮਾਇਆ ਸਾਥ ਨੁ ਚਲੈ ਖਿਆਰੀ ॥
ਮਾਇਆ ਮੁਸਤਾ ਹੈ ਬਹੁ ਰੰਗੀ ॥
ਬਿਨੁ ਨਾਵੈ ਕੇ ਸਾਥਿ ਨ ਸੰਗੀ ॥
(ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧, ਬਿਭਾਸ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੪੨)

Amassing wealth, the kings
become proud.

However, the prized wealth
goes not with the mortal.
Of many a kind is the love
of mammon.

Save the Name, no one is man's
friend and comrade.

(Parbhati Ashātpadia Mahalla 1, Bibhas, Adi Granth page
1342).

144. ਸਚੁ ਤੈ ਸਭੁ ਕੇ ਤਿਖਰਿ ਸਚੁ ਆਚਾਰੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੨)

(As)everything is underneath
Truth, the living with the Truth
is superior to all.

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

145. ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਚਾ ॥
(ਗੁਰਿਗੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੩)

If man does spiritual deeds,
then alone, is he true.

(Gauri Mahalla 1, Adi Granth page 223).

146. ਗਿਆਨ ਰਤਨਿ ਮਨੁ ਮਾਜੀਐ ਬਹੁੜਿ ਨ ਮੈਲਾ ਹੋਇ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੯੨)

If man cleanses his soul with the
jewel of gnosis, it goes not dirty
again.

(Maru Mahalla 1, Adi Granth page 992).

147. ਸਬਦੁ ਗੁਰੁ ਪੀਰਾ ਗਹਿਰੁ ਗੰਭੀਰਾ
ਬਿਨੁ ਸਬਦੇ ਜਗੁ ਬਉਰਾਨੈ ॥
(ਸੋਰਠਿ ਮਹਲਾ ੧, ਘਰੁ ੧, ਅਸਟਪਦੀਆ, ਚਉਤੁਕੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੩੫)

The profound and unfathomable
Name is his Guru and the
spiritual guide. Without
the Name the world is gone
mad.

(Sorath Mahalla 1, Ghar 1, Ashatpadiya, Chautakia,
Adi Granth page 635).

Guru Nanak Dev regards virtues as qualities essential to endear the self to the Divine. It is as Guru Nanak says "Charming one's love with the charm of virtues". Immoral conduct can never be a feature of spiritual progress. The three cardinal values of Guru Nanak's religion are 'Kirat Karna' (to earn one's living by honest labour), 'Wand Chhakana' (to share one's earnings with the poor), and 'Nam Japna' (to meditate on the name of God). And it is with the help of these three values that socialistic pattern of society can be

established. Besides, these Guru Nanak Dev has emphasized the cultivation of following cardinal values to be cultivated for a disciplined life.

1. Sat, Santokh, Vichar, (Truth, contentment and reflection)
2. Daya, Dharam, Dan (Compassion, righteousness and charity)
3. Sidak, Sabar, Sanjam (faith, tolerance and restraint)
4. Khima, Garibi, Seva (foregiveness, humility and service)
5. Bhau, Gyan, Kirt (love, knowledge and work for right earning).

5.4 Concept of God:

His description of God is unique. There is the one God, the God of all Gods.¹⁴⁸ The Supreme God of souls.¹⁴⁹

148. ਸਾਹਿਬ ਮੇਰਾ ਏਕੈ ਹੈ ॥
ਏਕੈ ਹੈ ਤਾਈ ਏਕੈ ਹੈ ॥

(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੦)

My Lord is but one. He is one
alone, O brother. He is one in
one.

(Asa Mahalla 1, Adi Granth page 350).

149. ਤੁ ਰਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਗਵਿਆ ਸਤ ਠਾਈ ॥
(ਵਰ ਮਲਾਰ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੯੧)

O my Creator-Lord, Thou art
Unfathomable and art pervading
all places.

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

Guru Nanak's concept of God is given primarily in Japuji Sahib. God to him is Formless (Nirankar). God is Fearless (Nirbhau). God is Omnipotent, Omniscient and Omnipresent. He is Absolute. He is Truth, All Creator, All love Tender, Unborn and Unlimited.¹⁵⁰

150. ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
 ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੈ ਗੁਰਪ੍ਰਸਾਦਿ ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

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

Thus, the fundamental doctrine (Moolmantra) of Guru
 Nanak's 'Japuji' gives in nutshell the concept of God.

God is Absolute One, True Name, Eternal Reality, Creator
 of all things. He is without fear and without enmity. He is
 not subject to time. He is beyond birth and death. He is
 formless. He is Imminent in His creation. He is known by
 the Guru's grace.

God is the Supreme Truth, Supreme Consciousness, Supreme
 Intelligence, Beauty, Bliss and Grace. He is the Sovereign
 Lord. He is Immortal, Unborn and Self-Existent. He possesses
 absolute authority and unqualified power¹⁵¹. The whole cosmos
 is working under His Divine Order (His Hukam). But still He is
 all love, helpful, generous, benevolent, kind, graceful and
 merciful. He showers His blessings on all. He gives unlimited
 gifts to human beings. He is Father, Mother, Brother, Friend
 and Protector of man.¹⁵² He is Hari, Ram, Gopal, Narayan, Allah,
 Khudaa and Sahib. His manifestations may be many but He alone
 is and there is no other.¹⁵³

151. ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
 ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
 ਇਕੁਨਾ ਹੁਕਮੀ ਬਖਸੀਸਿ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਤਵਾਈਅਹਿ ॥
 ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

By the Lord's order bodies are produced. His order cannot be narrated.

With His fiat the souls come into being and with His fiat greatness is obtained.

By His command the mortals are made high and low and by His written command they obtain woe and weal.

Some obtain gifts through His order and some through His order are ever made to wander in transmigration.

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

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

152. ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਇਕ ਮੂਰਤਿ ਆਪੇ ਕਰਤਕਾਰੀ ॥
 (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੦੮)

The One Lord has created the forms of Brahma, Vishnu and Shiva and He Himself is the Doer of deeds.

(Ramkali Mahalla 1, Adi Granth page 908).

153. ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
 ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
 ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥
 ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਹੁ ਜੋਰੁ ॥
 ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥
 ਸਭਨਾ ਲਿਖਿਆ ਵੁਡੀ ਕਲਮ ॥
 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥
 ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
 ਕੇਤਾ ਤਾਹੁ ਸੁਆਲਿਹੁ ਰੁਪੁ ॥
 ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਇ ਕੁਤੁ ॥

ਕੀਤਾ ਖੁਸਾਉ ਏਕੋ ਕਵਉ ॥
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

How much load there is on the
bull? If someone understands
this, he becomes a true man.
There are more worlds beyond (this)
earth, more and more.
What power is that which supports
their weight from underneath?
The ever-flowing pen (of God), did
inscribe the kinds, colours and names
of all the beings.
A few know how to pen this account.
The scribed scroll-how voluminous it
would be?
What might and fascinating beauty (are
Thine, O Lord)?
How great is (Thy) gift? Who can
assess its extent.
With One World Thou didst effect the
world's expansion and where by lacs
of rivers began to flow.

(Japuji, Mahalla 1, Adi Granth page 3).

God is the Ultimate Eternal Reality. He Himself is the
Creator, Sustainer, Destroyer and Recreator.¹⁵⁴ He does not
merely create the world. He watches over it, cares for it,
directs it and upholds its path day and night.¹⁵⁵ "He, Who created
also destroys. Having destroyed, He builds and having built,
He destroyed Casting down. He raises up and raising up He
casts down."

154. ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਜਗ ਧੰਧੜੈ ਲਾਇਆ ॥
ਦਾਨਿ ਤੇਰੈ ਅਟਿ ਚਾਨਣਾ ਤਨਿ ਚੰਦ ਦੀਖਾਇਆ ॥

(ਗੁਰੂ ਸੂਰੀ, ਛੰਤ ਮਹਲਾ ੧, ਅਰੁ ੪, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੬੫)

He who made the world, watches
over it, and yokes the mortals to
their tasks.

Thine bounties, O Lord, illumine the
soul and the moon of gnosis shines
in the body.

(Rag Suhi, Chhant Mahalla 1, Ghar 4, Adi Granth
page 765).

155. ਭਨਿ ਭਨਿ ਅੜੀਐ ਅੜਿ ਅੜਿ ਭੜੈ

ਦਹਿ ਉਸਰੈ ਉਸਰੈ ਦਾਹੈ ॥

ਸਰ ਭਰਿ ਸੇਖੈ ਭੀ ਭਰਿ ਯੇਖੈ ਸਮਰਥ ਵੇਪਰਵਾਹੈ ॥

(ਦਖਣੀ ਭਿਅੰਕਰੁ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੫)

Breaking and crushing, the Lord fashions and while fashioning and making He again shatters.

The demolished ones He builds and the
built ones He demolishes.

The Omnipotent, care-free Lord dries
the filled-up tanks and again fully
fills them.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 935).

God has created the world according to His free will.
He is present everywhere. He expresses Himself in nature and
also in His creation. He is inside as well as in the limited
outside. He lives in every heart. He is Omnipresent, Omnipotent
and Omniscient. He is Immortal. God is both Nirgun and
Sargun i.e. without attributes as well as with attributes.
He is Self-luminous and Self-Expressed.¹⁵⁶

156. ਜਿਨਿ ਜਗੁ ਸਿਰਜਿ ਸਮਾਇਆ ਸੇ ਸਾਹਿਬ ਕੁਰਰਤਿ ਜਾਇਦਾ ॥

ਸਚੜਾ ਦੁਰਿ ਨ ਭਾਲੀਐ ਅਟਿ ਅਟਿ ਸਬਦੁ ਪਛਾਇਦਾ ॥

(ਵਰਹੰਸੁ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੮੧)

He, who fashions and destroys
the world, that Lord alone knows
His Omnipotence.

Seek not the True One far. Recognise
Thou, the Lord in every heart.

(Vadhans Mahalla 1, Adi Granth page 581).

God is incomprehensible and indescribable because He has infinite attributes, each with perfectional excellence,¹⁵⁷

157. ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖਸਾਰੁ ॥
 ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
 ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕੋਠੇਠਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥
 ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਖੈਨੁਹੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥
 ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨੁ ॥
 ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨ ਅਭਿਆਨੁ ॥
 ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਚੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਰੁ ॥
 ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਰੁ ॥
 ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਕੈ ਤਾਰੁ ॥
 (ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੪)

By Thy power we see, by Thy power we hear
 and by Thy power we fear and have the
 essence of happiness.

By Thine power exist the nether regions and skies
 and by Thine power exists the entire creation.

By Thine power are the Vedas, The Puranas and
 the Islamic, Christian and Jewish books, and by
 Thine power is all deliberation.

By Thy power is eating, drinking and dressing,
 and by Thy power is all love.

By Thine power are species, kinds and colours,
 and by Thine power the living beings of the
 world.

By Thine power are virtues and by Thine power
 the vices. By Thine power are honour and
 dishonour.

By Thy power are wind, water and fire and
 by Thy power are the earth and dust.

Everything is Thy might. Thou art the Omnipotent Creator, and Thy Name is the holiest of the holy.

Says Nanak, through Thy pleasure, Thou, O Lord beholdest and pervadest everything. Altogether unrivalled Thou art.

(Var Asa, Mahalla 1, Adi Granth page 464).

He has countless names and countless abodes which are beyond the grasp of imagination. In Guru Nanak's words,¹⁵⁸

158. ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਕਰੈਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਏ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਏ ਕੀਤਾ ਆਕਾਰੁ ॥
 ਅੰਤੁ ਨ ਜਾਏ ਪਾਰਾਵਾਰੁ ॥

(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫)

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.

(Japuji, Mahalla 1, Adi Granth page 5).

But still God is Grateful, Merciful and Benevolent.

Nanak believes in a personal God, a God of Grace to whom man responds in love:¹⁵⁹

159. ਬਾਖਿਆ ਨ ਜਾਇ ਵੀਤਾ ਨ ਹੋਇ॥
 ਅਧੇ ਅਧਿ ਨਿਰੰਜਨੁ ਸੋਇ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨)

That Pure One is all in all Himself.
 He is neither established nor created
 by any one.

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

5.5 Concept of Man:

Man is the supreme creation of God. In the entire universe, he is the only living being who has the capacity to have some understanding of this universe and its maker. No doubt, man is a part of nature, yet he also appears to transcend and exercise considerable control on it. He is a part of the supreme spirit which explains his strength to transcend, over nature. He is a creature of unlimited potentialities. He has the power to attune himself to God and can become one with Him. Man is a matter; he is life; he is mind; he is intellect (reason); he is self (Atma or Soul). He has the ability to realise to the spiritual heights. The purpose of man's life is to seek God, to find Him and unite with Him. His ego (Haumai) and attachment stand on the way of salvation or self-realisation. Without salvation there is suffering and agony and man is lost in the wilderness of world. He is bound to the world which may be his weakness. He lives only for eating.

God-centred men (Gurmukhs) would raise themselves from ordinary men and women to the level (Brahm-Gyani)¹⁶⁰. Through this

transcendental process a man transforms himself from biological self to human self and from consciousness to super-consciousness. In order to reach the highest stages of self-realisation, Guru Nanak recommends the path of contemplation and illumination.¹⁶¹

160. ਸਚਾ ਰੰਗੁ ਮਜੀਠ ਕਾ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਚੀਚਾਰੁ ॥
ਨਾਨਕ ਖੁਮ ਮਹਾ ਰਸੀ ਸਭਿ ਚਰਿਆਈਆ ਛਾਰੁ ॥
(ਰਾਗੁ ਸੁਹੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੮੬)

The true Sikhs of the Guru, who
reflects over the Lord assume
the permanent dye of madder.
Nanak, with the Supreme Nectar
of the Lord's love, all the sins are
burnt to ashes.

(Rag Suhi, Mahalla 1, Adi Granth page 786).

161. ਕਰਿ ਜਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥
ਇਤੁ ਤਨਿ ਲਾਗੈ ਚਾਣੀਆ ॥
ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਈਆ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਪਰੁ ੪, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੫-੨੬)

Make such light and then shalt
thou meet the Lord.
When the Word(of His Name) softens
this body-soul and service is
performed, happiness is obtained.

(Sri Rag Mahalla 1, Ghar 4, Adi Granth pages 25-26).

In the words of Mansukhani, "the ideal man of Guru Nanak combines the best of the four castes of the Hindus. He is a Brahmin in his thirst for knowledge and purity, a Kashtriya in his courage, honour, chivalry and patriotism, a Vaishya in his enterprise, skill, industry and generosity, a Shudra in his self-effacement and loving service".

Guru Nanak is of the view that an ideal man should possess the following qualities or virtues:

(1) Truth:

Every man should imbibe the spirit of Truth. Top most priority should be given to Truth. In the Sri Rag Guru Nanak says:¹⁶²

162. ਸਚੁ ਸਚਾ ਗੁੜ ਬਾਹਰਾ ਸਿਸੁ ਦਿਚਿ ਸਚਾ ਨਾਉ ॥
ਸੁਛੁਹਿ ਵਖਾਇਹਿ ਜੇਤੜੇ ਹੋਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਤਾ ਮਨੁ ਖੀਵਾ ਜਾਈਐ ਜਾ ਮਹਲੀ ਘੋਏ ਬਾਉ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫-੧੬)

The wine of truth is prepared without molasses and in that there is the True Name.

I am a sacrifice unto all those who hear and repeat (the True Name).

Only then the man is deemed to be intoxicated when he obtains room in God's mansion.

(Sri Rag Mahalla 1, Adi Granth pages 15-16).

In Asa-Di-Var Guru Nanak says,

Truth is the panacea for all ills;

It washes off all sins;¹⁶³

163. ਸਚੁ ਸਤਨਾ ਹੋਇ ਦਰੁ ਖਾਧੁ ਕਰੈ ਖੋਇ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

Truth is the medicine for all and it removes and washes away the sin.

(Var Asa, Mahalla 1, Adi Granth page 468).

164. Nanak bows to those that have truth within them;¹⁶⁴

ਨਾਨਕੁ ਵਖਾਇ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਖੈਲੈ ਹੋਇ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

Nanak makes supplication unto those, who have truth in their lap.

(Var Asa, Mahalla 1, Adi Granth page 468).

But great patience is required for the realisation of Truth.¹⁶⁵ Without the wealth of Truth man cannot obtain peace.¹⁶⁶ To attain Truth, purity of mind is essential¹⁶⁷ and a person who tells lies can never be pure.

165. ਗਿਆਨੁ ਨ ਗਲੀਈ ਦੂਦੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੫)

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

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

166. ਸਚੁ ਦੁਖਰੁ ਧਨੁ ਖਲੈ ਹੋਇ ॥
ਆਪਿ ਤੈ ਤਰੇ ਭੀ ਸੋਇ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੪)

He, who possesses the merchandise
and wealth of the True Name,
Saves himself and saves others, as
well.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth
page 944).

167. ਸਚੁ ਤਾ ਪਰੁ ਜਾਨੀਐ ਜਾ ਰਿਚੈ ਸਚਾ ਹੋਇ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

Then alone the man is known as true,
if the truth be in his heart.

(Var Asa, Mahalla 1, Adi Granth page 468).

(ii) Fearless:

An ideal man is fearless. A man should shed all types of fear except the fear of God. The fear of God will make the man fearless.

(iii) Love:

An ideal man loves all. Every man should possess the

virtues of love. Every man should have love for the God and His creatures i.e. human beings. A life without love is not worth living. It is like a flower without a fragrance. So love and devotion must be cultivated to make life purposeful and happy.

(iv) Malice towards none:

An ideal man does not have any malice towards anybody.¹⁶⁸
He is always amicable and peace-loving.¹⁶⁹ He is devoid of enmity.

168. ਤਮ ਨਹੀਂ ਚੰਗੇ ਬੁਰਾ ਨਹੀਂ ਕੋਇ ॥
(ਸੁਹੀ ਮਹਲਾ ੧, ਅਰੁ ੨, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨੮)

I am not good and no one is bad.

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

169. ਹਰਿ ਕੇ ਲੋਕ ਸਿ ਸਾਚਿ ਸੁਹੇਲੇ ਸਰਬੀ ਬਾਈ ਨਦਰਿ ਕੇਰੇ ॥
(ਭੈਰਉ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧, ਅਰੁ ੩, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੫੩)

God's men, they abide in truth and peace. At all the places. He is merciful unto them.

(Bhairo Ashatpadia Mahalla 1, Ghar 3, Adi Granth page 1153).

(v) Purity:

Purity should be obtained and can be achieved in the company of preceptor. Falsehood must be discarded. Always talk of goodness. Man should be good.¹⁷⁰

170. ਜਿਤੁ ਸੇਵਿਐ ਸੁਖ ਖਾਈਐ ਸੇ ਸਾਹਿਬ ਸਦਾ ਸਮੁਲੀਐ ॥
ਜਿਤੁ ਕੀਤਾ ਖਾਈਐ ਆਪਣਾ ਸਾ ਆਲ ਬੁਰੀ ਕਿਉ ਖਾਈਐ ॥
ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥
ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਖਸਾ ਦੁਲੀਐ ॥
(ਵਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੪)

Ever meditate on that Lord, by serving

whom solace is attained.

Why doest thou do such evil deeds, which
thou hast to suffer for?

Do not evil at all and look ahead
with far-sightedness.

So, throw thou the dice, that thou
mayest not lose with the Lord.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 474).

(vi) Justice:

An ideal man possesses the spirit of fairplay and justice.¹⁷¹ All kinds of injustice should be avoided. In Asa-di-Var, Guru Nanak says, 'the justice of God is based on truth. Therefore, a seeker is required to bear his life on truth and justice'.¹⁷²

171. ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭)

O Nanak ! true is the work of the
True Lord.

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

172. ਨਾਨਕ ਜੀਅ ਤਿਆਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
ਉਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਦੇ ਜਜਮਾਲਿਆ ॥
ਘਰਿ ਨ ਘਾਇਨਿ ਕੁੜਿਆਰ ਮਹ ਕਾਲੈ ਦੇਜਰਿ ਚਾਲਿਆ ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਹਿ ਗਏ ਹਰਿ ਗਏ ਸਿ ਭਾਣੁ ਵਾਲਿਆ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੩)

Creating the beings, God has installed
the Righteous judge to record their accounts.

There, only the truth is adjudged true
and the sinners are picked up and
separated out.

The false find no place there and they go to
hell with blackened faces.

They who are imbued with Thy Name win, O

Lord. They who are cheats they lose the day.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 463)

(vii) Generosity and Graciousness:

All the human beings should be generous and gracious. We should always aim at helping and serving others. Everybody should exhibit graciousness by forgiving the erroneous and the sinner.

(viii) Sweetness:

Everybody should imbibe the quality of sweetness.¹⁷³ Sweet language should be used.¹⁷⁴ Harsh words should be avoided.¹⁷⁵ Every one should be sweet in deeds and actions.¹⁷⁶ This can prove a panacea of the various ills of our socio-political system.

173. ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਯੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

Call not any one bad, understand this by reading these words.

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

174. ਸਹਜਿ ਸੰਤੋਖਿ ਸੰਸਾਰੀਆ ਮਿਠਾ ਚੋਲਣੀ ॥
(ਸਿਰੀ ਰਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੭)

(They say:)with the decorations of Divine knowledge, contentment and sweet discourses.

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

175. ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥
ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ ॥
(ਵਡਹੰਸੁ ਮਹਲਾ ੧, ਛੰਤ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੬੬)

The Lord gives mortal his turn of human life according to the deeds done by him.

Speak not ill of another nor involve
thyself in a quarrel.

(Vadhans Mahalla 1, Chhant, Adi Granth page 566).

176. ਸਰੁ ਬੋਲੈ ਬੋਲਾਵੈ ਖਿਆਰੁ ॥

(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੪੪)

Imbued with love, he utters and
makes others utter the truth.

(Parbhati Mahalla 1, Adi Granth page 1344).

In fact, Guru Nanak wanted, to lift man from the lower stage of Haumaye to the higher stage where only God's will prevails. According to Guru Nanak's philosophy, the purpose of man's life is to seek Him (Akalpurakh), find Him and be united to Him. In the absence of this, there is suffering, anguish, monotony and man is lost in wilderness of samsara and he lives only for eating.

5.6 Concept of Religion:

Encyclopaedia of Psychology (Harriman, 1946) defines, "Religion as a system of attitudes, practices, rites, ceremonies and beliefs by means of which individuals or community put themselves in relation to God or to a supernatural world and often to each other and from which the religious person derives a set of values by which to judge events in the natural world."

Religion consists in the love of God, love of man and love of godly-living. According to Guru Nanak, there is only one religion in the universe i.e. unity of mankind and God. Man is expected to remain man through his manly existence on this earth.¹⁷⁷

177. ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਤਿ ਤੂੰ ॥
 ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਹਿ ਭੂ ॥
 (ਵਾਰ ਮਲਾਰ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੯੧)

Thou, of Thyself art the tablet,
 O Lord of Thyself the pen and
 Thou art also the writing thereon.
 Speak thou of the One Lord, O
 Nanak. Why should there be a
 second?

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

Religious conditions at the time of Guru Nanak's advent were far from satisfactory. The two main religions were Islam and Hinduism and both these were playing a negative role. Guru Nanak did not accept this division of religion. He writes, "I see here neither a Hindu nor a Muslim, and only a man".¹⁷⁸

178. ਏਕਸੁ ਤੇ ਸਭ ਖਿਤਿ ਹੋਈ ॥
 (ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੩)

From the One Lord all are
 born.

(Gaauri Mahalla 1, Adi Granth page 223).

Religion is based on truthful living. It is pure inward, dynamic and practical. It is a combination of virtues like goodness, righteousness, justice, love, sincerity, service and purity. According to Guru Nanak, there are three cardinal principles of religion:

- (i) To earn one's living by honest labour (Kirt Karnā)¹⁷⁹
- (ii) To share one's earnings with poor (Wand Chhākna)¹⁸⁰
- (iii) To meditate the name of God (Nam Japna)¹⁸¹

179. ਓਨੀ ਮੰਦੈ ਪੈਰ ਨ ਰਖਿਓ
ਕਰਿ ਸਕਿਤੁ ਧਰਮੁ-ਕਮਾਇਆ ॥
ਓਨੀ ਦਨੀਆ ਤੋੜੈ ਚੰਧਨਾ
ਅੰਨੁ ਪਾਈ ਥੋੜਾ ਖਾਇਆ ॥
ਤੂੰ ਚਖਸੀਸੀ ਅਗਲਾ
ਜੈਨਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥
ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥

(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੭)

They place not their foot in sin,
do good deeds and practise piety.
They burn (break) the worldly bonds
and live on paltry corn and water.
Thou art a great Bestower and
Ever, givest gifts, which increase
day by day.

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

180. ਦਇਆ ਜਾਇ ਜੀਅ ਕੀ ਰਿਛੁ ਖੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

He shows mercy to living beings
and gives something in charity.

(Var Asa, Mahalla 1, Adi Granth page 468).

181. ਨਾਮੁ ਰਤਨੁ ਹੀਰਾ ਨਿਰਮੋਲੁ ॥
ਸਚਾ ਸਾਹਿਬੁ ਅਮਰੁ ਅਤੋਲੁ ॥
(ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੦੫)

The Lord's Name is an invaluable
pearl and jewel.
Imperishable and Immeasurable is
the True Lord.

(Ramkali Mahalla 1, Adi Granth page 905).

True religion could be practised only in a life lived in the world.

(1) Religion in Essence is One:

Guru Nanak Dev emphasised that the ways are two (may be many), but the Master is one,¹⁸² The Order of that One should be realised. It is why all the forms and classes are one, says Nanak, that only One is to be praised.¹⁸³

182. ਰਹ ਦੇਵੈ ਇਕੁ ਜੈਣੈ ਸੋਈ ਸਿਝਸੀ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਦੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੨)

He, who deems both the ways lead to one Lord, shall be emancipated.

(Var Majh, Mahalla 1, Pauri, Adi Granth page 142).

183. ਸਰਬੀ ਰੰਗੀ ਰੂਪੀ ਤੂੰ ਹੈ ਤਿਸੁ ਬਖਸੇ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੫)

In all the colours and forms art Thou. He pardons him on whom He works with favour.

(Asa Mahalla 1, Adi Granth page 355).

Guru Nanak Dev was against idol worship,¹⁸⁴ icon worship as well as against stone worship. He was also against superstitions, superfluous rites and rituals.¹⁸⁵ His religion was Dynamic and Practical. It was certainly based on truthful living - full of dynamism. It was a religion of practical life. His religion consists of love, service, purity, justice, goodness and righteousness.

184. ਦੇਵੀ ਦੇਵ ਪੂਜੀਐ ਤਾਈ ਰਿਆ ਮਾਗਉ ਰਿਆ ਦੇਹਿ ॥
ਪਾਹਣੁ ਨੀਰਿ ਪਖਾਲੀਐ ਤਾਈ ਜਲੁ ਮਹਿ ਬੁਡਹਿ ਤੇਹਿ ॥
(ਸੋਰਠਿ ਮਹਲਾ ੧, ਦੁਤਰੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੩੭)

Why worship goddesses and gods

O brother; what can one ask
from them and what can they
give him?

The stone gods are washed with
water, O brother, but they
themselves sink in water.

(Sorath Mahalla 1, Dotuki, Adi Granth page 637).

185. ਅੰਧੇ ਗੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥
ਪਾਥਰੁ ਲੇ ਪੂਜਾਹਿ ਮੁਗਧ ਗਵਾਰੁ ॥
ਤਿਹਿ ਜਾ ਅਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਾਰਣਹਾਰੁ ॥
(ਵਾਰ ਬਿਹਾਗੜਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੫੬)

They are blind, dumb and the
blindest of the blind.

The ignorant fools take stones
and worship them.

Those stones when they themselves
sink, how shall they ferry
thee across?

(Var Bihagra, Mahalla 1, Adi Granth page 556).

5.7 Concept of Nature :

Guru Nanak calls nature as Duniya,¹⁸⁶ Jagat, Jahan, Qudrat, Sansar, Jagg. In Asa Di Var, he says, "Nature is all form (Sarv-Akar),¹⁸⁷ all knowledge (Sarv-Vichar)¹⁸⁸ and all love (Sarv-Piar).¹⁸⁹ All the changeable world having mutaits - mutandis as its special features, is the manifestation of God.¹⁹⁰ God created Nature out of His Name, Hukam and Self and made it the Abode, Temple, Manifestation.¹⁹¹ Nature, according to Guru Nanak, is surely the 'True play of the True Master'.¹⁹² It is a universal mirror in which God is seeing His own face. It is a farm on which He is

growing the seed of His own name. It is a playground in which He is playing His own sport of love. No one can achieve perfection in life unless one enjoys the sights of nature, follows His laws, finds *palace of God on it and sees His vision and presence there*.¹⁹³ Guru Nanak believes in the Motherhood of Nature.

186. ਨਾਨਕ ਦੁਨੀਆ ਕੈਸੀ ਹੋਈ ॥
ਸਲਕ ਮਿਤੁ ਨ ਰਹਿਓ ਕੋਈ ॥
ਭਾਈ ਬੰਧੀ ਹੇਤੁ ਚਕਾਇਆ ॥
ਦੁਨੀਆ ਕਰਹਿ ਦੋਨੁ ਗਵਾਇਆ ॥
(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ , ਮਹਲਾ ੧ , ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੦)

Nanak, what has happened to the world?
Where there is no friend or guide.
Love has ceased even among brethren
and kinsmen.
How unfortunate that for the sake of
such a world, the mortals have lost
their faith.

(Slok Varan Te Vadhik, Mahalla 1, Adi Granth page 1410).

187. ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
(ਵਾਰ ਆਸਾ , ਮਹਲਾ ੧ , ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੪)

By Thine power exist the nether
regions and skies and by Thine
power exists the entire creation.

(Var Asa, Mahalla 1, Adi Granth page 464).

188. ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕੋਠੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥
(ਵਾਰ ਆਸਾ , ਮਹਲਾ ੧ , ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੪)

By Thine power are the Vedas, the
Puranas and the Islamic, Christian
and Jewish books, and by Thine
power is all deliberation.

(Var Asa, Mahalla 1, Adi Granth page 464).

189. ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਯੈਨੁਕੁ ਕੁਦਰਤਿ ਸਰਬ ਖਿਆਰੁ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੪)

By Thy power is eating, drinking and
dressing, and by Thy power is all
love.

(Var Asa, Mahalla 1, Adi Granth page 464).

190. ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੪)

By Thine power are virtues and by
Thine power the vices. By Thine power
are honour and dishonour.

(Var Asa, Mahalla 1, Adi Granth page 464)

191. ਗਗਨ ਮੈ ਬਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਤਲ ਜਨਕ ਮੋਤੀ ॥
ਧੁਪ ਮਲਆਨਲੈ ਪਵਣੁ ਚਵਰੇ ਕੇਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੈਤ ਜੋਤੀ ॥
ਕੋਸੀ ਆਰਤੀ ਹੋਇ ॥
ਤਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥
ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥
(ਆਰਤੀ, ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩, ੬੬੩)

In the sky's salver, the sun and the moon are
the lamps and the stars with their orbs, are
the studded pearls.

The fragrance of sandal wood makes, Thy incence,
wind Thy fan and all the vegetation Thine flowers,
O' Luminous Lord.

What a beautiful 'worship with lamps' is being
performed? Such is Thine adoration, O' Lord,
the Destroyer of dread.

The celestial strain is the sounding of temple
drums.

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

192. ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਵਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਕੁ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੪)

Everything is Thy might. Thou art
the Omnipotent Creator, and Thy
Name is the holiest of the holy.

(Var Asa, Mahalla 1, Adi Granth page 464).

193. ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੪)

By Thy power are wind, water and
fire and by Thy power are the
earth and dust.

(Var Asa, Mahalla 1, Adi Granth page 464).

5.8 Guru Nanak's Philosophy of Life

According to Guru Nanak, there are three aspects of philosophy of life:

1. To establish a living relation of harmony and oneness God, name and nature.
2. To develop Name character.¹⁹⁴
3. To work constructively and progressively with continuity, disinterestedness and optimism for establishment of God's kingdom on earth which means evolution of Divine Hukam in life individually and collectively.

194. ਤੂ ਖੂਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਖੁਰਾ ਹਮ ਬਾਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥
ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਕਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੋਸੈ ਨਾਮ ਪਿਆਰੀ ਜੀਉ ॥
(ਸੋਰਠਿ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੯੭)

Thou, O my reverend, Beneficent Lord of
perfect understanding and munificence, I
am but a beggar of Thine.

What should I ask for? Nothing remains
permanent. O Lord, bless me with Thy
Beloved Name.

(Sorath Mahalla 1, Adi Granth page 597).

To achieve this aim, Guru Nanak has suggested that:-

- 1) Hukam and Raja (God's will and creative joy);¹⁹⁵

195. ਕਿਵ ਮਰਿਆਦਾ ਹੋਈਐ ਕਿਵ ਕੁੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

How can we be true and how
can the screen of untruth be
rent? By obeying, O Nanak ! the
pre-ordained order of the Lord
of will.

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

ii) Nadar and Karm (His grace and action);¹⁹⁶

196. ਨਦਰੀ ਕਰਮੀ ਗੁਰ ਚੀਚਾਰੁ ॥
ਭੈ ਚਿਨੁ ਕੇਇ ਨ ਲੈਖਸਿ ਯਾਰਿ ॥
(ਰਾਗ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧, ਚਉਪਦੇ, ਦੁਪਦੇ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੧)

He, on whom is the grace, of the
Merciful, through the Guru, meditates
on Him.

Without Lord's fear none can cross
the world-ocean.

(Rag Gauri Guareri Mahalla 1, Chaupade, Dupade, Adi Granth page 151).

iii) Sifat and Salah (His praise and its beautiful expression);¹⁹⁷

197. ਜਿਸ ਨੇ ਖਖਸੇ ਸਿਫਤਿ ਸਲਾਹੁ ॥
ਨਾਨਕ ਯਾਤਿਸਾਹੀ ਯਾਤਿਸਾਹੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫)

He, to whom (the Lord) grants praising and
eulogizing Him, O Nanak ! is the king of
kings.

(Japuji, Mahalla 1, Adi Granth page 5).

iv) Vigas¹⁹⁸ and Pargas¹⁹⁹ (Evolution and enlightenment of His
Sabad);

199. ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਖਰਗਾਸਾ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੪)

Through Guru's gospel his heart
lotus blossoms.

(Gauri Mahalla 1, Adi Granth page 224).

and

198. ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਢਿਗਾਸੁ।
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨)

Ever blissful are the saints, O
Nanak.

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

- v) Simran and Sewa (His contemplation and service)²⁰⁰; and
 200. ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਦੀਚਾਰੁ ॥
 (ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੩)

The service of the Guru is to
 ponder over the word.

(Gauri Mahalla 1, Adi Granth page 223).

- vi) His truth and name should be practised with:
- (a) Nad and Ved (Spiritual music and wisdom),
 - (b) Top and Tao (Austerity and optimistic enthusiasm);
 - (c) Dharam and Karam (Religion and Karamyoga) with
 sincere faith and devotion.

Actions, deed, thoughts given out verbally or in writing
 from by a person, reveal the philosophy of life of that person.
 The following thoughts of Guru Nanak Dev are worthy of noting
 down:

1. "There is neither a Hindu, nor a Muslim; only man"²⁰¹.
 201. ਸਤ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੇਈ ॥
 (ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੩)
- Amongst all is contained that
 One Pure Lord.
 (Gauri Mahalla 1, Adi Granth page 223).
2. "O man, be not clear with thy God".
3. "God hath created the earth to establish His Rule of Law".
4. "Wheresoever I see, I see no one but Thee"²⁰².
 202. Without One Lord, I know not another. The
 True Guru has imparted this understanding
 unto me.
 (Sarang Mahalla 1, Adi Granth page 1233),
5. "Truth is alone everything, but higher still is the living
 of Truth"²⁰³.

203. ਸਚਹੁ ਰਿਹੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੨)

(As) everything is underneath
Truth, the living with the Truth
is superior to all.

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

6. "Do not be greedy."²⁰⁴

204. ਕੁੜਾ ਲਾਲਚੁ ਫੁਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ ॥
ਫਲੁ ਤੇਵੇਰੋ ਪਾਈਐ ਜੇਵੇਰੀ ਕਾਰ ਕਮਾਈਐ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

Forsake false avarice and with single mind meditate
thou on the Unseen Lord.

As are the deeds, we do, so is the fruit which
we obtain.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 468).

5.9 Four Fundamentals of Guru Nanak's Teachings:

1. Absolute Purity²⁰⁵

205. ਪਾਂਡੇ ਐਸਾ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥
ਨਾਮੇ ਸੁਚਿ ਨਾਮੇ ਪੜ੍ਹਉ ਨਾਮੇ ਰਜੁ ਆਚਾਰੁ ॥
(ਅਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੫)

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).

2. Absolute Love²⁰⁶

206. ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮਿ ਉਰਧਾਰੀ ॥
ਦੀਨ ਨਾਸੁ ਪੀਉ ਬਨਵਾਰੀ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੩੧)

The love of my dear Beloved,
I have lovingly enshrined within
my mind.

My spouse, the Lord of woods, is
the Master of the meek.

(Prabhati Mahalla 1, Adi Granth page 1331).

3. Absolute Honesty²⁰⁷

207. ਦੁੱਖੈ ਦੋਸ ਨ ਦੋਉ ਕਿਸੈ ਦੋਸ ਕਰਮ ਆਪਣਿਆ ॥
 ਜੇ ਮੈ ਕੀਆ ਜੇ ਮੈ ਘਾਇਆ ਦੋਸ ਨ ਦੀਜੈ ਅਵਰ ਜਨ ॥
 (ਰਗ ਅਸਾ ਮਹਲਾ ੧, ਪਟੀ ਲਿਖੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੩੩)

Di:-Impute not blame to any one. The fault is of thy own deeds. Whatever I did, for that I have suffered. I blame no one else.

(Rag Asa Mahalla 1, Patti Likhi, Adi Granth page 433).

4. Absolute Unselfishness i.e. elimination of Haumaye and curbing of Trishna.²⁰⁸

208. ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਮਾਵੈ ਕਰਮੁ ॥
 ਸੀਲ ਸੰਤੋਖੁ ਕਾ ਰਖੈ ਧਰਮੁ ॥
 ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ ॥
 ਸੇਈ ਬ੍ਰਹਮਣ ਪੁਜਣੁ ਜਗਤੁ ॥
 (ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੧)

Who performs the deeds of devotion, austerity and self-restrain.

Who observes the faith of humility and contentment and breaking his bonds, is emancipated.

Such a Brahman alone is worthy of being worshipped.

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

Guru Nanak's message has an eternal significance for he always felt, thought and acted in terms of the uplift and welfare of humanity - 'Tere Bhane Sarbat Ka Bhala'. He preached oneness of mankind, Brotherhood of man, Fatherhood of God and Motherhood of nature.²⁰⁹

209. ਸਤੁ ਕੇ ਆਪੈ ਆਪਣਾ ਜਿਸੁ ਨਹੀ ਸੇ ਚੁਣਿ ਕਚੀਐ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

All call Thee their own, O Lord, He,
whose Thou art not, is picked up
and thrown away.

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

5.10 Social and Political Philosophy:

His social and political philosophy was commendable. He believed firmly in equality of all human beings.²¹⁰ He wished all human beings to be free from fear, oppression, social slavery and political tyranny. In his youth Guru Nanak revolted against the caste system. He demolished the barriers not only between high and low caste people but also remove the cultural and religious barriers between Hindus and Muslims.²¹¹ He also fought against the sin of untouchability.²¹² It was with his efforts that men and women of all faiths, castes and creeds could sit together and eat in the common kitchens of the Gurus.²¹³

210. ਉਤਮੁ ਆਖਿ ਨ ਉਚਾ ਹੋਇ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੩੦)

Calling oneself sublime, one does
not become good.

(Parbhati Mahalla 1, Adi Granth page 1330),

211. ਐ ਜੀ ਨਾ ਹਮ ਉਤਮ ਨੀਚੁ ਨ ਮਧਿਮ ਹਰਿ ਸਰਣਗਤਿ ਹਰਿ ਕੇ ਲੋਗ ॥
(ਗੁਜਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੦੪)

O Sire, I am not high, neither low nor
middling. I am God's slave and I
seek His protection.

(Gujri Mahalla 1, Adi Granth page 504).

212. ਜਾਤਿ ਜਨਮੁ ਨਹ ਮੁਢੀਐ ਸਚ ਘਰੁ ਏਹੁ ਬਤਾਇ ॥
ਸਾ ਜਾਤਿ ਸਾ ਘਟਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੩੦)

The Lord asks not mortals caste
and birth, so, find thou out the
Lord's True Home.

That alone is man's caste and
that his glory, as are the deeds,
which he does.

(Parbhathi Mahalla 1, Adi Granth page 1330).

213. ਜਾਬਹੁ ਜੋਤਿ ਨ ਪੁਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੪੯)

Recognise Lord's light within all
and inquire not the caste, as
there is no caste in the next
world.

(Asa Mahalla 1, Adi Granth page 349).

Guru Nanak strongly protested against the treatment meted
out to women.²¹⁴

214. ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਗਾ ਰਤੀ ਚਰਿ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

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

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

Earlier women were considered inferior to men. Guru
Nanak protested against this inequality. He repeatedly condemned
the degeneration of morals, the oppression of the poor by the
rich, the corruption and bribery that tainted justice and movement
of women. The vil(pardah) system, the early marriage of women,

and the low status given to the fair sex were the direct effect of the Muslim conquest and contributed to women's degradation.²¹⁵

215. ਜੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

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

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

5.11 Logic :

Ghosh, B.N. (1984) defines logic by saying that logic is the science of reasoning. It is science of valid thought. In this context, the meaning of logic may be conceived that logic is the reasoning ability which implies the process of passing from something known and concrete to unknown and abstract. It is concerned with the adequacy of different kinds of service.

Logic is the science of thinking and thinking correctly. Guru Nanak used all the four types of logic, in his Bani and built up arguments which were not only logical but scientific too. Guru Nanak was a philosopher saint who had a message to convey to the masses. Some conceptual difficulties were bound to take place in delivering spiritual things in such a way that they were social, cultural and ethical too. So Guru Nanak made use of all the four types of logic in doing so. However, the beauty, of his presentation is that he used the most appropriate type of message to convey the essence of his deep thought and made these digestible to the common man.

a) Deductive Logic:

Guru Nanak used the argument and proceeded from general to particular, both in his actions as well as his Bani. In Sidh Goshat, Guru Nanak had tried to explain difficult yogic concepts with this logic. About Nam, he says;²¹⁶

216. ਨਾਮਿ ਰੇਤੇ ਸਿਧਿ ਗੋਸਟਿ ਹੋਇ ॥
 ਨਾਮਿ ਰੇਤੇ ਸਦਾ ਤਪੁ ਹੋਇ ॥
 ਨਾਮਿ ਰੇਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥
 ਨਾਮਿ ਰੇਤੇ ਗੁਣੁ ਗਿਆਨ ਬੀਚਾਰੁ ॥
 ਬਿਨੁ ਨਾਦੇ ਬੋਲੇ ਸਭੁ ਵੇਕਾਰੁ ॥
 ਨਾਨਕ ਨਾਮਿ ਰੇਤੇ ਤਿਨ ਕਉ ਜੋਕਾਰੁ ॥
 (ਸਿਧਿ ਗੋਸਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੧)

Imbued with the Name, the discourse with the men of miracles becomes fruitful.

He, who is imbued with the Lord's Name, ever practises penance.

To be imbued with the Lord's Name, is the true and sublime way of life.

They, who are imbued with the Name, reflect on the Lord's virtues and gnosis.

Without the Name, all that the mortal utters, is useless.

Nanak; all victory is to them, who are imbued with the Lord's Name.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 941).

The difficult concepts of Sehaj, Gyan, humbleness etc. have been explained by Guru Nanak with this type of this logic in his Bani.

b) Inductive Logic:

Guru Nanak was a philosopher who knew it quite well as to which thought were to be explained with the help of this type

of logic. He used the methodology of using the technique of going in from particular to general. While explaining the path of leading worldly life Nanak told them²¹⁷.

217. ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮਰਗਾਈ ਨੈਸਾਏ ॥
 ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕੁ ਨਮੁ ਵਖਾਏ ॥
 (ਸਿਧ ਗੋਸ਼ਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੮)

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

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

Guru Nanak, did not use inductive logic in his Bani, time and again as and where it was needed to be used, but made use of it in his life time to dramatise the situation in such a way that the concept of the people were clarified in a systematic way. According to one Sakhi Guru Nanak went to a village. The people gave him a warm reception and looked after him well. When Nanak was to leave that village, he prayed that the village be ruined. Then, he went to another village where he was not welcomed and was not entertained. At the time of departure from that place, he prayed that village should flourish. On making enquiries from Guru Nanak, his disciple who put the question, was told that those who gave him good look up were noble souls and in all possibilities wherever they were to go after the ruin of the village, they were bound to spread nobility. However, those who did not treat Nanak well were undesirable souls and

were bound to spread frustration and bad thoughts wherever they were to go, if their village were ruined. Thus it was better for the noble to be ruined so to spread nobility and to continue to be settled in their village for the un noble persons, so that their bad activities and also their bad habits and un noble actions did not spread much. In this way he made the use of inductive logic in a most profitable way.

(c) Dialectic Logic:

When Guru Nanak thought the concept could be explained more effectively by the use of dialectic logic, which is a compromise between inductive and deductive logic, he made use of it in his Bani. He used this method also while discussing the theme with sidhas and wrote:²¹⁸

218. ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖ ਪਾਇ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ ॥
 ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ ॥
 (ਸਿਧ ਗੋਸ਼ਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੬)

Without serving the True Guru, Yoga is obtained not.
 Without meeting the True Guru, no one is emancipated.
 Without meeting the True Guru, the Name is attained not.
 Without meeting the True Guru, one suffers immense pain.
 Without meeting with the True Guru the mortal abides
 in the supreme darkness of ego.
 Nanak, without the Guru, one loses his life and
 ultimately dies.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 946).

(d) Pragmatic Logic:

It consists of the combination of inductive and deductive reasoning and involves the following steps:

1. Problem is recognised and evokes interest.
2. The limits of the problem are determined.
3. Suggestions for its solution are made.
4. Mode of reason and experience is made to test the result of the suggested solution.

The biographer of the Puratram Janam Sakhi revealed that Guru Nanak faced a problem in Mecca where some Muslims objected to his lying down with his feet towards the mosque. Guru got the hint of their misconception and recognised their problem. On getting objection, he requested that his feet be turned to the side where God was not present. This gave a realisation to all that God existed all round and everywhere. In this way Guru Nanak made many difficult concept clear by dramatising the situation. At Hardwar, he felt that people were suffering from superstitions and were offering water to the elders who died long ago. Guru started throwing water to the other side of the sun, while people were throwing water towards the sun. The people asked Nanak as to why was he throwing water in the wrong direction. He answered that he was irrigating his land in his village in the Punjab. People laughed that how could the water go to fields which were hundreds of miles away. Guru Nanak replied that if their throwing of the water could go to those

persons who had died long life and might be in the other world why his water could not go to his lands which were in this world. This made the concept of the people clear about their superstition and misconception.

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CHAPTER - VI

GURU NANAK'S CONTRIBUTION TO THE HUMANIST PHILOSOPHY

6.1 PERSON (PURAKH) AND HUMANITY:

Guru Nanak was in tune with the Supreme Reality, whose secrets he had intuited and which he expressed in his compositions called Gurbani. He came to know and understand Truth in its various aspects, not through the intellect alone, but realized truth intuitively through mystic identification with it.

The mind of Guru Nanak established an intimate contact with the reality that he realized in his deepest affections, and listened to in musical rhythm and poetic rhyme. Therein lies the significance of his assertion that he speaks what the Master inspires him to speak.

Guru Nanak's teaching extended the principle of love to encompass not human beings alone, not even the entire animate world, but Truth itself, which he endowed with the qualities of a person (Purakh). Philosophically, the truth is a problem for knowledge; it is the central issue of epistemology. To establish an emotional relation with the truth,²¹⁹ to love the truth,²²⁰ and dedicate oneself to it;²²¹ is not only to heighten truth,²²² but to enhance one's own spiritual status; it is to identify oneself with the truth. The Guru brought the head and heart together; by adding the emotional counterpart of love to the contemplative understanding of reality, he effected one of the most desirable

syntheses in the human personality. Here is a broad hint for the balanced development of man, and for that matter a balanced growth of humanity of paramount importance.

219. ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ ਸਹੇਲੜੀਆਹ ॥
ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਈਆ ਸੰਮੁਖ ਕੰਤ ਕੀਆਹ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੭)

Come my sisters and dear comrades!
clasp me in thine embrace.
Meeting together, let us tell the tales
of our Omnipotent Spouse.

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

220. ਜਿਨੀ ਨ ਯਾਇਓ ਪ੍ਰੇਮ ਰਸੁ ਕੰਤ ਨ ਯਾਇਓ ਸਾਓ ॥
ਸੁੰਦੈ ਅਰ ਕਾ ਯਾਹੁਣਾ ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਓ ॥
(ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੦)

They who obtain not the elixir of love
and the delight of their Groom, are like
the guest of an empty house, who goes as
empty-handed, as he comes.

(Slok Mahalla 1, Pauri, Adi Granth page 790).

221. ਨਾਰੀ ਪੁਰਖੁ ਪਿਆਰੁ ਪ੍ਰੇਮਿ ਸੀਗਾਰੀਆ ॥
ਕਰਨਿ ਭਗਤਿ ਦਿਨੁ ਰਾਤਿ ਨ ਰਹਨੀ ਵਾਰੀਆ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੮)

The bride loves her Spouse, and with His
affection she is embellished.
She performs His devotional service day and
night and is not held back by restraining.

(Var Majh, Mahalla 1, Adi Granth page 148).

222. ਜੁਓ ਤੁਓ ਪ੍ਰੇਮ ਖੇਲਣੁ ਕਾ ਚਾਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
(ਸਲੋਕ ਵਹਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੨)

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

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

Human life starts with cooperation and interdependence right from cradle to grave. According to Mazumdar, it is only through and is only through socialization that the original biological nature is trickled down into human nature and the individual is transformed into a person. Guru Nanak termed the life phenomena as:²²³

223. ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਇ ॥
ਦੂਜੈ ਮਇ ਬਾਪ ਕੀ ਸੁਇ ॥
ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੇਬ ॥

(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੭)

At first man cherishes affection for breast's milk.

Secondly he acquires understanding of his mother and father.

Thirdly he comes to recognise his brother, brother's wife and his sister.

(Var Majh, Mahalla 1, Adi Granth page 137).

He further says:²²⁴

224. ਚਉਥੈ ਪਿਆਰਿ ਭੁਖਿਨੀ ਖੇਡ ॥
ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥
ਛਿਵੈ ਕਮ ਨ ਪੁਛੈ ਜਾਤਿ ॥
ਸਤਵੈ ਸੀਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥
ਅਠਵੈ ਕੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ ॥
ਨਾਵੈ ਧਉਲੈ ਉਭੇ ਸਾਹ ॥
ਦਸਵੈ ਦਧ ਹੋਆ ਸੁਆਹ ॥

(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੭)

In the fourth stage the love of play arises in him.

Fifthly he runs after food and drink.

In the sixth he inquires not woman's
caste in his lust.

Seventhly he amasses wealth and
acquires an abode in his home.

In the eighth stage his body is
wasted in wrath.

In the ninth he grows grey and his
breathing becomes difficult.

In the tenth stage he is burnt and
becomes ashes.

(Var Majh, Mahalla 1, Adi Granth page 137).

Guru Nanak contributed to the cause of humanism by insisting on the values of universal consciousness (Brahma-gyān), awareness of the Self, and collective salvation. But, his unique contribution to the humanist thought consisted in the advocacy of striking a balance between reason and inclination, in fact uniting and harmonizing the two. Secondly, the Guru brought the universal and the human points of view in closest contact.²²⁵ The way to the realization of Brahman (the Absolute) is paved by cognition of the Self that coheres with Brahman.²²⁶ He did not advocate the primacy of human existence; he recognised the priority of the Absolute Reality and the truth over all manifest forms and finite selves.²²⁷ But the humanist chord of his teaching consists in the primacy accorded to the human consciousness of the cosmic truth, of the Being beyond space and time.²²⁸ The lamp of wisdom must be lit to discern truth from untruth, real from unreal.²²⁹

225. ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥
 ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ ॥
 (ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨)

Says Nanak, the Guru has revealed
 unto me the Pervading Lord.
 And now, none seems me to die,
 or to be born.

(Gauri Mahalla 1, Adi Granth page 152).

226. ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥
 (ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨ ਅਤੇ
 ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੪੦)

He, who reflects upon his ownself
 Is the knower of God

(Gauri Mahalla 1, Adi Granth page 152,
 and Maru Solhe Mahalla 1, Adi Granth page 1040).

227. ਸਚਹੁ ਤਰੈ ਸਭੁ ਕੋ ਤਿਖਰਿ ਸਚੁ ਆਚਾਰੁ ॥
 (ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੨)

(As) everything is underneath Truth,
 the living with the Truth is superior
 to all.

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

228. ਜੋ ਆਇਆ ਸੇ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਰੀਐ ॥
 (ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੪)

Whosoever has come, he shall depart
 and all shall take their turn.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 474).

229. ਦੋਵ ਬਨੈ ਅਧੇਰਾ ਜਾਇ ॥
 ਬੋਦੁ ਪਾਠ ਮਤਿ ਪਾਪਾ ਖਾਇ ॥
 ਤਿਗਵੈ ਸੂਰੁ ਨ ਜਾਏ ਚੰਦੁ ॥
 ਜੋਹ ਗਿਆਨੁ ਪ੍ਰਗਾਸੁ ਅਗਿਆਨੁ ਮਿਟੈ ॥
 (ਵਾਰ ਸੂਹੀ, ਸਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੧)

When the lamp is lit, darkness is dispelled,
Similarly, by reading the religious books, the
sinful intellect is destroyed.

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

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

The truly enlightened individual is one who has succeeded in replacing egoism and self-centredness by love and concern for the fellow-beings. Such a one has attained to the status of emancipation in life itself or 'jivanmukti'²³⁰:

230. ਜੀਵਨ ਮੁਕਤੁ ਸੇ ਅਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥
(ਅਸਟਪਦੀਆ, ਮਾਰੂ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੧੦)

He alone is said to be emancipated in life,
from within whom ego is stilled.

(Ashatpada, Maru Mahalla 1, Adi Granth page 1010).

6.2 GURU NANAK'S CONCEPT OF PURSHA AND PRAKIRTI :

In the process of the enrichment of human experience, a number of conflicting concepts and theories have played their part. The pair of pursha and prakriti in the Sankhya philosophy and the Western pair of 'essence' and 'existence' are two of such instances in the development of philosophic thought. Aristotle's distinction between that (existence) and what (essence) also contributed to the development of this approach.

But, how far is the breaking up of Being into two components, justified. If 'essence' is taken in the sense

that it is universal, and as distinct from a particular, it assumes the form of a type of character by which a particular is defined. There must then be countless essences, as we can presuppose numerous universals shared by particular. 'Essence in this sense is the characteristic mark of an object of the presence. The character of an object need not be separated from its particular existence, otherwise the object would lose its identity. The character by which a man is defined as 'man' is the universal or essential character of man. To say that man as a particular precedes his universal character, or essence, is to negate the completeness of man; it is to separate his two 'components' without adequate justification. Existentialist thinkers, however, take the position that "Man, in the concrete is the proper place to begin the inquiry into being." For them, "Being is a problem only because it is posed by an existentialist who understands the problem as a personal issue."

Those who do not favour a separation of essence from existence do not reduce the two to mere 'components' of Being. The issue can be approached from either angle. A particular objective presence is informed by a universal, which in turn is one of the countless universals. In theory, we could presuppose a Universal of universals, or the Essence of essence. This would be the Ultimate Being which ontologically speaking would not be different from the Essence. "In the final transcendent dimension facts and values, existence and essence are

realized not as parts of being but as being itself." On the other hand, we can proceed from the 'existence' of a particular object to the cosmological existence, to space-time and even beyond to a potential Being, which may 'exist' without manifest existence. This pure act of existing would be none other than Being, or Essence, or God, conceived more as the Absolute than as the Person or the Cosmos. Thus, ultimately potentiality and actuality are to be treated as identical.

The position of Guru Nanak, on the subject, confirms the view of the unity of essence and existence. He puts the case in his own poetic manner by saying that the Essence (tatt)²³¹ 'fills' the manifest world (sansār)²³² or that the transcendent (agochar)²³³ spirit informs the entire created universe (rachnā)²³⁴ and every particle of it -

231. ਗੁਰ ਚਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ ॥
ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਈ ਸੇਵੈ ਸਿਖ ਸੁ ਖੋਜਿ ਲਹੈ ॥
(ਸਿਧ ਗੋਸ਼ਟਿ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੦)

By means of Gurbani, man easily obtains
and merges in the pure Formless Reality.
The Sikh who works for the Guru and
serves not another; He finds way to slay
his adversaries, O Nanak.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 940).

232. ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ ਕਿਨਿ ਸਮਾਝਾਈਐ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੭)

False is the world but a few
understand this.

(Var Majh, Mahalla 1, Pauri, Adi Granth page 147).

233. ਅਲਖ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ
ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ ॥
ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ
ਨਾ ਤਿਸੁ ਭਉ ਨ ਭਰਮਾ ॥
(ਸੋਰਠਿ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੯੭)

Unknowable, Infinite, Unapproachable
and Imperceptible is my Lord.

He is not subject to death and destiny.

His caste is castelessness. He is unborn,
self-illuminated and without desire and doubt.

(Sorath Mahalla 1, Adi Granth page 597).

234. ਸਚ ਸਬਦੁ ਪਛਾਣਹੁ ਦੂਰਿ ਨ ਜਾਣਹੁ ਸਿਨਿ ਜਗੁ ਸਿਰਜਿ ਸਮਾਇਆ
ਸਿਨਿ ਏਹ ਰਚਨਾ ਰਾਚੀ ॥..... ਜੇ ਸਾਹਿਬੁ ਕੁਦਰਤਿ ਜਾਣੈਵਾ ॥
(ਵਡਹੰਸੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੮੧)

Know thou the True Lord and think Him not to be far, who has created this Universe.

He, who fashions and destroys the world,

that Lord alone knows His Omnipotence.

(Vadhans Mahalla 1, Adi Granth page 581).

He repeats the idea of **Essence-in-Existence** time and again.

For instance:²³⁵

235. ਸਭ ਅਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਜੋਇ ॥
ਤਿਸੁ ਹੈ ਚਾਨਣੁ ਸਭ ਅਹਿ ਚਾਨਣੁ ਹੋਇ ॥
(ਆਰਤੀ, ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩, ੬੬੩)

Amongst all there is light

and that light art Thou.

By His Light, the light shines

within all the souls.

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

In the beginning of his Mool-mantra,²³⁶ Guru Nanak posits two faces of the Absolute Power as Being-Existence, Reality-Truth or the potential Essence and the personified Being. We can, therefore, conclude that the Guru's concept of the

existent cosmos throbbing with the spirit of the Ultimate Being is in perfect agreement with his doctrine of reality as transcendence-cum-immence. As applied to human beings, the view implies the presence of Essence in the self of each human individual; it is only to be felt and realized. The atmān²³⁷ (self) contains the spark of the Parmātmān (the Supreme Self) or the Essence of essence.

ੴ
 236. ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
 ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

There is but one God.

True is His Name, creative His personality
 and immortal His form. He is without
 fear, sans enmity, unborn and self-illuminated.
 By the Guru's grace (He is obtained).

(Japu ji, Mahalla 1, Adi Granth page 1).

237. ਅਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕ੍ਰੈ ॥
 (ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੬੧)

His soul, he makes one with
 the Supreme Soul.

(Dhanasri Mahalla 1, Adi Granth page 661).

6.3 Absolutist Metaphysist :

A major part of Guru Nanak's poetic compositions is devoted to the affirmation of the absolute power of the Almighty,²³⁸ who is credited with will,²³⁹ consciousness and so on. In contrast with the limited extent of the application of the human will, the Divine will has no limits; the Absolute Person enjoys absolute powers.

238. ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫)

Great is the Master, and great His
Name and what he does, comes
to pass.

(Japuji, Mahalla 1, Adi Granth page 5).

239. ਤੂੰ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਬਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥
(ਸੋਰਠਿ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੯੭)

Thou, O my reverend, Beneficent Lord of
perfect understanding and munificence,
I am but a begger of Thine.

(Sorath Mahalla 1, Adi Granth page 597).

Numerous stanzas of Guru Nanak lay stress on the distinction
between the divine and human wills:²⁴⁰

240. ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੇ ਬੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੮)

Whatever pleases Him, that comes to pass.
Nothing else can be done.

(Sri Rag Mahalla 1, Adi Granth page 18).

These and other instances with similar importance are, indicative of Guru Nanak's firm faith in an absolutist philosophy. There are, on the other hand, passages which establish him as a humanist,²⁴¹ thinker, though one can hardly attribute an anthropocentric view to the Guru. He did not say, categorically or otherwise, that Man is the centre of the universe. Yet, viewed from the angle of human welfare, and in the light of his stress on values,²⁴² he may be regarded as one of the great humanists of mankind.

241. ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ . ਯੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥
ਮੂਰਖੈ ਨਾਨਿ ਨ ਲੁਝੀਐ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

Call not any one bad, understand
this by reading these words.
Argue not with a fool.

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

242. ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਧਰਮ ਬਿਨੁ ਯਿਆਨੁ ॥
ਸਚ ਬਿਨੁ ਸਾਖੀ ਮੁਲੈ ਨ ਬਾਰੀ ॥
(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੨)

Without the Guru, there is no Divine
knowledge and without faith there
is no meditation.
Without truth there is no credit and
without capital no balance.

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

The question arises: can the two strands in the Guru's philosophy be reconciled? If he is an absolutist in metaphysics and a humanist in ethical and spiritual approach, it may perhaps be difficult to avoid conflicts in his composite thoughts?

It is true, humanism as a philosophic school arose in protest against absolutism in philosophy. But it is also true that great metaphysical systems that took a rigid stand on monoism and absolutism, nevertheless sought to enlighten man as such. Their ultimate appeal was directed to thinking beings; the philosophers, though exclusively describing the reality of their vision on a purely logical plane, with hardly any reference to humanity or life, were after all trying to convince the

earthly men and women of the cogency of their opinions and beliefs. In this sense, all metaphysical thoughts are linked to the rationalistic interests of humanity.

An important implication of such an attempt at reconciling the human and the universal points of view is the adoption of the discipline of the mind as a method of overcoming the separatist tendencies of the ego. A niskāma²⁴³ or disinterested mind seems to be a necessary pre-requisite for the final realization of communion.²⁴⁴ That must be the reason for Guru Nanak's insistence on self-discipline and a life of virtue.²⁴⁵ Secondly, the goal of opening out one's mind on the Supreme Mind involves a recognition of other finite minds in a similar quest for a broader perspective. The necessity of a sympathetic participation in the efforts of mankind in this regard cannot, therefore, be overlooked. A further implication of such a line of thinking, surely, is the adoption of the method of universal love, so amply prescribed in the verses of Guru Nanak.

243. ਬਿਨੁ ਸੇਵਾ ਫਲੁ ਰਬਹੁ ਨ ਪਾਵੈਸਿ ਸੇਵਾ ਕਰਣੀ ਸਾਰੀ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੯੨)

None ever obtains fruit without the Lord's Service,
His service is the most exalted deed.

(Maru Mahalla 1, Adi Granth page 992).

244. ਹੁਕਮੈ ਬੁਝੈ ਤਤੁ ਪਛਾਣੈ ॥
ਇਹੁ ਪਰਸਾਦੁ ਗੁਰੂ ਤੇ ਜਾਣੈ ॥
(ਵਾਰ ਮਹਲਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੮੯)

Whosoever understands the Lord's Will; he
comes to realise the quintessence.

All this he comes to realise by the Guru's
grace.

(Var Malar, Mahalla 1, Adi Granth page 1289).

245. ਨਲਿ ਅਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਈਆਹ ॥
(ਵਾਰ ਸਿਰੀ ਰਾਗ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੫)

They are imbued with the love of
They are imbued with the love of
their Bridegroom and enjoy the
pleasure of His dalliance.

(Var Sri Rag, Mahalla 1, Adi Granth page 85).

6.4 HUMAN SOCIETY OF GURU NANAK'S VISION :

An insistent emphasis on the perfection and excellence of human personality in Guru Nanak's thought does not mean he was preceding some sort of individualism in the social and spiritual regions. He is fully alive to the problem of the composition of a society and favours the development of highly disciplined and cultivated individuals, imbued with the ideals of seva²⁴⁶ (service) and collective salvation. In his campaign of amelioration of the corporate life of mankind, the first target of his attack seems to be 'superstition' coupled with empty ritual and hypocrisy.²⁴⁷ Both his life-history and his compositions confirm this aspect of his reformatory mission, an outstanding example being his Asā-di-Vār, Majh-di-Var, Malar-di-Var, Dakhni Oankar and Sidh Goshat wherein he ruthlessly exposes the nefarious acts of the ruling groups²⁴⁸ and their supporters,²⁴⁹ the tricks of the hypocritical 'religious' leaders of both the major communities,²⁵⁰ and the senseless practices

carried on by the harassed and ignorant people.²⁵¹

246. ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ
ਸਿਨੀ ਸਚੁ ਕਮਾਇਆ ॥
(ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧, ਪਟੀ ਲਿਖੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੩੨)

They, who perform service
and practise truth,
obtain the fruit.

(Rag Asa Mahalla 1, Patti Likhi, Adi Granth page 432).

247. ਪੰਡਿਤ ਵਚਹਿ ਖੋਥੀਆ ਨ ਬੁਝਹਿ ਵੀਚਾਰੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੬)

The Brahmans read books but
understand not their real meaning.

(Sri Rag Mahalla 1, Adi Granth page 56).

248. ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੋਤੇ ॥
ਜਾਇ ਜਗਾਇਨ ਬੈਠੇ ਸੁਤੇ ॥
(ਵਾਰ ਮਲਾਰ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੮੮)

The kings are tigers and the courtiers
dogs, they go and (harass) or (awaken)
the sitting and the sleeping ones.

(Var Malar, Mahalla 1, Adi Granth page 1288).

249. ਤਾ ਤੁ ਮੁਲਾ ਤਾ ਤੁ ਕਾਜੀ
ਜਾਣਹਿ ਨਾਮੁ ਖੁਦਾਈ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਘਰੁ ੪, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੪)

Then alone thou art a Mullah
or then alone then art a Qazi,
if thou knowest the Name of God.

(Sri Rag Mahalla 1, Ghar 4, Adi Granth page 24).

250. ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੁਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥
(ਵਾਰ ਮਲਾਰ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੯੦)

O Pandit, thou knowest not Divine
knowledge and Lord's meditation
and yet thou callest thyself
wise.

(Var Malar, Mahalla 1, Adi Granth page 1290).

251. ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੁਣੀ ਤਹਿ ਭੇਰੇ ਮੁਰਦਾਰੁ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੯)

The subjects are blind and, without
wisdom, they satisfy the official's
fire of greed with bribe (carrion).

(Var Asa, Mahalla 1, Adi Granth page 469).

It is well known that Guru Nanak suggested a socio-economic formula for the reorganization of social relations in the community, in the form:

Kirat Karo, Wand Chhako, Nam Japo

"It means, thou shalt earn thy livelihood by honest creative labour, thou shalt share the fruits of thy labour with thy fellow beings, and thou shalt practise the discipline of the Name." The first of the 'commandments' forbids parasitism in any form, since the stress is laid on kirat karo, i.e. honest productive labour. This covers the production aspect of economic activity. The second commandment wand chhakna sums up the Consumption Distribution aspects, when exclusive emphasis on sharing the fruits of labour is laid while not denying the enjoyment of the produce to oneself. The third part of the formula covers the non-economic aspect of one's life; here Nam Japna

-contemplation is upheld, implying the avoidance of an imbalance that may be caused by an excessive interest in economic activity.

The formula indicated above is applicable to the modern societies, with necessary modification dictated by the changes in social organization. The broad features of the formula remain valid. To-day, we protest against economic exploitation, advocate meeting our social obligations by paying our taxes, etc. honestly, and insist on the cultivation by each man of an enlightened, balanced and well-adjusted personality. Evidently, the 'commandments' of the Guru meet these demands in a large measure. "From this it follows that Sikhism regards a co-operative society as the only truly religious society", as put by Kapur Singh. "Sikhism conceives of the religious evolution of man as a necessary and integral pre-requisite and condition of its march towards the ideal society. A good society does not seem possible without good individuals who compose it." Guru Nanak chose to address the individual and plead with him to be worthy of a society of godly man, which he preferred to call sādh sangat (lit. a congregation of saints). It is, however, true that he did not propound a concrete economic programme for the re-organisation of society nor did he reject the established feudal set up out of hand. At any rate, the germ of a socialistic, cooperative set-up is present in his thoughts.

When we consider the fact that Guru Nanak was primarily

a spiritual leader brought up in the Bhakti tradition, we are content with the sketchy outline of the society of his vision available in his works. We do not demand of him a theory of the distribution of political power, or full-fledged democratic system, or the principles of economic security, security from wars, need of leisure and its utilization according to one's whims and fancies and so on. What we can legitimately expect from him is a spirit of tolerance,²⁵² social justice²⁵³ and participation in the community life. We can claim to be enlightened about the path leading to the ethical and spiritual progress. In these matters he obliges us to the full.

252. ਸਹਜਿ ਖੈ ਸੇ ਮੀਠਾ ॥

(ਬਾਰਹ ਮਾਹਾ, ਤੁਖਾਰੀ ਛੰਤ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੦੯)

That which slowly ripens, is sweet.

(Barh Maha, Tukhari Chhant Mahalla 1, Adi Granth page 1109).

253. ਪਰਦਾਰਾ ਯੁਗ ਧਨੁ ਖਰ ਲੋਭਾ ਹਉਮੈ ਚਿਖੈ ਚਿਕਾਰ ॥
ਦੁਸਟ ਭਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚੰਡਾਰ ॥

(ਮਲਾਰ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੫੫)

Abandon thou another's woman
another's wealth, excessive avarice,
the poisonous sin of self-conceit,
evil inclinations, other's slander and
the pariahs of lust and wrath.

(Malar Mahalla 1, Adi Granth page 1255).

One of the characteristic marks of the individual who should join hands with others to compose an ideal society, according to the Guru, is 'cosmic consciousness' which he termed 'Brahma-gyan'²⁵⁴. The major emphasis here is evidently on the enhancement of spiritual knowledge and true wisdom.

Only the spiritually evolved men and women are qualified to function as members of what Sri Aurobindo calls a 'gnostic race' of beings. Guru Nanak's Brahma-gyāni is the prototype of the 'gnostic individuals', for "the gnosticism is the effective principle of the spirit, a highest dynamism of the spiritual existence. The gnostic individual would be the consummation of the spiritual man; his whole way of being, thinking, living, acting would be governed by the power of a vast universal spirituality."

254. ਸੇ ਬ੍ਰਾਹਮਣੁ ਜੇ ਬ੍ਰਹਮ ਚੀਚਰੈ ॥
ਅਪਿ ਤੈ ਸਗਲੇ ਕੁਲ ਤੈ ॥

(ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੬੨)

He alone is a Brahman,
who reflects upon the Lord,
He saves Himself and saves
all his generations as well.

(Dhanasri Mahalla 1, Adi Granth page 662).

6.5 SOCIO-ECONOMIC V/S SPIRITUAL UPLIFT OF MANKIND:

The 'gnostic ego' of Guru Nanak's vision would be no more than a pious and idle dream if it were not supported by a recognition of the need for economic, social and political institutions. His picture of the ideal society envisages each individual as a 'hero' of humanity, who is either a 'valiant, mighty and forceful' soul, intoxicated by the powers of the Divine; or an elevated soul like Sita, pure and lustrous, whose radiance is beyond description or

a bhakta (devotee) who, with the Lord ever in his heart, dwells in perpetual bliss. The social organisation with its material base can serve at best as a mechanism for producing and maintaining heroic individuals; it cannot be an end in itself, at least for a humanist thinker. The Guru seems to be in favour of a system in which each individual is enabled to work out his salvation in collaboration with like-minded individuals composing a society of sages (Sadh-Sangat)

255. ਤਿਥੈ ਜੇਧ ਮਹਾਬਲ ਸੂਰ ॥
 ਤਿਨ ਮਹਿ ਰਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
 ਤਿਥੈ ਸੀਤੈ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥
 ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮)

The very powerful warriors and heroes dwell there.

Within them the might of the pervading Lord remains fully-filled.

They, who are fully sewn in the Lord's admiration, abide there.

Their beauty cannot be narrated.

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

A continuous socio-economic advancement is imperative for keeping the social organization intact and in a state that ensures provision of material comforts and imparting of necessary skills. It has also been recognised that legal and political methods alone are not sufficient for keeping social relations in a desirable state. Ethics and religion have to play their part in promoting feelings of friendliness and goodwill, and in keeping the hostile and unsocial feelings

in check. The course, however, is important not in the interests of social cohesion alone, but in order to elevate the spiritual status of man. Moral principles and religious discipline are pressed into service for turning out heroes of mankind, not of Nietzsche's 'superman' type, with love of power as the dominant motive, but the type virle-jan (the distinguished ones) who set before themselves aims of impersonal character, who are interested in the promotion of true wisdom, and who would ensure the powers they possess to be utilised in serving the causes of humanity. Such persons have been commended as pradhān,²⁵⁶ the leading lights; their 'deity' in charity (dayā)²⁵⁷ their 'rosary' is khimā (forgiveness)²⁵⁸. "It is not ultimately by violence that man are ruled, but by wisdom of those who appeal to the common desires of mankind, for happiness, for inward and outward peace, and for the understanding of the world in which by no choice of our own, we have to live."

256. ਖੰਚੁ ਪਰਵਾਣੁ ਖੰਚੁ ਪਰਥਾਨੁ ॥
 ਖੰਚੁ ਪ੍ਰਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
 ਖੰਚੁ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥
 ਖੰਚੁ ਰਾ ਗੁਰੁ ਏਕੁ ਬਿਆਨੁ ॥

(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

The elect are acceptable and the
 elect supreme.

The saints obtain honour in the (Lord's)
 Court.

(God's) slaves look beautiful in the
 Courts of kings.

The chosen centre their attention on
 the Guru alone.

(Japuji, Mahalla 1, Adi Granth page 3).

257. ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ ॥

(ਰਾਗ ਆਸਾ ਮਹਲਾ ੧, ਚਉਪਦੇ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੬)

He is the naked-hermit,
who has compassion and
examines his inner self.

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

258. ਖੋਜਤ ਖੋਜਤ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥

ਖਿਮਾ ਗਹੀ ਮਨੁ ਸਤਗੁਰਿ ਦੀਆ ॥

(ਰਖਣੀ ਤੀਅੰਕਾਰੁ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੨)

Searching and searching, I have
quaffed the Name Nectar.
I have adopted the way of
tolerance and have surrendered
my soul unto the True Guru.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 932).

Virtues of temperance and moderation have been extolled since long; Guru Nanak and his spiritual colleagues focussed attention on a life of contemplation and service which rested on temperance (sanjam) and judicious use of the material means (santokh).

6.6 CULTURAL SIGNIFICANCE OF GURU NANAK'S TEACHINGS :

The controversy whether economic satisfaction or spiritual elevation of man is of primary importance can hardly be resolved by siding with the either extreme. A solution seems to be in the middle, that is, in combining the two in a way most conducive to the enrichment of human experience. Guru Nanak's acceptance on the cultivation of personality, through control of the impulsive part²⁵⁹ and through

conscious development of the social part of man's nature,²⁶⁰
 underlines the need of a balanced outlook on the material and
 ideal aspects of life. "For Nanak the fundamental truth was
 that, for a human being, the approach to God lies through self-
 abnegation; and this is indeed the chief message of most of the
 higher religions that have made their appearance up to date."

259 ਪੰਚ ਮਾਰਿ ਸੁਖੁ ਯਾਇਆ ਐਸਾ ਬੁਹਮੁ ਵੀਚਾਰੁ॥
 (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੩੦)

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),

260 ਜੈਸਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਜੇ ਖਟੇ ਸੇ ਖਾਇ॥
 ਅਗੈ ਖੁਫ ਨ ਹੋਵਈ ਜੇ ਸਹੁ ਨੀਸਾਣੈ ਜਾਇ॥
 ਤੈਸੇ ਜੈਸਾ ਕਾਦੀਐ ਜੈਸੀ ਕਾਰ ਕਮਾਇ॥
 ਜੇ ਦਮੁ ਚਿਤਿ ਨ ਆਵਈ ਸੇ ਦਮੁ ਚਿਰਥਾ ਜਾਇ॥
 ਇਹ ਤਨੁ ਵੇਰੀ ਥੈ ਕਰੀ ਜੇ ਕੇ ਲੁਣੈ ਵਿਕਾਇ॥
 (ਸੂਹੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੩੦)

As the man sows, so reaps he and whatever
 he earns, that he eats.

Hereafter, no account is called from him, who
 goes thither with the Name's flag.

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

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

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

(Suhi Mahalla 1, Adi Granth page 730),

It is true the Guru undertook to reform and remodel the
 social and communal relations of the late fifteenth century India,

yet the relevance of his message of balance and equipoise cannot be under-rated in the present age. He belonged to that minority²⁶¹ of discerning spirits who have seen that, at bottom, Hinduism and Islam are each an expression of the same fundamental religious truth,²⁶² and that these two expressions are therefore reconcilable with each other and are of supreme value when brought into harmony. Attempt was made by him not only to synthesize the Hindu and Islamic theologies in a new faith, but also to solve a composite culture that required a Hindu to be a good Hindu and a Muslim to be a virtuous Muslim. For, he seemed to believe that virtues like compassion, modesty, piety, and honest living are preached by each religion and the individual who strove to be a true follower of his religion, would eventually turn out to be a good man. To the Muslims, who observe five prayers (namāz)²⁶³ a day, he advised:

261. ਹਮ ਦਾਸਨ ਕੇ ਦਾਸ ਖਿਆਰੇ ॥
ਸਾਧਿਕ ਸਾਚ ਤੇਲੇ ਵੀਚਾਰੇ ॥

(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੩੫)

O Love, I am the slave of Thine
slaves.

As also of the thoughtful seekers
of truth and goodness.

(Maru Mahalla 1, Adi Granth page 1035).

262. ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ ਸਿਢਾਣੈ ॥
ਹੋਰੁ ਫਰਜ਼ੁ ਹਿੰਦੁ ਮੁਸਲਮਾਣੈ ॥

(ਵਾਰ ਰਾਮਕਲੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੫੨)

He, who knows the Lord here,
recognises Him in that place.

Others, whether Hindus or Muslims,
are but praters.

(Var Ramkali, Mahalla 1, Adi Granth page 952).

263. ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥
 ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥
 ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥
 (ਵਾਰ ਮਾਜ਼, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧)

The first is truthfulness, second the honest earning
 and third charity in God's Name.

The fourth is pure intent and mind, and the fifth
 the Lord's admiration and praise.

Repeat thou the creed of good deeds, and then
 call thyself a Moslem.

(Var Majh, Mahalla 1, Adi Granth page 141)

Similar advice was administered to Brahmins, Yogis,
 preachers and self-styled teachers of people.²⁶⁴

264. ਗੁਰੁ ਖੀਰੁ ਸਦਾਏ ਮੰਗਣੁ ਜਾਇ ॥
 ਤਾ ਕੈ ਮੁਲਿ ਨ ਲਗੀਐ ਯਾਇ ॥
 ਆਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥
 ਨਾਨਕ ਰਾਹੁ ਖਛਾਣਹਿ ਸੇਇ ॥
 (ਵਾਰ ਸਾਰੰਗ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੪੫)

Fall not thou ever at the feet of him,
 who calls himself a Guru and a
 spiritual preceptor and goes begging.
 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).

It was the 'way of life' that the Guru wanted the people to
 cultivate assiduously. This 'way', according to him, comprises
 a human and earthly life yet detached from the world, just as
 the 'lotus flower floats in the pool', without getting wet or
 drowned; a life of discipline and control of passions, for 'lust

and wrath waste the body, as borax melts the gold', a contemplative life that rests, not on 'reading cartloads of books' which is simply the fret and fever of the egoistic minds', but on understanding the secret of 'freedom from bondage', he warned people against 'violence, infatuation, greed and pride, which are insatiate like a restless river'. He disapproved of the caste distinctions²⁶⁵ in the sense of superior and inferior individuals by birth, and pride in 'noble birth and fame, which are worthless as dust'²⁶⁶; he reprimanded those who despised women — since 'of a woman are we conceived, of a woman we are born'²⁶⁷. The true way of life forbids one to waste one's day and night in 'pursuit of sensual pleasures', and throw away this precious human life' so cheaply. An honourable place in the divine Court is assured, only if selfless service is performed in the world'.

265. ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਵੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੨)

What is in the power of caste?

Righteousness is to be assayed.

(Var Majh, Mahalla 1, Pawri, Adi Granth Page 142).

266. ਜਾਤਿ ਪਤਿ ਸਭ ਤੇਰੈ ਨਾਇ ॥
ਕਹੇ ਮਾਲੁ ਦਰਬ ਦੇਖਿ ਗਰਬਿ ਜਾਹਿ ॥
ਚਲਤੀ ਚਾਰ ਤੇਰੇ ਕਛੁ ਨਾਹਿ ॥
(ਬਸੰਤ ਮਹਲਾ ੧, ਇਕ ਤੁਕੀਆ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੮੯)

All my caste and honour are through Thy Name.

Why takest thou pride on beholding thine property
and wealth? Nothing shall be thine at the time
of departure.

(Basant Mahalla 1, Ek-Tukia, Adi Granth page 1189).

267. ਤੀਤਿ ਜੀਮੀਐ ਤੀਤਿ ਨਿਮੀਐ ਤੀਤਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥

 ਤੇ ਕਿਉ ਮੰਦਾ ਅਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਜਾਨ ॥
 (ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

Within a woman, the man is conceived
 and from a woman he is born
 With a woman he is betrothed and married.

 Why call her bad, from whom are born the kings?
 (Var Asa, Mahalla 1, Adi Granth page 473).

The significance of this emphasis on self-cultivation can be correctly realized when the individual is considered in the context of his social and cultural relationships. He has to conduct himself as a decent, dignified, enlightened individual, with a sense of the collective destiny of mankind. The training that the virtue of self-cultivation, prescribed in Guru Nanak's verses, affords to the individual, helps him to acquire the outlook of a 'universal man',²⁶⁸ not confined within the narrow limits of here-and-now. In contemplating the cosmic order of the Divine, he comes to imbibe some of the divine qualities, as also a consciousness that itself is cosmic. It is therefore, not without reason that 'wisdom' and 'harmony' have been honoured as the highest human pursuits in Guru Nanak's ethical discipline.²⁶⁹

268. ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਭਿਗੁਣੁ ਹਮਾਰੇ ॥
 ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰੁ ਤਿਆਵਹੁ ਡਬਦੇ ਪਬਰ ਤਾਰੇ ॥
 ਜੀਅੜਾ ਅਗਨਿ ਚਰਾਬਰਿ ਤੇ ਤੀਤੀਰਿ ਵਸੈ ਕਾਤੀ ॥
 ਪ੍ਰਭਵਤਿ ਨਾਨਕੁ ਹਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥
 (ਭਉੜੀ ਚੋਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੬)

My sins are as immeasurable as is the
 water with which the seas and oceans

are brimfilled.

Show mercy, and extend a little pity and float me, sinking stone.

Man's soul is burning like fire, and the scissors is cutting his innerself.

Prays Nanak, if he recognises Lord's order, then, day and night, he would have peace.

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

269 ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

By truly believing (in the Lords' Name)

Divine comprehension enters (man's) mind and understanding.

(Japuji, Mahalla 1, Adi Granth page 3).

CHAPTER - VII

EDUCATIONAL PHILOSOPHY OF GURU NANAK

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

7.1 Concept of Education:

Guru Nanak uses the word 'Vidya' for education. He uses the word Vidya in a very wide spiritual sense. According to Guru Nanak, 'Vidya' knows no limits and it is endless. It is essential for the enlightenment of body, mind and soul. It is the power of right thinking. It is also a means to serve others. If we want to have real education of life, we should receive practical training in Truth, Wisdom, Nam and Sabad of God. The essence of wisdom is the service of humanity. Guru Nanak has associated Ram-Nam with education which stands for the values of universality of outlook, cheerfulness of spirit, optimism of mind and divine consciousness. He exhibits philosophical attitude of Vidya. He declares:

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

270. ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥

(ਆਸਾ ਮਹਲਾ ੧, ਚਉਪਦੇ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੬)

Vidya Vichari Ta Parupkari (Rag Asa Sabad 25)

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

Education is to inculcate social, moral, intellectual and spiritual virtues like social service, kindness, humility, courtesy, discipline, justice, truthfulness, tolerance, simplicity, honest, purity, cleanliness, wisdom and name-contemplation.

Education is God centred, because only by His grace one can be truly educated.²⁷¹ His grace can be obtained if one recites His Name and loves Him.²⁷² When one understands God he gets real happiness.²⁷³ Guru Nanak has given the following characteristics of an Educated Man:

1. Educated man is a God-centred man (Gurmukh)²⁷⁴.
2. He has the garland of Ram Nam around his neck.²⁷⁵
3. He establishes the kingdom of God in his life by raising the flag of Nam in his mind.²⁷⁶
4. He wins victory over the five enemies namely lust, anger, greed, infatuation and ego (Kam, Karodh, Lobh, Moh and Hankar) through Name practice and converts them into friends.²⁷⁷
5. He regards his life as the veritable shrine of God.
6. He is full of virtues of discipline, justice, austerity, research, optimism, courtesy, creative service and Nam contemplation.²⁷⁸
7. He is a saint soldier.
8. His personality or his powers of body, mind, soul and spirit are fully developed and divinised.²⁷⁹
9. He possesses Sabad character.
10. He is a sincere comrade of God, man and nature, and an ideal Karam Yogi.²⁸⁰

271. ਗੁਰ ਪਰਸਾਦਿ ਕਰੇ ਚੀਚਾਰੁ ॥
ਸੋ ਗਿਆਨੀ ਦਰਗਹ ਪਰਵਾਣੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਰੁ ੪, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੫)

The divine, who by Guru's grace,
embraces Lord's meditation,
becomes acceptable in His
Court. (Sri Rag Mahalla 1, Ghar 4, Adi Granth page 25).

272. ਬੋਲਹੁ ਸਚ ਨਮੁ ਕਰਤਾਰ ॥
ਫੁਨਿ ਬਹੁੜਿ ਨ ਆਵਣ ਵਾਰ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੨੯)

Utter ye, O man, the True Name
of the Creator-Lord.
Then ye shalt not be the visitor
to this world again.

(Parbhati Mahalla 1, Adi Granth page 1329).

273. ਆਪੁ ਬੀਚਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨)

He, who reflects upon his ownself
is the knower of God.

(Gauri Mahalla 1, Adi Granth page 152).

274. ਯਥਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਏ ॥
(ਦਖਣੀ ਉਅੰਕਾਰ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੭-੯੩੮)

Then alone the Pandit is said to be
educated, if he with calm disposition
reflects on the Lord's knowledge.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth pages
937-938).

275. ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮੁ ਨਾਮੁ ਗਲਿਹਾਰੁ ॥
(ਦਖਣੀ ਉਅੰਕਾਰ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੮)

Nanak, he alone is learned and he
the wise scholar, who wears the
Necklace of the Lord's Name.

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

276. ਗੁਰ ਬਿਨੁ ਕਿਨਿ ਸਮਝਾਈਐ ਮਨੁ ਰਾਜਾ ਸੁਲਤਾਨੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੧)

Who except the Guru can explain
that God, the King and Emperor,
abides within man's mind.

(Sri Rag Mahalla 1, Adi Granth page 61).

277. ਪੰਚ ਤਸਕਰ ਧਾਵਤ ਰਾਖੇ ਚੁਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥
 ਦਿਸਟਿ ਬਿਕਾਰੀ ਦੁਰਮਤਿ ਤਾਗੀ ਐਸਾ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥
 (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੨੯)

The five wandering thieves are
 held. The mind's self-conceit is
 stilled.

Sinful seeing and evil-thoughts
 flee away. Such is the Lord's
 Divine knowledge.

(Parbhati Mahalla 1, Adi Granth page 1329).

278. ਦੀਵਾ ਬਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥
 (ਰਾਜ ਸੁਹੀ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੧)

When the lamp is lit, darkness
 is dispelled.

(Raj Suhi, Slok Mahalla 1, Adi Granth page 791).

279. ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਉ ॥
 ਨਾਨਕ ਜਿਨੁ ਮਨਿ ਤਉ ਤਿਨੁ ਮਨਿ ਤਉ ॥
 (ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੫)

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

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

280. Rare is the gnostic, who understands this by meeting
 with the True Satguru.

The glories are in the hand of the Lord. Him alone
 He blesses with them, whom He likes.

Some rare one, if he becomes resigned to Guru's
 will, reflects over the Guru's word.

This Gurbani is of the supreme person and through
 it, man abides in his own home.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page
 935).

Guru Nanak emphasises the fact again and again that education should be transformed into Realisation of self and God.

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

'Guru bin gat na hoe'²⁸¹

281. ਭਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥
ਪੁਛਹੁ ਖੂਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ॥
(ਸਿਰੀ ਰਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੯)

O'Brother ! without the Guru,
Divine Awakening is not gained.
Let some one go and inquire
from Brahma, Narad and Vyas,
the writer of Vedas.

(Sri Rag Mahalla 1, Adi Granth page 59).

In the words of Guru Nanak one would be educated if he realises that:²⁸²

282. Amongst all there is light and that
light (art Thou).
By His Light, the light shines within
all the souls.
By Guru's teaching the Divine light
becomes manifest.
Whatever pleases Him, that is (His)
real worship.

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

7.2 Aims of Education :

Aims of education mentioned by Guru Nanak are in fact, corrolaries of his philosophy of life, which has three aspects:

1. To establish a living relation of harmony and oneness with God, man and nature.
2. To have Name and good nature.
3. To work constructively and progressively with continuity for establishment of God's kingdom on earth.

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

(A) Individual Aims of Education:

Individual is to be developed physically,²⁸³ intellectually,²⁸⁴ socially²⁸⁵ and spiritually.²⁸⁶ He is the nucleus for the uplift of human society.²⁸⁷ Education is expected to make a person pious and fit to be called a human being.²⁸⁸ Guru Nanak advocates the individual aim primarily in the form of development of divine potentialities.²⁸⁹ Individual aims of education according to Guru Nanak are as under:

283. ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੁਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੨੨)

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

(Maru Mahalla 1, Adi Granth page 1022),

284. ਉਗੈ ਸੂਰੁ ਨ ਜਾਏ ਚੰਦੁ ॥
ਜਹ ਗਿਆਨ ਖੁਗਾਸੁ ਅਗਿਆਨੁ ਮਿਟੈ ॥
(ਰਾਗੁ ਸੁਹੀ, ਸਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੧)

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

(Rag Suhi, Slok Mahalla 1, Adi Granth page 791).

285. ਐਸੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰੇ ॥
 ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਹਿ ਰਹਹਿ ਨਿਰਾਰੇ ॥
 ਆਪਿ ਤਰਹਿ ਸੰਗਤਿ ਕੁਲ ਤਰਹਿ ਤਿਨ ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇਆ ॥
 (ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੩੯)

Rare are such persons in this world, who reflect
 over the Guru's word and remain detached.
 They save themselves and all their associates.
 Fruitful is their birth and advent in this world.
 (Maru Mahalla 1, Adi Granth page 1039).

286. ਯੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਰਹਨੀ ॥
 (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੯)

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

(Ramkali Mahalla 1, Adi Granth page 879).

287. ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭)

In the domain of knowledge Divine
 deliberation is greatly resplendent.

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

288. ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ ॥
 ਸੇਈ ਬ੍ਰਹਮਣ ਯੁਜਣ ਜਗਤੁ ॥
 (ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੧)

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

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

289. ਸੁਣਿਐ ਯੜਿ ਯੜਿ ਯਾਵਹਿ ਮਾਨੁ ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

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

(Japuji, Mahalla 1, Adi Granth page 3).

(1) Spiritual Development :

According to Guru Nanak human life is very important and one should make the best use of it by developing it in the right direction and by enjoying its fruit.²⁹⁰ The aim of human life is to achieve union with God. This can be achieved through His Nam.²⁹¹ For Guru Nanak, education is to prepare man for salvation (Mukti), art of life (Jugti), satisfaction of life or self-fulfilment (Tripti) and joy or bliss of life (Bhukti). He wanted man to live happily and to earn heavenly bliss.

290. ਤੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਲੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੇ ॥
ਤਾ ਸੇਹਾਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ ਖਿਆਰੇ ॥
(ਤਿਲੰਗ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨੨)

Put the salve needles of God's
fear into thine eyes and make
the decoration of the Lord's
love.

Then alone shalt thou be known
as devoted wife, attached to thy
spouse, if thou bearest Him
love.

(Tilang Mahalla 1, Adi Granth page 722).

291. ਐਸਾ ਗਿਆਨੁ ਬੀਜਰੈ ਕੋਈ ॥
ਤਿਸ ਤੇ ਮੁਕਤਿ ਯਰਮ ਗਤਿ ਹੋਈ ॥
(ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੯)

Rare is the person, who reflects over
such Divine knowledge, through which he
obtains salvation and the supremely
sublime status.

(Ramkali Mahalla 1, Adi Granth page 879).

(ii) Spiritual emancipation:

Spiritual enlightenment of the individual is an important aim of education. According to Guru Nanak, He who is the embodiment of pious deeds and meditation, his soul, till eternity abides in celestial bliss and contentment.²⁹² Man is to perceive the wonderful divine perfection that obtains in every marvel of creation and cosmos.²⁹³ In forgetfulness towards the Name of God, man loses all his goodness.²⁹⁴ Many aims, like human moral, religiousness and spiritualism are combined in the revelation of God.

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

292. ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੇ ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤੁ ਦੇਹਿ ਯਾਈ ॥
 ਹੋਇ ਕਿਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਨੈ ਤਿਸਤੁ ਦੇਸੁ ਮੁੜੇ ਏਵ ਜਾਈ ॥
 (ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਰੁ ੩, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੪)

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

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

293. ਆਚਾਰਾ ਵੀਚਾਰੁ ਸਰੀਰਿ ॥
 ਆਦਿ ਜੁਗਾਦਿ ਸਹਜਿ ਮਨੁ ਧੀਰਿ ॥
 (ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੮੬)

He, who is the embodiment of pious
 deeds and meditation, his soul
 abides in celestial bliss and contentedness
 till eternity. (Dhanasri Mahalla 1, Adi Granth, page 686).

294. ਅਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥
ਨਾਨਕ ਨਾਵੈ ਬਾਸੁ ਸਨਾਤਿ ॥

(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੪੯)

Vile are they, who forget their Master.
O Nanak, without God's Name, the mortals
are outcaste wretches.

(Asa Mahalla 1, Adi Granth page 349).

(iii) Self-realisation:

The ultimate aim or the highest aim of education according to Guru Nanak is self-realisation. Self-realisation leads to God-realisation. Guru Nanak says, 'He who comprehends his own self, comes to know the reality about the ways of God'.²⁹⁵ The upliftment of man depends upon self-realisation. It enables the man to grow and develop fully. According to Guru Nanak, 'He is a man of wisdom who gains self-knowledge through self-enlightenment'.²⁹⁶ As the man continues to practise the presence of God and sings with His praises, a day comes when the evil of egoism blurs and the veil of ignorance from the vision of truth and reality is completely lifted.²⁹⁷ By the grace of Guru, the mind of man comes into blissful contact with the Supreme Soul already existing within him. There is everlasting bliss'.

295. ਆਪੁ ਬੀਚਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥

(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨)

He, who reflects upon his ownself
is the knower of God.

(Gauri Mahalla 1, Adi Granth page 152).

296. ਗੁਣ ਵੀਚਰੇ ਗਿਆਨੀ ਸੋਇ ॥
ਗੁਣ ਮਹਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ ॥

(ਦੁਖਣੀ ਤਿਅੰਕਰੁ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੧)

He alone is a divine who deliberates over God's
virtues.

Through pondering over the Lord's merits, one
is blessed with Divine knowledge.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 931).

297. ਗਾਵਹੁ ਗਾਵਹੁ ਰਾਮਣੀ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥
ਤਮਰੈ ਅਰਿ ਆਇਆ ਜਗ ਜੀਵਨੁ ਭੁਤਾਰੁ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੧)

Sing , sing, O ladies, the songs of
wisdom and reflection.

Into my home, has come my
Spouse, the Life of the world.

(Asa Mahalla 1, Adi Granth page 351).

Guru Nanak wants man not only to realise his divine potentialities but also to live through divine consciousness in all his willing, feeling and doing, in all his conduct and character. In fact complete freedom to trust must become the very breath of his life. Man is to live through the divine path so as to attain reality for the whole of his life to the realisation of the divine form he is intended for. Abiding mysteries in such a way, one finds that the world constitutes the very tone and spirit of spiritual self-realisation.²⁹⁸

298. ਅਕਲ ਖਤ ਮੁਦਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਅਟਿ ਅਟਿ ਸਾਰਾ ਸਰਬ ਜੀਆ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੦)

Desireless is deemed to be the
ear-rings of Guru's gnosis.
The True Lord, the Life of all,
abides within all the hearts.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 940).

(iv) Character Development :

Education is to develop character. It is expected to refine person and develop him morally. Character is the basis

of becoming a perfect man. Every learner should come out to be a true, honest and noble person. Guru Nanak says, "Truth is high and higher still is truthful living".

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

- (a) Truth, Contentment and Reflection (Sat, Santokh,²⁹⁹ Vichar)
- (b) Compassion, Righteousness and Charity (Daya,³⁰⁰ Dharam, Dan)
- (c) Faith, Tolerance, and Restraint (Sidk, Sabar, Sanjam)³⁰¹
- (d) Forgiveness, Humility and Service (Khima, Halimi, Sewa)³⁰²
- (e) Love, Knowledge and Work (Bhao, Gyan, Kirt)³⁰³

299. ਦੁਧੁ ਕਰਮੁ ਸੰਤੋਖੁ ਘੀਉ ਰਿ ਐਸਾ ਮਾਂਗਉ ਦਾਨੁ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੨੯)

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

(Parbhati Mahalla 1, Adi Granth page 1329).

300. ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ ॥
(ਵਾਰ ਸਾਰੰਗ, ਸਲੋਕ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੪੫)

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

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

301. ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ॥
(ਸਿਧ ਗੋਸ਼ਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੯)

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

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

302. Such service, the Lord's slave renders
unto Him, that he surrenders his soul
to Him to whom it belongs.
He, who is pleasing to the Lord, becomes
acceptable in His court.
Such a slave obtains honour in the
Lord's court.

(Dhanasri Mahalla 1, Adi Granth page 661).

303. ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈ ਜਿਨੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥
ਉਨੀ ਮੰਦੈ ਧੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੬-੪੬੭)

Only those do the real service, who being
contented, meditate on God, the truest of
the true.

They place not their foot in sin, do good
deeds and practise piety.

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

(v) Harmonious development of Personality:

Guru Nanak's contribution to the aims of education
was the harmonious development of personality i.e. ³⁰⁴ Gurmukh
and Sachiarā. In his thought process, spirit is to be developed
first followed by the development of emotions and intellect.
Kirt is fundamental to teach work values i.e. labour. In this
way, hands are also to be trained to earn livelihood according
to their capacity to work and not in accordance with one's own
needs. It develops the habit, ability and capacity to hard work.
The surplus thus produced were to be given to the needy, suppressed
oppressed and disabled, so as to decrease their agony. This
was to make people social, cultural and ethical. All these
qualities are essential ingredients of educational process

which are not only conceptualised but actualised both in his
Bani and life process.^{305,306,307,308.}

304. Day and night profit is obtained from the
Lord's Name, given by the beneficent Guru.
The man, on whom the Creator-Lord
looks with favour, obtains instruction
from the Supreme Guru.

This body is the mansion, temple and
home of God and into it He has
enshrined His Infinite Light.

Nanak, the Guru-ward is invited to God's
palace and God, the Uniter, unites him
with Himself.

(Malar Mahalla 1, Adi Granth page 1256).

305. ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਉ ॥
ਨਾਨਕ ਸਿਨੁ ਮਨਿ ਭਉ ਤਿਨੁ ਮਨਿ ਭਉ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੫)

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

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

306. ਪਦਣੁ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਬਾਧੁ ਰਖੀ ਧਰਮਸਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭)

(God created)wind, water, fire and
nether-lands.

In the midst of these He established
the earth as a home for the Lord's
meditation.

There-in (He placed) beings of various types and colours.

Various and endless are their names.

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

307. ਤਿਥੈ ਅੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬਧਿ ॥
ਤਿਥੈ ਅੜੀਐ ਸੁਰ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮)

There inner consciousness, intellect, soul and understanding are moulded (afresh).

There the genius of the pious persons and men of occult-powers is moulded (anew).

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

308. ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੁਰ ॥
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਤਰਪੁਰ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮)

The very powerful warriors and heroes dwell there.

Within them the might of the Pervading Lord remains fully-filled.

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

(B) Social Aim of Education:

Education is to prepare the individual for successful living in the society and working for the betterment of society. Guru Nanak believed in the service of man. Education should promote in pupils a spirit of service, social sensitiveness, co-operation and sacrifice. Guru Nanak thus said,³⁰⁹

309. ਐਸੇ ਜਨ ਵਿਰਲੇ ਜਗ ਅੰਦਰਿ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਆ ॥
ਜਤਿ ਵਰਨ ਤੇ ਭਏ ਅਤੀਤਾ ਮਮਤਾ ਲੋਭੁ ਚਕਾਇਆ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੪੫)

In this world, rare are such
persons, assaying whom, the Lord
consigns to His treasury.
They rise above caste and colour
and do away with worldly love and avarice.

(Parbhati Mahalla 1, Adi Granth, page 1345).

For Guru Nanak, the service of man is the service of God.
He therefore, says,³¹⁰

310. ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥
ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁੜਾਈਐ ॥
(ਸਿਰੀ ਰਗੁ ਮਹਲਾ ੧, ਅਰੁ ੫, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੬)

In this world perform Lord's
service.
Then, (shalt thou) get a seat in
Master's Court, and swing thy
arm (happily,) says Nanak.

(Sri Rag Mahalla 1, Ghar 5, Adi Granth page 26).

For the uplift of the society Guru Nanak emphasised the
ideals of social service.³¹¹ One's earning should be shared with
the needy i.e. Wand Chhakna.³¹² Guru Nanak not only emphasised
upon monetary contribution for the welfare of society but also
stressed upon manual labour like cleaning the floors, preparing
meals and serving water.³¹³ Voluntary physical labour (Sewa)³¹⁴
in the service of community was regarded as the rarest privilege
and was sought in different forms like doing manual work for

free community meals (Langar)

311. ਪੂਜਾ ਪ੍ਰਾਣ ਸੇਵਕੁ ਜੇ ਸੇਵੇ ਇਨੁ ਬਿਧਿ ਸਹਿਬੁ ਰਵਤੁ ਰਹੈ ॥
(ਰਾਗੁ ਸੁਹੀ ਮਹਲਾ ੧, ਚਉਪਦੇ ਘਰੁ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨੮)

The servant, who serves his Lord, by offering his very life, he in this way remains absorbed in His Lord.

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

312. ਅਨਦਿਨੁ ਨਾਮੁ ਦਾਨੁ ਬ੍ਰਤਕਾਰੀ ॥
ਤ੍ਰਿਪਤਿ ਤਰੰਗ ਤਤੁ ਬੀਚਾਰੀ ॥

(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੩੧)

Rememberance of the Name, night and day, is my alms-giving and fasting. Deliberating over the Lord's quintessence, I have been satiated with the waves of bliss.

(Parbhathi Mahalla 1, Adi Granth page 1331).

313. ਜਾ ਹਰਿ ਪ੍ਰੀਤਿ ਕਿਰਪਾ ਧਾਰੀ ॥
ਤਾ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰੀ ॥
ਸੇ ਸੇਵਕਿ ਰਾਮ ਖਿਆਰੀ ॥
ਜੇ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰੀ ॥

(ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੯)

When the Lord God was in mercy, then was my self-conceit dispelled, from within me.

The attendant, who reflects over the Guru's word, is dear unto the Lord.

(Ramkali Mahalla 1, Adi Granth page 879).

314. ਜਾਤਿ ਕੁਲੀਨੁ ਸੇਵਕੁ ਜੇ ਰੋਇ ॥
ਤਾ ਕਾ ਕਹਣਾ ਕਹਹੁ ਨ ਕੋਇ ॥

(ਮਲਾਰ ਮਹਲਾ ੧, ਘਰੁ ੨, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੫੬)

If God's slave be in the high caste family; his story of praise no one can narrate.

(Malar Mahalla 1, Ghar 2, Adi Granth page 1256).

Guru Nanak believed in the Fatherhood of God and Brotherhood of Man.³¹⁵ To teach these ideals practically Guru Nanak started community congregations, community dining and free community meals (Sangat, Pangat and Langar). Sangat³¹⁶ and Pangat³¹⁷ help to develop the bonds of fellow-feeling, co-operation and self-sacrifice. Langar bridges the gulf between the rich and the poor and removes the barriers of caste, creed, race and sex. It stands for brotherhood, fellowship, equality and humbleness.³¹⁸

315. ਸਾਹਿਬ ਮੇਰਾ ਏਕੈ ਹੈ ॥
ਏਕੈ ਹੈ ਭਾਈ ਏਕੈ ਹੈ ॥

(ਅਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੦)

My Lord is but one. He is one alone, O
brother. He is one in one.

(Asa Mahalla 1, Adi Granth page 350).

316. ਸਤ ਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥
ਜਿਥੈ ਏਕੈ ਨਾਮੁ ਦੁਖਾਈਐ ॥

(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਘਰੁ ੩, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨)

How is the society of saints
known?

The Name of One Lord is
mentioned there.

(Sri Rag Mahalla 1, Ghar 3, Adi Granth page 72).

317. ਜਲਿ ਬਲਿ ਤੂੰਗਰਿ ਦੇਖਾਂ ਤੀਰ ॥
ਬਨ ਬਨੰਤਰਿ ਸਾਹਿਬੁ ਚੀਰ ॥

(ਮਲਾਰ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੫੭)

I see my Lord in water, dry land,
mountains, river-banks, places and
interspaces, O brother.

(Malar Mahalla 1, Adi Granth page 1257).

318. ਜਾਇ ਪੁਛਹੁ ਸੋਹਗਈ ਵਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਯਾਈਐ ॥
 ਜੇ ਕਿਛੁ ਕਰੇ ਸੇ ਤਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਰਮਤਿ ਹਰਮੁ ਚਲਾਈਐ ॥
 ਜਾ ਕੇ ਖੇਮਿ ਪਦਾਰਥ ਯਾਈਐ ਤਉ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ ॥
 (ਤਿਲੰਗ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨੨)

Go and ask the chate brides, by what
 actions is the Spouse obtained.
 Whatever the Lord does, accept that
 as good and do away with thy
 cleverness and will.
 Attach thou thy mind to His feet, by
 whose love the wealth of emancipation
 is attained.

(Tilang Mahalla 1, Adi Granth page 722).

He condemned:³¹⁹

319. ਪੜਿ ਪੜਿ ਪੀੜਿਤ ਬਾਦੁ ਵਖਾਇ ॥
 ਤੀਤਰਿ ਹੋਰੀ ਵਸਤੁ ਨ ਜਾਇ ॥
 (ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨)

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

(Gauri Mahalla 1, Adi Granth page 152).

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

Criteria of evaluation (Complete aim of education):

Guru Nanak's criteria of evaluation of process of

education is that one lives a worldly life, earns his bread by the dint of sweat, brings faith in Nam and leads pious life and while discriminating between the good and the evil, he paves the way to be one with Him. So a man should perform good acts so as to obtain good fruit. Thus Guru Nanak gave the complete aims of education.^{320,321,322,323}

320. ਜਾਲਿ ਮੋਹੁ ਅਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥
 ਤਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰੁ ਖੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥
 (ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੬)

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

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

321. ਸਤ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਜੋਇ ॥
 ਤਿਸੁ ਹੈ ਚਾਨਣਿ ਸਤ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
 (ਆਰਤੀ, ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩, ੬੬੩)

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

(Aarti, Dhanasri Mahalla 1, Adi Granth pages13,663).

322. ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੁਝੈ ॥
 ਸਿਸੁ ਆਪਿ ਸੁਝਾਏ ਤਿਸੁ ਸਤੁ ਕਿਛੁ ਸੁਝੈ ॥
 (ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੦)

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

323. ਮੇਰਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੦)

Man himself obtains the fruit of
his bad and good deeds.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 470).

7.3 Curriculum:

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

(2) Philosophy of Nam: The educational process of Guru Nanak was that first of all the spirit should be developed and to follow the development of spirit the philosophy of Nam has been emphasised.³²⁴

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

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

One recites Nam gets real happiness:³²⁵

325. ਬਿਨੁ ਸਬਦੈ ਬਿਰੁ ਕੇ ਨਹੀ ਬੁਝੈ ਸੁਖੁ ਹੋਈ ॥
(ਅਸਟਪਦੀਆ, ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੮)

Without the Name, nothing is stable.

By understanding the Master, happiness ensues.

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

Aim of human life is to achieve union with God:³²⁶

326. ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨ ਵੇਛੋੜਾ ਹੋਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੬)

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

(Sri Rag Mahalla 1, Adi Granth page 56).

Guru Nanak believed in Spiritual Development:³²⁷

327. ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਖਾਈਐ ॥
(ਸੁਹੀ ਮਹਲਾ ੧, ਘਰੁ ੭, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੩੦)

Abide pure amidst the worldly impurities.

Thus shalt thou find the way to Yoga.

(Suhi Mahalla 1, Ghar 7, Adi Granth page 730).

Self-realisation:³²⁸

328. ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਚੀਚਰੇ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੪)

He who comprehends his ownself

comes to know the Reality.

(Gauri Mahalla 1, Adi Granth page 224).

Dignity of Labour:³²⁹

329. ਆਪਣੁ ਹਥੀ ਆਪਣਾ ਅਧੇ ਹੀ ਰਾਜੁ ਸਵਾਰੀਐ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੪)

With our own hands, let us

ourselves arrange our own affairs.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 474).

3. Philosophy and Ethics:

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

4. Other Humanity Subjects: For Guru Nanak the whole of the world as it exists is to be studied along with its metaphysical problems.³³⁰ Hence all the subjects are to be taught. However, philosophy

ethics, language, sociology, fine arts, history and other humanity subjects are ranked higher.

330. ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਚਿਕਾਰੁ ॥
 ਤੇਰਾ ਨਾਮੁ ਦਾਰੁ ਅਦਰੁ ਨਾਸਤਿ ਕਰਣਹਾਰੁ ਅਪਾਰੁ ॥
 (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੨੭)

This entire world is involved in
 sins.

O my Infinite Creator Lord, Thy Name
 alone and nothing else is the cure
 of all the ills.

(Parbhathi Mahalla 1, Adi Granth page 1327).

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

In daily schedule Guru Nanak emphasises the following activities:

- (i) Congregational prayers.³³¹
- (ii) Katha, Kirtan (exposition of hymns) and meditation in the Gurdwara.³³²
- (iii) Acts of social service.³³³
- (iv) Study of mother tongue (Gurmukhi).³³⁴
- (v) Fundamentals of arithmetic.³³⁵
- (iv) Musical recitation.³³⁶

331. In the saints society, dwell thou on the Lord's virtues and Divine knowledge.
(Parbhati Mahalla 1, Adi Granth page 1343).

332. It is through the Guru, that one is blessed with the Name. Without the True Guru the Name is obtained not.
If through the True Guru's pleasure the Name abides in man's mind, then day and night he remains absorbed in the Lord's love.
(Maru Mahalla 1, Adi Granth page 1015).

333. I am not good and no one is bad.
(Suhi Mahalla 1, Ghar 2, Adi Granth page 728),

334. O my Friend, from thy home land, Thou art gone abroad, I send messages of love to Thee.
I, the bride, heartily remember that Friend and my eyes are brimful with tears.
(Tukhari Mahalla 1, Adi Granth page 1111),

335. O Lord, if in one scale be the weight
of the riches of millions and millions of
the under-worlds and other spheres and
in the other only Thy Name, it will still
weigh more.

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

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

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

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

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

- (i) Knowledge of hand i.e. dignity of labour (Ghal Khae Kichh
Hatho Deh).³³⁷
- (ii) Knowledge of head i.e. intellectual development.³³⁸
- (iii) Knowledge of heart i.e. awakening of dormant spirit
from within.³³⁹
- (iv) Knowledge of Hukam i.e. obedience and surrender to God.³⁴⁰

337. As are the deeds the mortal does,
so is he called.
The breath, which is drawn without
the Lord's meditation; that breath
goes in vain.

(Suhī Mahalla 1, Adi Granth page 730).

338. Sanctified is the body which sings
God's praise.

Remembering God in the mind,
man remains absorbed in His
love.

(Asa Mahalla 1, Adi Granth page 354).

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

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

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

(Asa Mahalla 1, Adi Granth page 355).

In fact, Guru Nanak approved the study of all subjects which contributed to an integrated development of the whole human species and to attain perfection in the universe, and therefore, sought to orient every chunk of curriculum and every content of education.³⁴¹

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

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

7.4 Pedagogy (Methods of Teaching) of Guru Nanak:

Guru Nanak was a great teacher of mankind. Although his classes were large and his students were countless, yet he succeeded in putting across his pupils all that he wanted

to do. His method of teaching was so effective and impressive that his lessons have universal and everlasting effect on the audience and spectators from whatever region, religion, creed, race or sex they may be.

Guru Nanak was a practical type of person. He advocated those methods of teaching which worked well.³⁴²

342. ਅਕਲੀ ਖੜਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥
ਨਾਨਕੁ ਅਕੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥
(ਵਾਰ ਸਾਰੰਗ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੪੫)

Through wisdom, man is instructed
by reading and through wisdom, he
rightly gives in charity.

Says Nanak, this alone is the true
path. Devilish are all other things.

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

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

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

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

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

Guru Nanak said:³⁴³

343. ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਉ ॥
ਮਸ ਤੋਟ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ ॥
ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਉ ਕੇਵਲੁ ਆਖਾ ਨਾਉ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫)

Nanak were I to have hundreds of thousand
of maunds of paper; were ink never to fail me;
were my pen to move with the velocity of wind
in writing; and were I to embrace love for the
Lord by reading and perusing those writings;

Even so I cannot appraise Thy worth.

How great shall I call Thy Name?

(Sri Rag Mahalla 1, Adi Granth page 15).

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

'He who reflects upon himself is the knower of God'.³⁴⁴

344. ਅਪੁ ਬੀਚਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨)

He, who reflects upon his ownself
is the knower of God.

(Gauri Mahalla 1, Adi Granth page 152).

(ii) Divine Method: This is to learn by being close to
nature in the outside world as well as in the inner-self of
man. Guru Nanak explained almost all difficult concepts with
comprehensive illustrations from the nature i.e. fire,³⁴⁵ earth,³⁴⁶
rain,³⁴⁷ mountain,³⁴⁸ sea, river, water,³⁴⁹ agriculture, tree,³⁵⁰ air³⁵¹ etc.
to explain the depth of self-realisation. Guru Nanak exploited
almost everything in the universe (including celestial,
terrestrial, cosmic and other natural forces and phenomenon,

flora and fauna, animal ³⁵² and bird ³⁵³ life, rodents, raptiles
and insects ³⁵⁴ and day to day affairs of human life ³⁵⁵ in the world)
to make the best use of their indispensable educational
potentialities.

345. ਧਰ ਨਿੰਦਾ ਧਰ ਮਲੁ ਮੁਖ ਸੁਧੀ ਅਗਨਿ ਕੂਧੁ ਚੰਡਾਲੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫)

Slandering others, solely amounts
to putting other's filth in ones
own mouth and fire of wrath
is a parish.

(Sri Rag Mahalla 1, Adi Granth page 15).

346. ਧਰਤੀ ਹੋਰੁ ਖੈ ਹੋਰੁ ਹੋਰੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

There are more worlds beyond
(this) earth, more and more.

(Japuji, Mahalla 1, Adi Granth page 3).

347. ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਖੁਰਿ ਲੀਣਾ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ ॥
(ਬਿਲਾਵਲੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੫)

Thou art completely contained in sea,
land, lower and upper regions and in every heart is
Thine light.

(Bilawal Mahalla 1, Adi Granth page 795).

348. ਧਰਤੀ ਖਾਣੀ ਧਰਬਤ ਭਾਰੁ ॥
ਕਿਉ ਕੈ ਤੇਲੈ ਸੁਨਿਆਰੁ ॥
(ਵਾਰ ਸਾਰੰਗ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੩੯)

With his balance, how can a goldsmith
know the weight of the earth, the
ocean and the mountain.

(Var Sarang, Slok Mahalla 1, Adi Granth page 1239).

349. ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨ ਮਹੇਸ ਅਕਾਰ ॥
(ਗੁਜਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੦੪)

He has created air, water, fire,
Brahma, Vishnu, Shiva and the
entire creation.

(Gujri Mahalla 1, Adi Granth page 504).

350. ਪਾਰਜਾਤੁ ਅਰਿ ਆਗਨਿ ਮੇਰੈ ਪੁਹਯ ਪਤ੍ਰੁ ਤਤੁ ਡਾਲਾ ॥
(ਗੁਜਰੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧, ਅਰੁ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੦੩)

The elysian tree is in the courtyard
of my house and it has the flowers,
leaves and stems of truth.

(Gujri Ashatpadia Mahalla 1, Ghar 1, Adi Granth page
503).

351. ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥
ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਚੁਨਿ ਚੇਲਾ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੩)

The breath is the origin of life
It is the time of the sway of
the faith of the True God.
The Lord is my Guru whose meditation,
I, His disciple, greatly love.
Uttering the discourse of the Ineffable
Lord I remain detached.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 943).

352. ਪਸੁ ਮਿਲਹਿ ਚੰਗਿਆਈਆ ਖੜੁ ਖਵਹਿ ਅੰਮ੍ਰਿਤੁ ਵੇਹਿ ॥
(ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੧, ਚਉਪਦੇ, ਅਰੁ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੮੯)

The beasts have merits, as they
eat grass and give milk.

(Rag Gujri Mahalla 1, Chaupade, Ghari, Adi Granth
page 489).

353. ਚਾਤ੍ਰਿਕ ਮੀਨ ਜਲ ਹੀ ਤੇ ਸੁਖੁ ਖਾਵਹਿ ਸਾਰਿੰਗ ਸਬਦਿ ਸੁਹਾਈ ॥
ਰੈਨਿ ਬਬੀਹਾ ਬੋਲਿਓ ਮੇਰੀ ਮਾਈ ॥
(ਮਲਾਰ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੭੪)

The pied cuckoo and the fish find
peace through water, and to the

deer the bell's note is pleasing.
The sparrow hawk chirps during the
night, O my mother.

(Malar Mahalla 1, Adi Granth page 1274).

354. ਰੀੜਾ ਬਾਧਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲੁਸਕਰ ਰੇ ਸੁਆਹੁ ॥
(ਵਾਰ ਮਾਝ, ਸਲੋਕ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੪)

A worm, He appoints to kingship,
and He reduces an army to
ashes.

(Var Majh, Slok Mahalla 1, Adi Granth page 144).

355. ਅਪਿ ਬੀਜਿ ਅਪਿ ਹੀ ਖਾਹੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪)

(Man) himself sows and himself
eats(reaps).

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

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

Guru Nanak chose the scientific method as method of education, embracing the whole life span of man, cultivated scientific outlook without superstitions, hypocrisy and blind faith.³⁵⁶ With this type of outlook Guru Nanak used observation cum demonstration method. He made such an observation when he went to school on the first day. He chose a variety of life situations to demonstrate scientifically his objectives, truth of principles.³⁵⁷ He demonstrated the sweetness of hard earned and

sinfulness of the ill earned wealth i.e. of Bhai Lalo and Malik Bhago.³⁵⁹

356. ਤੇਖ ਕਰਹਿ ਖਿਥਾ ਬਹੁ ਬਟੁਆ ॥
 ਤੁਠੇ ਖੇਲੁ ਖੇਲੈ ਬਹੁ ਨਟੁਆ ॥
 ਅੰਤਹਿ ਅਗਨਿ ਚਿੰਤਾ ਬਹੁ ਜਾਰੇ ॥
 ਵਿਣੁ ਕਰਮਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੇ ॥
 (ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੦੩)

Thou wearest religious garbs and with
 thy patched coat assumest many guises.
 Like a conjurer, thou playest many false
 tricks.
 The fire of anxiety, greatly burns
 thy heart.
 Without good actions how shalt thou
 swim across?

(Ramkali Mahalla 1, Adi Granth page 903).

357. ਆਏ ਕੰਡਾ ਤੇਲੁ ਤਰਾਜੀ ਆਏ ਤੇਲੁਹਾਰਾ ॥
 ਆਏ ਦੇਖੈ ਆਏ ਬੁਝੈ ਆਏ ਹੈ ਵੁਝਾਰਾ ॥
 ਅੰਧਲਾ ਨੀਚ ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ ਜਾਵੈ ॥
 ਤਾ ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਰਹਦਾ ਕਿਉ ਕਰਿ ਮੁੜਾ ਪਾਵੈ ॥
 (= ਸੁਹੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੩੧)

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

(Suhi Mahalla 1, Adi Granth page 731).

Again he said:³⁵⁸

358. ਬਾਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗੈ ਦਾਲਿ ॥
 (= ਵਾਰ ਆਸਾ, ਸੋਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

They, who have sown the seed of

the Name have departed with
honour. How can the broken seed
sprout now?

(Var Asa, Slok Mahalla 1, Adi Granth page 468).

359. ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ॥
(ਆਸਾ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੬੦)

The dogs have spoiled and laid
waste the priceless country and
no one pays heed to the dead.

(Asa Mahalla 1, Adi Granth page 360).

Guru Nanak observed, collected data, demonstrated, analysed and derived, formulated, generalisations from such facts and rich experiences so as to make way for one or the other scientific method in his efforts. For Guru Nanak the whole life was an experiment in Truth and truthful living,³⁶⁰ which is impossible unless one, adopts objective and scientific outlook in life. He considered the whole world as a laboratory for the experimentation of truth. Thus he used the scientific method independently and also in combination with other methods.

360. Then alone the man is known as true, if the truth
be in his heart.

His filth of falsehood departs and he washes his body
clean.

Then alone is the man deemed to be true, if he knows
the true way of life.

Preparing the body field, he puts into it the seed of
the Creator.

Truth is the medicine for all and it removes and
washes away the sin.

Nanak makes supplication unto those, who have truth
in their lap. (Var Asa, Mahalla 1, Adi Granth page 468).

(iv) Logical Method: Guru Nanak used all the four types of logic in his Bani for conveying his message to the masses:

(a) Deductive Method:

Guru Nanak proceeded from general to particular both in his actions as well as in his Bani. In Sidh Goshti, Guru Nanak explained difficult Yogic concepts with deductive logic.³⁶¹ The difficult concepts of Sehaj Gyan,³⁶² humbleness³⁶³ etc. were explained by Guru Nanak with the help of this logic.

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

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

362. ਝਗੜੁ ਚੁਕਾਵੈ ਹਰਿ ਗੁਣੁ ਗਾਵੈ ॥
ਪੁਰਾ ਸਤਿਗੁਰੁ ਸਹਜਿ ਸਮਾਵੈ ॥ (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੪੪)

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

(Parbhati Mahatti 1, Adi Granth page 1344).

363. ਇਹੁ ਤਨੁ ਵੇਚੀ ਥੈ ਕਰੀ ਜੇ ਕੋ ਲਏ ਦਿਕਾਇ ॥
ਨਾਨਕ ਕੀਮਿ ਨ ਆਵਈ ਜਿਤੁ ਤਨਿ ਨਾਹੀ ਸਚਾ ਨਉ ॥
(ਸੁਹੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੩੦)

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

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

(Suh1 Mahalla 1, Adi Granth page 730).

(b) Inductive Method:

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

"As the lotus lives detached in water, as the duck floats carefree in the stream, so does one cross the sea of material existence, his mind attuned to the word."³⁶⁴

364. ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮਰਗਾਈ ਨੈਸਾਇ ॥
ਮਰਤਿ ਮਥਰਿ ਤਦ ਮਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਇ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੮)

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

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

(c) Pragmatic Logic:

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

(d) Psychological Method:

In his Bani Guru Nanak laid down emphasis upon a number of psychological principles and techniques as a part of

the method of his teaching. The Sakhi of water at Hardwar, meeting Bhai Lehna,³⁶⁵ and Sajjan Thag are some important examples. An important psychological principle in the psycho-spiritual understanding of man's behaviour in Guru Nanak's copious terminology is Liv.³⁶⁶ This method is supreme in the educational thought of Guru Nanak. Liv is the method of learning and practising godliness in the midst of man's everybody duties and actions of living (in the world of matter) through the presence of the Lord, in every moment of life. It takes many straight of the realisation of the divine wisdom in his day to day life.³⁶⁷

365. ਅੰਤਰਿ ਦਸੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥
ਅੰਮ੍ਰਿਤੁ ਛੇਡਿ ਕਹੇ ਬਿਖੁ ਖਾਇ ॥
ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥
ਰੋਵਹੁ ਚਕਰ ਸਚੇ ਕੇਰੇ ॥

(ਸੁਹੀ ਮਹਲਾ ੧, ਘਰ ੨, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨੮)

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

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

366. ਜੈਸਾ ਕਰਮੁ ਤੈਸੀ ਲਿਵ ਲਾਇ ॥

(ਪ੍ਰਭਾਤੀ ਅਸ਼ਟਪਦੀਆ ਮਹਲਾ ੧, ਬਿਭਾਸ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੪੨)

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

(Parbhati Ashatpadi Mahalla 1, Bibhas, Adi Granth
page 1342).

367. ਜਿਨ ਪਟ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਰੂ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥
ਤਿਨੁ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਵਖਰੇ ਵੀਚਾਰਿ ॥
ਰੰਗਿ ਹਸਰਿ ਰੰਗਿ ਰੋਵਹਿ ਸੁਖ ਭੀ ਕਰਿ ਜਾਰਿ ॥

ਪਰਦਹ ਨਾ ਹੀ ਕਿਸੈ ਕੋਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥

(ਵਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

They who have silk within and rags
without, are good in this world.

They conceive love for God and
contemplate beholding Him.

In Lord's love they laugh, in
Lord's love they weep and keep
silent too.

They can not for anything, except
their True Spouse.

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

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

(v) Other Methods of Teaching of Guru Nanak:

(a) Travelling Method: Guru Nanak used the technique of
travelling for spreading education. He gave his message of
peace, love, Nam Simran and hard work during his all the four
Udasis (travels). He himself visited all the seats of learning
and acquired knowledge by free observation and discussion.^{368,369}

368. ਤਟ ਤੀਰਥ ਹਮ ਨਦ ਖੰਡ ਦੇਖੇ ਹਟ ਪਟਣੁ ਬਾਜਰਾ ॥

(ਸਭਿੜੀ ਚੇਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੬)

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

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

369. ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਏ ਉਦਾਸੀ ॥

(ਸਿਧ ਗੋਸ਼ਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੯)

In search of the saints I have
become a hermit.

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

and ³⁷⁰

370. ਸਚ ਵਪਾਰ ਕੇ ਹਮ ਵਢਜਾਰੇ ॥

(ਸਿਖ ਗੋਸ਼ਟਿ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੯)

I am the trader of the true
mechanidse.

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

(b) Discussion method: Guru Nanak used the technique of Goshti which can be termed as question-answer technique or dialectics or discussion method.³⁷¹ He used this method to clarify knotty problems, to clarify concepts and to demonstrate hypocrisies. Ingredients of programmed instruction were used in Sidh Goshti at a place (Now known as Nanak Matta in Garhwal Hills). The programme is so mature that the unity of the background of spiritual and social development is well maintained throughout the goshti which in real sense and ipso facto rather difficult even in good programmes framed these days.

371. ਏਜੀ ਤਿਯਜੈ ਬਾਰੀ ਬਿਨਸੈ ਜੁੜਿ ਬਲਿ ਬਲਿ ਗੁਰ ਵਰਤਾਰਾ ॥

(ਮਲਾਰ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੫੫)

The seeker of God flowers and the
discursist perishes. I am a sacrifice,
a sacrifice unto my great Creator-Lord.

(Malar Mahalla 1, Adi Granth page 1255).

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

flow out of the pot. Bhai Gurdas describes:³⁷²

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

(Var 1; Stanza 44),

(d) Project method: Guru Nanak prepared and took up projects and completed them with precision. He gave chance to others also to ~~execute~~ execute the projects in the best way, they can.³⁷³

373. I am a purchased servant and slave of Thine, O Lord, and I go by the Name of lucky.

In exchange for Thy Gurbani, O Lord, I have sold myself at Thy shop and whithersoever Thou hast yoked me, thither I am yoked.

(Maru Mahalla 1, Adi Granth page 991).

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

(f) Story telling Method: Guru Nanak narrated the stories to his disciples and clarified the concepts. There have been a number of instances when Nanak educated Mardana and many others by telling the stores.³⁷⁴

374. ਗੋਤਮੁ ਤਯਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦੁ ਲੁਭਾਇਆ ॥
 ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁੰਦੇ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥
 (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਦਖਣੀ, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੪੩)

Ahalya was the wife of Gotam, the penitent. Seeing her Indra was fascinated.

When he got a thousand marks of vulva on his body, then did he regret in his mind.

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

(g) Mass drill and recitation Methods: Mass drill and recitation methods were used to sing hymns in praise of God vis-a-vis recitation of path for Nam Simran.³⁷⁵

375. ਬੋਲਹੁ ਰਮੁ ਕਰੇ ਨਿਸਤਾਰਾ ॥
 ਗੁਰ ਪਰਸਾਦਿ ਰਤਨੁ ਹਰਿ ਲਾਭੈ ਮਿਟੈ ਅਗਿਆਨੁ ਹੋਇ ਉਜੀਆਰਾ ॥
 (ਅਸਾ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੩)

Utter thou the Lord's Name, which shall redeem thee.

By Guru's grace, God, the jewel, is found, wherewith ignorance is dispelled, and the Divine light shines.

(Asa Mahalla 1, Adi Granth page 353).

(h) Individual and collective Methods: Guru Nanak gave individual instructions to those who sought it and mass instructions to those who gathered around him in the morning and evening congregations.³⁷⁶ Thus we find a synthesis of individual and collective methods of teaching according to the needs of the situation. Situational teaching method was frequently used by Guru Nanak.

376. ਸੰਤ ਸਤਾ ਜੈਕਾਰੁ ਕਰਿ ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਉ ॥
 ਨਿਰਮਲੁ ਨੁਵਣੁ ਨਾਨਕਾ ਗੁਰ ਤੀਰਥ ਦਰੀਆਉ ॥
 (ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੧)

Shout thou the victory of the saints' society and do
 the deeds of a pious person.

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

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

(i) Love and Persuasion Methods: Teaching should be
 carried on with love and persuasion. Nothing should be put in
 the mind by force and under any type of compulsion, coercion
 or punishment but through human and dramatic technique.³⁷⁷

377. ਸਚੁ ਬੋਲੈ ਬੋਲਾਏ ਖਿਆਰੁ ॥
 (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੪੪)

Imbued with love, he utters and
 makes others utter the truth.

(Parbhati Mahalla 1, Adi Granth page 1344).

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

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

7.5 Role of Teacher:

Guru Nanak gives the teacher a very important and high status, a noble role and a challenging task of raising standard of the pupils to nobler levels of life. The teacher is the beacon light who shows the right path to the pupil. He is ocean, a mine of jewels in which lie a multitude of precious stones.³⁷⁸ The true teacher is he who, step by step assimilates his pupil to the God through surrender and loving service and aspiring contemplation.³⁷⁹

378. ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਨਹੀ ਤੋਟੁ ॥
ਲਾਲ ਖਦਾਰਥ ਸਾਰੁ ਅਖੋਟੁ ॥
(ਦਖਣੀ ਓਅੰਕਾਰੁ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੩)

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

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

379. ਬਿਨੁ ਖਤਿੜੀ ਗੜਿ ਕਿਉ ਚੜਿਉ ਗੁਰੁ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲੁ ॥
(ਸਿਰੀ ਰਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੭)

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

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

(i) Missionary: A true teacher is missionary. He is dedicated to his work. He carries his duty with devotion, and dedication. He should be sincerely dedicated to the cause of knowledge,³⁸⁰ pupils, society and humanity at large.³⁸¹ One who teaches for the sake of money does not deserve to be

a teacher.³⁸²

380. ਯਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ਚਾਟੜਿਆ ਮਤਿ ਦੇਇ ॥
(ਦਖਣੀ ਓਅੰਕਾਰ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੮)

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

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

381. ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚ ਸੰਜਮਿ ਸੁਚਾ ॥
ਗੁਰ ਕੀ ਪਉੜੀ ਉਚੈ ਉਚਾ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੩)

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

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

(Gauri Mahalla 1, Adi Granth page 153).

382. ਮਨਮੁਖੁ ਬਿਦਿਆ ਬਿਰੂਦਾ ਬਿਖ ਖਟੇ ਬਿਖ ਖਾਏ ॥
(ਦਖਣੀ ਓਅੰਕਾਰ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੮)

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

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

(ii) Friend, philosopher and guide: Guru Nanak wanted the
teacher to be a friend, philosopher and guide to his students.³⁸³
He should be the source of true knowledge. With his knowledge,³⁸⁴
methods of teaching,³⁸⁵ sweetness of language, kind and loving
attitude, good manners and noble behaviour he should be able
to inspire and guide the pupils.^{386, 387}

383. ਹੁੰਦੁ ਗੁਰੁ ਪੁਛੁੰਦੁ ਆਪਣੇ ਗੁਰੁ ਪੁਛਿ ਕਾਰ ਕਮਉ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੮)

I make inquiry from my Guru and do the
deeds according to his directive.

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

384. ਤਿਸ ਕੈ ਚਨਣਿ ਸਭ ਮਹਿ ਚਨਣੁ ਹੋਇ ॥
(ਆਰਤੀ, ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩, ੬੬੩)

By His Light, the light shines
within all the souls.

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

385. ਤਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੯)

O Brother! without the Guru, Divine
Awakening is not gained.

(Sri Rag Mahalla 1, Adi Granth page 59).

386. ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨)

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

387. ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤਲਹਾ ਹਰਿ ਨਉ ॥
ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਬੋ ਗੁਰੁ ਤੀਰਬੁ ਦਰੀਅਉ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੭)

(To have access to God's Name) the Guru is the
ladder, the Guru the boat and the
Guru the raft.

The Guru is (my) ship to cross sin's
lake and world's ocean and the Guru
is (my) place of pilgrimage and sacred stream.

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

(iii) The teacher is a Guru: Guru Nanak used three words for Guru:

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

(b) Sat Guru i.e. the true Guru is the real Guru (qualities of Guru) in actual practice.³⁸⁸

388. ਸਤਿਗੁਰੁ ਤੈ ਕਾ ਬੋਹਿਬਾ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੁ ॥
(ਸਿਰੀ ਰਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੯)

The True Guru is the only ship on the
fearful sea whose merciful glance takes
men across.

(Sri Rag Mahalla 1, Adi Granth page 59).

(c) Guru: i.e. the teacher. Guru shows the real path to disciple and helps him to attain Mukti. God's grace is essential to attain Mukti (salvation). One cannot attain knowledge without the guidance of Guru.³⁸⁹ Guru is the source of inspiration. Only Guru can enlighten the mind.³⁹⁰ Guru is one who himself practises whatever he teaches. Only then one can set example for his students. His own example of living and teachings helps us to build a good character and strengthen the universal brotherhood. The moral fibre of the pupils is necessary which enables them to achieve the real aim of education.

389. ਅਗਿਆਨੀ ਅਤਿ ਹੀਣੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥
(ਦਖਣੀ ਤਮਕਾਰੁ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੪)

The ignorant one is without
understanding. Without the
Guru, Divine comprehension
can be gathered not.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page
934).

- ੴ
390. ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

There is but one God. True is His Name,
creative His personality and immortal His
form. He is without fear, sans enmity,
unborn and self-illuminated. By the Guru's
grace.(He is obtained).

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

Guru Nanak says in Sidh Goshti:³⁹¹

391. ਬਿਨੁ ਗੁਰੁ ਤਰਮੈ ਆਵੈ ਜਾਇ ॥
ਬਿਨੁ ਗੁਰੁ ਘਾਲ ਨ ਪਵਈ ਥਾਇ ॥
ਬਿਨੁ ਗੁਰੁ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ ॥
ਬਿਨੁ ਗੁਰੁ ਤਿਖਤਿ ਨਹੀ ਬਿਖ ਖਾਇ ॥
ਬਿਨੁ ਗੁਰੁ ਬਿਸੀਆਰੁ ਡੋਸੈ ਮਰਿ ਵਾਟ ॥
ਨਾਨਕ ਗੁਰੁ ਬਿਨੁ ਘਾਟੇ ਘਾਟ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੨)

Without the Guru, one wanders in
transmigration.

Without the Guru, the service bears
not fruit.

Without the Guru, the mind greatly
wabbles.

Without the Guru, one is sated
not and eats poison.

Without the Guru, one is stung by
the poisonous snake of mammon
and he dies in the way.

Nanak, without the Guru, the
mortal suffers an utter loss.

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

Guru Nanak also says:³⁹²

392. ਗੁਰ ਬਿਨ ਸੇਈ ਬੁਝ ਨ ਹੋਇ ॥
ਸੋਚਾ ਰੋਦਿ ਰਹਿਆ ਖੁਭੁ ਸੋਇ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੫)

The understanding and knowledge
that the True Lord is pervading
everywhere, are not obtained without
the Guru.

(Asa Mahalla 1, Adi Granth page 355).

Without the Guru, one blindly engages in futile endeavours.
But with the Guru, one's mind is purified, for its filth is
purged with the world'.³⁹³

393. ਲਾਗੀ ਮੈਠ ਮਿਟੈ ਸਚ ਨਾਇ ॥
ਗੁਰ ਪਰਸਾਦਿ ਹੋਏ ਲਿਵ ਲਾਇ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੨)

By the Lord's True Name is removed
the dust of attachment.

By Guru's favour, the mortal remains
drenched in the love of the True
Name.

(Asa Mahalla 1, Adi Granth page 352).

While emphasising the absolute necessity of the grace
of the True Guru, Guru Nanak says,³⁹⁴

i.e. self realisation.⁴⁰¹

395. ਚੰਨੈ ਤਤੁ ਗਗਨ ਦਸ ਦੁਆਰ ॥
ਹਰਿ ਮੁਖਿ ਪਾਠ ਪੜੈ ਬੀਚਾਰ ॥

(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੫)

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

(Asa Mahalla 1, Adi Granth page 355).

396. ਨਾਨਕ ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਹਉ ਤਿਨਾ ਵਿਟਹੁ ਕਰਬਾਣੁ ॥
(ਰਾਗੁ ਸੁਹੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੦)

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

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

397. ਨਾਨਕ ਹੀਰਾ ਹੀਰੈ ਬੋਧਿਆ ਗੁਣ ਕੈ ਹਰਿ ਪਰੇਵੈ ॥
(ਤੁਖਾਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੧੨)

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

(Tukhari Mahalla 1, Adi Granth page 1112).

398. ਕੰਠੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੰਠੁ ਨ ਹੋਇ ॥
ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰੁ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੯)

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

(Var Asa, Mahalla 1, Adi Granth page 469).

399. ਗੁਰ ਜਿਨਾ ਕਾ ਅੰਧਲਾ ਰੇਲੇ ਨਾਹੀ ਠਾਉ ॥
ਬਿਨੈ ਸਤਿਗੁਰ ਨਾਉ ਨ ਖਾਈਐ ਬਿਨ ਨਾਵੈ ਕਿਆ ਸੁਆਉ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੮)

The disciples, whose religious guide
is blind, find no place,
Sans the True Guru Lord's Name
is not obtained without the Name
What is the aim of human life?

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

400. ਗੁਰ ਕਾ ਸਬਦੁ ਸਚੁ ਨੀਸਣੁ ॥ (ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੫)

Gurbani is my true pass-word.

(Asa Mahalla 1, Adi Granth page 355).

401. ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰੀਆ ਮਿਠਾ ਬੋਲਣੀ ॥
ਧਿਰੁ ਰੀਸਲੁ ਤਾ ਮਿਲੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣੀ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੭-੧੮)

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

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

7.6 Concept of Discipline:

(i) Self-discipline: Guru Nanak considered self-discipline (self-imposed discipline, auto discipline, inner discipline) more significant than the imposed or authoritarian discipline. It is without any fear, compulsion and punishment from the outside world.⁴⁰² Restrictions are to be imposed from within and thus the emphasis is upon cultivation of values and virtues.⁴⁰³ Guru Nanak wanted his disciples to lead a family life, keeping their desires within limits so as to make their lives better by exercising self-control. Self-discipline enables the man to achieve the aim i.e. God realisation or self-realisation.⁴⁰⁴

402. ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

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

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

403. ਭਰੀਐ ਮਤਿ ਯਾਯਾ ਕੈ ਸੰਗਿ ॥
ਓਹੁ ਧੋਯੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪)

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

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

404. ਗੁਰ ਤੇ ਦੀਸੈ ਸੇ ਤਿਸ ਹੀ ਮਾਹਿ ॥
ਮਨਮੁਖਿ ਤੁਲੇ ਆਵਹਿ ਜਾਹਿ ॥
ਘਰੁ ਦਰੁ ਬਾਧਿ ਥਿਰੁ ਬਾਨੁ ਸੁਹਾਵੈ ॥
ਆਯੁ ਪਛਾਣੈ ਜਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥
(ਬਿਲਾਵਲੁ ਮਹਲਾ ੧, ਬਿਤੀ, ਘਰੁ ੧੦, ਜਤਿ, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੪੦)

He, who sees the Lord, through the
Guru; merges he into Him.

The perverse persons are gone astray
and continue coming and going.

He, who establishes his hearth and
home, obtains a permanent seat
and looks beautiful.

When man attains to the True Guru, he
comes to understand his ownself.

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

(ii) Spiritual discipline: According to Guru Nanak, discipline
is spiritual discipline. Guru Nanak uses the words like
'Sanjam', 'Bhau'⁴⁰⁵ and 'Santokh' on the sense of spiritual

discipline. It is necessary to get oneself merged with Him(God). For doing so one has to live in accordance with his order: i.e. Hukam. The maintenance of His order is discipline for Guru Nanak. In Japuji, Guru Nanak says,

'And one should live in accordance with His Hukam'⁴⁰⁶

405. ਸਤੁ ਸੰਤੋਖੁ ਨਗਰ ਮਹਿ ਕਾਰੀ ॥
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਰਣਿ ਮੁਰਾਰੀ ॥
(ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੩੭)

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

(Maru Mahalla 1, Adi Granth page 1037).

406. ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧)

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

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

Guru Nanak is of the view that for imposing self-discipline one should try to pray by concentrating upon Nam. The true discipline comes if one gives up his pride (Haumai)⁴⁰⁷ by meditate upon His Name.

407 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹੁਕਮੈ ਸਬਦਿ ਜਲਾਏ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੬)

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

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 946).

But Guru Nanak also says:⁴⁰⁸

408. ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਉੜੀ, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੯)

When the True Guru becomes merciful,
then is the man absorbed in the
True Lord.

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

(iii) Discipline of life: Guru Nanak's discipline is not just a theory of conduct, it is rather a distinct way of life. Discipline is the quality which breathes life in the process of building an enlightened personality Guru Nanak says:⁴⁰⁹

409. ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬)

Deem the conquering of self the
conquest of the world.

(Japuji, Mahalla 1, Adi Granth page 6)

He further says:⁴¹⁰

410. "Truth is higher than everything but higher still is
truthful living."
(Adi Granth page 62).

One can live disciplined life by adopting noble and sober livelihood, truthful living and purity of conduct and character of the true discipline.⁴¹¹ This type of discipline is necessary to achieve the aim of education i.e. God realisation. One should live a religious and honest life, do good to others, maintain purity of conduct, get rid of pride (Haumai) and live according to His Will (Hukam), repeatedly recite His

Nam. Guru Nanak called this type of life a disciplined life.⁴¹²

411. ਆਚਰਿ ਤੁ ਵੀਚਾਰੁ ਆਏ ਹਰਿ ਨਾਮੁ ਸੰਜਮੁ ਜਪ ਤਯੇ ॥
(ਤੁਖਾਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੧੩)

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

(Tukhari Mahalla 1, Adi Granth page 1113).

412. ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥
ਸਚੇ ਸਚਾ ਬੈਹਣਾ ਨਦਰੀ ਨਦਰਿ ਖਿਆਰਿ ॥
ਗਿਆਨੀ ਅੰਜਨੁ ਸਚ ਕਾ ਤੇਖੈ ਡੇਖਣਹਾਰੁ ॥
ਗੁਰਮੁਖਿ ਬੁਝੈ ਜਾਣੀਐ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ ॥
(ਮਾਰੂ ਕਾਫੀ ਮਹਲਾ ੧, ਘਰੁ ੨, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੧੫)

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

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

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

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

(iv) Morality and love as the basis of discipline: Morality is essential for discipline. Morality is honest living, truthful living, doing justice to others, keeping sanjam,

obedience and earn honestly by working hard. Abundant love, forceful compassion, unfellessed kindness and unhampered understanding for the pupils to inspire them for leading disciplined life.⁴¹³

413. ਜਰਿ ਤੁ ਤਿ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥
ਸਿਰਿ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਅਉ ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰ ਧਰੀਜੈ ॥
ਸਿਰਿ ਦੀਜੈ ਕਾਇ ਨ ਕੀਜੈ ॥
(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੨)

If thou yearnest to play the game
of live, 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 thy
head and mind not public opinion.

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

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

- Chastity or control of body and the mind.
- Steady effort and perservance in following the path.
- Use of reason and understanding which illumines the mind⁴¹⁴
- Respect for the basic truths of all religions.
- Fearlessness due to perfect faith in God.⁴¹⁵
- Love of God which chastens and purifies.
- The divine Name which leads to salvation.⁴¹⁶

414. ਹਰਿ ਹਰਿ ਕਰਹਿ ਸੁ ਹਰਿ ਰੰਗਿ ਭੀਨੇ ਹਰਿ ਜਲੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਮਨਾ ॥
(ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੭੨)
They, who utter the Lord's Name are
drenched with the Lord's love, and

their mind is irrigated with the
ambrosial water of God's Name.

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

415. ਤੇਜਨੁ ਤਉ ਭਰਮੁ ਤਉ ਭਾਗੈ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੫)

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

(Asa Mahalla 1, Adi Granth page 355).

416. ਨਉ ਤੇਰ ਨਿਰੰਕਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ ॥
(ਵਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੫)

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

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

7.7 Concept about Educational and Social Status of Women:

Guru Nanak's recognition of the social status of women is a pleasant indication and meaningful departure from medieval dogmatic ideas. He offered women a new status of high respect and utmost dignity as mothers and partners of life. He says:⁴¹⁷

417. ਭੀਡਿ ਜੰਮੀਐ ਭੀਡਿ ਨਿੰਮੀਐ ਭੀਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥
ਭੀਡਹੁ ਹੋਵੈ ਦੇਸਤੀ ਭੀਡਹੁ ਚਲੈ ਰਾਹੁ ॥
ਭੀਡੁ ਮਆ ਭੀਡੁ ਭਾਲੀਐ ਭੀਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥
ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਜਾਨੁ ॥
ਭੀਡਹੁ ਜੀ ਭੀਡੁ ਉਪਜੈ ਭੀਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥
ਨਾਨਕ ਭੀਡੈ ਬਾਹਰ ਏਕੇ ਸਚਾ ਸੋਇ ॥
ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਹੀਐ ਭਯਾ ਰਤੀ ਚਾਰਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੈ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥
(ਵਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

Within a woman, the man is conceived
and from a woman he is born. With a

woman he is betrothed and married.

With a woman, man contracts friendship
and with a woman the system of
propagation keeps on going.

When one's wife dies, another lady is
sought for. It is through a woman
that man restraints his passions.

Why call her bad, from whom are born the Kings?
From a woman, a woman is born.
Without a woman, there can be none.

Nanak, only the one True Lord, is without
a woman.

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

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

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

He never regarded woman as hindrance in the path of
spiritual journey. In fact he thought woman sweetened life in
all perspectives and in all her aspects. He felt that as a wife
she shared the joys and sorrows of her husband.⁴¹⁸ Guru Nanak's
wife Mata Sulakhani, co-operated with him fully and waited
patiently for years together while he took long journeys for
spread of his mission.

418. ਮਧੁਸੂਦਨੁ ਕਰੁ ਮੰਦਰੀ ਯਹਿਰੈ ਯਰਮੇਸਰੁ ਯਟੁ ਲੇਈ ॥
ਧੀਰਜੁ ਧੜੀ ਬੰਧਾਵੈ ਕਮਣਿ ਸ੍ਰੀ ਰੰਗੁ ਸਰਮਾ ਦੇਈ ॥
(ਆਸਾ ਘਰ ੬, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੯)

She should make God, the slayer of
Madh demon, her finger-ring to
wear, and have the Supreme Lord
as her silken clothes.

The damsel should weave patience into
her plaited hair and apply the salve
of the Lover of eminences.

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

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

The Guru has sung the glories of a virtuous bride.⁴¹⁹

419. ਨਾਰੀ ਅੰਦਰਿ ਸੋਹਣੀ ਮਸਤਕਿ ਮਣੀ ਖਿਆਰੁ ॥
ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਸਾਚੈ ਖੂਮ ਅਖਾਰੁ ॥
ਬਿਨੁ ਖਿਰ ਪੁਰਖੁ ਨ ਜਾਣਈ ਸਾਚੈ ਗੁਰੁ ਕੈ ਹੋਤਿ ਖਿਆਰਿ ॥
(ਸਿਰੀ ਰਾਗੁ , ਮਹਲਾ ੧ , ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੪)

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

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

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

She is advised to cultivate love, obedience, self-
sacrifice, grace, tenderness and refinement. A virtuous
woman scatters virtues around and makes life marvellous and
worth living.⁴²⁰

420. ਆਦਰੁ ਭੈਣੈ ਗਲਿ ਮਿਲਹ ਅੰਕਿ ਸੋਹਣੀਆਹ ॥
ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਖੁ ਕੰਤ ਕੀਆਹ ॥
ਸਾਚੈ ਸਾਹਿਬ ਸਭਿ ਗੁਣ ਅਉਗੁਣ ਸਭਿ ਅਸਾਹ ॥

ਜਾਇ ਖੁਫ਼ਰ ਸੇਹਾਗਣੀ ਤਸੀ ਰਾਵਿਆ ਕਿਨੀ ਰਾਵਿਆ ਕਿਨੀ ਗੁਣੀ ॥
 ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰੀਆ ਮਿਠਾ ਬੋਲਣੀ ॥
 (ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੭)

Come my sisters and dear comrades!
 Clasp me in thine embrace.
 Meeting together, let us tell the tales
 of our Omnipotent Spouse.
 In the True Lord are all merits in
 us all demerits.

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

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

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

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

The Guru worked for the liberation of women from the crippling social restraints of those days. He regarded her as man's helpmate in every walk of life. She was made conscious

of her dignity and worth as a woman in society by these praises of the Guru. "Why call her bad who gives birth to great men"?⁴²¹ and "the society where women are honoured and respected becomes dignified and exalted in the eyes of God", thus says Guru Nanak.⁴²²

421. ਸੇ ਕ੍ਰਿਉ ਮੰਦਾ ਅਖੀਐ ਜਿਤੁ ਜੈਮਹਿ ਰਾਜਾਨ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

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

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

422. ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਦੈ ਦਰਬਾਰਿ ॥
(ਵਾਰ ਅਸਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

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

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

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

To train woman as a worthy member of society, the Guru made her to participate in social, religious, cultural, educational and political activities. She was given freedom of action, expression, thought and speech. To develop civic virtues like dignity of labour, disinterested service of community, cooperation and liberal outlook, she was encouraged to participate freely in congregational prayers and community kitchens. She was expected to stand upon her own feet and be able to protect her own honour. To remove her inferiority

complex and awaken her sense of dignity as a fair sex, she was allowed to read sing or recite Gurbani alongwith man and she was granted charmful nectar from the same bowl alongwith man. The grant of liberty the traditional customary traditional orthodox ritual, to unveil herself must have made her fearless and courageous and enabled her to protect her honour in time of emergency. The devotional songs and heroic ballads inspired her to a life of action and sacrifice for the cause of Guru and Community.⁴²³

423. ਗੁਰਸਬਦੀ ਸੀਗਾਰੀਆ ਤਨੁ ਮਨੁ ਖਿਰ ਕੈ ਘਸਿ ॥
 ਦੁਇ ਕਰ ਜੋੜ ਖੜੀ ਤਕੈ ਸਚੁ ਕਹੈ ਅਰਦਾਸਿ ॥
 ਲਾਲਿ ਰਤੀ ਸਚੁ ਤੈ ਵਸੀ ਤਾਇ ਰਤੀ ਰੀਗਿ ਰਾਸਿ ॥
 (ਸਿਰੀ ਰਾਗੁ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੪)

With Guru's Word she is decorated and her body and soul are with (at the disposal of) her Beloved.

With both the hands clasped, she stands waiting on Him and offers Him true supplication.

She is dyed in the love of her Darling and abides in the fear of the True One. Imbued with His affection she assumes True Colour.

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

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:-

1. 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.

8.1.2 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 living⁴²⁴. Religious⁴²⁵, moral⁴²⁶, intellectual⁴²⁷, aesthetic, character and spiritual aims are combined in this aim in a harmonious way⁴²⁸. 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.⁴²⁹

424. ਸਾਚੀ ਕਰਣੀ ਗੁਰ ਵੀਚਾਰਿ ॥
(ਦਖਣੀ ਤਿਅੰਕਾਰੁ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੧)

The True way of life is obtained
by Guru's Instruction.

(Dakhni Oankar, Ramkali Mahala 1, Adi Granth page 931).

425. ਗੁਰ ਪਰਸਾਦਿ ਰਤਨੁ ਹਰਿ ਲਾਭੈ
ਮਿਟੈ ਅਗਿਆਨੁ ਹੋਇ ਉਜੀਆਰਾ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੩)

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. ਪਾਤੈ ਐਸਾ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥
ਨਾਮੇ ਸੁਚਿ ਨਾਮੇ ਪੜ੍ਹਉ ਨਾਮੇ ਚੜ੍ਹ ਆਚਾਰੁ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੫)

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. ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

By truly believing (in the Lord's Name)
Divine comprehension enters (man's)
mind and understanding.

(Japuji, Mahalla 1, Adi Granth page 3).

428. ਉਤਮ ਸੰਗਤਿ ਉਤਮ ਹੋਵੈ ॥
 ਗੁਣ ਕਰਿ ਧਾਵੈ ਅਵਗੁਣ ਧੋਵੈ ॥
 ਬਿਨੁ ਗੁਰੁ ਸੇਵੈ ਸਹਜੁ ਨ ਹੋਵੈ ॥
 (ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੧੪)

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).

429. ਆਤਮੁ ਜੀਨੈ ਸੁ ਤਤੁ ਬੀਜਾਰੇ ॥
 (ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੪)

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

430. ਨਾਨਕ ਸੇ ਪੜਿਆ ਸੇ ਪੀੜਤੁ ਬੀਨਾ
 ਜਿਸੁ ਰਮ ਨਾਮੁ ਗਲਿ ਹਰੁ ॥
 (ਦਖਣੀ ਓਅੰਕਾਰੁ, ਰਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੮)

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.⁴³¹ 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.⁴³²

431. ਖੋਜੀ ਉਧੈ ਘਾਟੀ ਬਿਨੈ
(ਮਲਾਰ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੫੫)

The seeker of God flowers
and the discursist perishes.

(Malar Mahalla 1, Adi Granth page 1255).

432. ਤੁਠੇ ਸਿਖ ਗੁਰੁ ਸਮਝਾਏ ॥
ਉਠਿ ਜਾਏ ਮਾਰਗਿ ਯਏ ॥
(ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੩੨)

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,⁴³³ exploitation,

corruption,⁴³⁴ burglary, cheating, fraud, theft, deception, adultery, adulteration of food and even murder.⁴³⁵ 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.

433. ਲੈ ਕੇ ਵਦੀ ਦੇਨਿ ਉਗਾਰੀ
ਦੁਰਮਤਿ ਕਾ ਗਲਿ ਫਾਹਾ ਹੋ ॥
(ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੩੨)

The halter of vice is round the neck of those,
who give false evidence by taking a bribe.

(Maru Solhe Mahalla 1, Adi Granth page 1032).

434. ਕਾਜੀ ਹੋਇ ਕੇ ਬਹੈ ਨਿਆਇ ॥
ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ ॥
ਵਦੀ ਲੈ ਕੇ ਹਕੁ ਗਵਾਏ ॥
(ਵਾਰ ਰਮਕਲੀ, ਸਲੋਕ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੫੧)

Becoming a judge,
he sits to administer justice.

He tells the rosary and
mutters God's Name.

Taking bribe, he does injustice.

(Var Ramkali, Slok Mahalla 1, Adi Granth page 951).

435. ਕਾਦੀ ਕੁੜ ਬੋਲਿ ਮਲੁ ਆਇ ॥
ਬ੍ਰਾਹਮਣੁ ਨਾਦੈ ਜੀਆ ਆਇ ॥
(ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੬੨)

The Qazi tells lies and eats filth.

The Brahman slays life and takes abolition.

(Dhanasri Mahalla 1, Adi Granth page 662).

Loss of moral values,⁴³⁶ character⁴³⁷ 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.

436. ਗੁਰੂ ਪਾਸਹੁ ਫਿਰਿ ਚੇਲਾ ਖਾਇ ॥
ਤਾਮਿ ਖਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੪੯-੩੫੦)

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

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

437. ਲਖ ਠਗੀਆ ਖਹਿਨਮੀਆ
ਰਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੧)

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.⁴³⁸ 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.⁴³⁹

438. ਸਚੁ ਉਰੈ ਸਭੁ ਕੇ
ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥
(ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੨)

(As) everything is underneath
Truth, the living with the Truth
is superior to all.

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

439. ਯੜਿਆ ਮੁਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੦)

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.⁴⁴⁰ He laid emphasis upon human values i.e. oneness of God,⁴⁴¹ good behaviour and social upliftment.⁴⁴² 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 soul⁴⁴³ 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.⁴⁴⁴ Man has the ability to realise the spiritual heights. Through education Guru Nanak laid stress on inculcation of human values like brotherhood of man,⁴⁴⁵ fatherhood of God, motherhood of nature, honest and truthful living,⁴⁴⁶ dignity of labour, service to humanity⁴⁴⁷ and spiritual enlightenment.⁴⁴⁸

440. ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਖਰਮਾਤਮੁ ਸੋਈ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੨੧)

They, who understand their soul,
are themselves the Supreme soul.

(Asa Mahalla 1, Adi Granth page 421),

441. ਸਹਿਬੁ ਮੇਰਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਹੀ ਭਾਈ ॥
ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਸਚੇ ਖਰਬਾਈ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੨੦)

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).

442. ਗੁਰ ਕੀ ਪਉੜੀ ਉਚੈ ਉਚੈ
(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੩)

By walking in Guru's way
man becomes the highest

of the high.

(Gauri Mahalla 1, Adi Granth page 153).

443. ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ
ਮਨੁ ਹੀ ਤੇ ਮਨੁ ਮੁਆ ॥
(ਭੈਰਉ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੧੨੭)

My soul is pleased with the
unilneal immaculate Lord and
my mind is stilled through
the mind itself.

(Bhairo Mahalla 1, Adi Granth page 1127).

444. ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥
(ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੨੩)

Amongst all is contained
that One Pure Lord.

(Gauri Guareri Mahalla 1, Adi Granth page 223).

445. ਜਨ ਖਿਸਰ ਖਦਰ ਬਿਰਦਰਾਂ ਕਸ ਨੇਸੁ ਦਸਤੰਗੀਰ ॥
(ਰਾਗੁ ਤਿਲੰਗ ਮਹਲਾ ੧, ਅਰੁ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੨੧)

The wife, son, father and brothers, no
one shall hold my hand.

(Rag Tilang, Mahalla 1, Gharl, Adi Granth page 721).

446. ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੁ ਖਯ ਕੈ ਚੋਇ ॥
(ਵਾਰੁ ਆਸਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

Truth is the medicine for all and it
removes and washes away the sin.

(Var Asa, Mahalla 1, Adi Granth page 468).

447. ਬਿਨੁ ਗੁਰ ਆਲ ਨ ਖਦਈ ਥਾਇ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੨)

Without the Guru, the service bears
not fruit.

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

448. 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, benumbingly colds, snow falls, indement weathers, thunder storms, torretial 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 meak 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.⁴⁴⁹

449. ਸਤੁ ਕੇ ਤੁਰਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥
 ਇਕਨੈ ਤਾਂਤੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥
 (ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੨)

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 crisis 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,⁴⁵⁰ oneness of mankind, brotherhood of man, fatherhood of God, motherhood of nature, national cosmopolitan outlook,⁴⁵¹ 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,⁴⁵² world conflicts and wars,⁴⁵³ and other problems of the frustrated, disgruntled and suffering⁴⁵⁴ humanity.

450. ਆਵਹੁ ਮਿਲਹੁ ਸੇਹੇਲੀਹੇ ਸਚੜਾ ਨਮੁ ਲੇਏ ਗੰ ।
(ਵਤਹੰਸੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੭੯)

Come mates, let us meet and
contemplate over the True Name.

(Vadhans Mahalla 1, Adi Granth page 579).

451. ਹੁਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧)

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. ਜਾਤੀ ਏ ਰਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥
(ਵਾਰ ਮਾਝ, ਮਹਲਾ ੧, ਪਦੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੨)

What is in the power of caste?
Righteousness is to be assayed.

(Var Majh Pauri, Mahalla 1, Adi Granth page 142).

453. ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੁ ਪਾਪ ਕਢੈ ਧੋਇ ॥
 ਨਾਨਕੁ ਵਖਾਣੈ ਖੋਲਤੀ ਜਿਨ ਸਚੁ ਪੈਠੈ ਹੋਇ ॥
 (ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੮)

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).

454. ਦੁਖੁ ਦਾਰੁ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥
 (ਵਾਰ ਆਸਾ, ਸਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੯)

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:

- i) Renunciation of Kam, Krodh, Lobh, Moh and Ahankar.⁴⁵⁵
- ii) Unity of the Hindus, the Muslims, the Sikhs, Christians
 and others.⁴⁵⁶
- (iii) Uplift and betterment of the women kind.⁴⁵⁷
- iv) Removal of untouchability⁴⁵⁸ and caste system.
- (v) Removal of poverty and unemployment.
- (vi) Removal of empty rituals,⁴⁵⁹ harmful superstitions, evil
 rites, fake beliefs, ignorance,⁴⁶⁰ false manners and soul's
 killing prejudices.

- (vii) Removal of religious hypocrisy,⁴⁶¹ political dishonesty,⁴⁶² economic exploitation and social injustice.
- (viii) Eradication of slavery, prostitution, theft, decoity, burglary, fraudulency, corruption,⁴⁶³ immorality and malpractices.
- (ix) Cultivation of national integration⁴⁶⁴ and removal of intoxication.⁴⁶⁵
- (x) Replacing the systems of capitalism and imperialism by spiritual communism and democratic socialism.
- (xi) Village uplift work.
- (xii) Vigorous dissemination of right education.⁴⁶⁶
- (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.⁴⁶⁷
- (xvii) Elevation of the fallen and the down trodden to a status of freedom and humanity.⁴⁶⁸
- (xviii) Stress on the practical belief in Fatherhood of God, Brotherhood of man and Motherhood of nature.⁴⁶⁹
- (xix) Making the creed of saint - soldiers as the national faith.⁴⁷⁰
- (xx) Building of sound health and bodily vigour.⁴⁷¹

455. ਪੰਚ ਮਹਿ ਸੁਖੁ ਪਾਇਆ ਐਸਾ ਬ੍ਰਹਮ ਵੀਚਾਰੁ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੩੦)

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).

456. ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥
ਤਿਸ ਕੈ ਚਾਨਣੁ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥
(ਆਰਤੀ, ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩,੬੬੩)

Amongst all there is light and that
light (art Thou). By His light, the light shines within all the souls.
By Guru's teaching the Divine light
becomes manifest.

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

457. ਸੋ ਕਿਉ ਮੰਦਾ ਅਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੩)

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

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

458. ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥
ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥
(ਵਾਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੨)

They cry touch not,
O touch not,
Otherwise, this food of ours
will be polluted.

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

459. ਜੇ ਕਰਿ ਸੁਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੁਤਕੁ ਹੋਇ ॥
ਸੇਹੇ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥
(ਵਾਰ ਆਸਾ, ਸਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੨)

If the principle of diplomment be admitted,
then there is diplomment every where.
In cow-dung and wood there are
worms.

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

460. ਗਿਆਨ ਹੀਣੈ
ਅਗਿਆਨ ਪੂਜਾ ॥
(ਸਲੋਕ ਵਰਗ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੨)

Bereft of Divine knowledge, man
adores ignorance.

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

461. ਗਿਆਨ ਵਿਹੁਣਾ ਕਥਿ ਕਥਿ ਲੁਝੈ ॥
(ਵਾਰ ਆਸਾ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੬)

Without Divine knowledge man
prattles, prattles and wrangles.

(Var Asa, Slok Mahalla 1, Adi Granth page 466).

462. ਮੁਠਾ ਆਪਿ ਮਹਾਦੇ ਸਾਥੈ ॥
ਠਾਨਕ ਐਸਾ ਆਗੂ ਜਾਏ ॥
(ਵਾਰ ਮਾਝ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੦)

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).

463. ਪਾਪਾ ਬਾਝੁ ਹੋਵੈ ਨਾਹੀ
ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥
(ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧, ਅਸਟਪਦੀਆ, ਅਰੁ੩, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੧੭)

Without misdeeds it is
not amassed, and it departs
not with the dead.

(Rag Asa Mahalla 1, Ashatpadi, Ghar 3, Adi Granth page 417).

464. ਸਤਨਾ ਜੀਆ ਕਾ ਇਕ ਦਾਤਾ
ਸੇ ਸੇ ਵਿਸਰਿ ਨ ਜਾਈ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨)

There is but one Bestower
for all the beings,
May, I never forget Him.

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

465. ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ
ਕਿਆ ਮਦਿ ਛੁਡੈ ਤਉ ਧਰੇ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੬੦)

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

(Asa Mahalla 1, Adi Granth page 360).

466. ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨)

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

(Japuji Mahalla 1, Adi Granth page 2).

467. ਸਰਮ ਸੁਰਤਿ ਦੁਇ ਸਸੁਰ ਭਏ॥
ਕਰਣੀ ਕਮਣਿ ਕਰਿ ਮਨ ਲਏ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੨)

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).

468. ਨੀਚ ਅਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੁ ਅਤਿ ਨੀਚੁ॥
ਨਾਨਕ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵੰਡਿਆ ਸਿਉ ਕਿਆ ਹੀਸ॥
ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫)

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)

469. ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ ॥
(ਗਉੜੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੫੧)

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

(Gauri Mahalla 1, Adi Granth page 151).

470. ਜੁ ਤਿ ਤੁ ਪ੍ਰੇਮ ਖੇਲਣੁ ਕਾ ਚਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਅਉ ॥
ਇਤੁ ਮਾਰਗਿ ਯੇਰੁ ਧਰੀਜੈ ॥
ਸਿਰੁ ਦੀਜੈ ਕਾਇ ਨ ਕੀਜੈ ॥
(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੨)

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 thy head and mind not
public opinion.

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

471. ਪੰਚ ਬੈਲ ਗਡੀਆ ਏਹ ਧਰੀ ॥
(ਰਮਕਲੀ ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੮੭੯)

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.⁴⁷² It should help to develop spiritual, intellectual, moral and physical faculties of the child.⁴⁷³ 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.

472 ਮਨ ਮੰਦਰਿ ਜੇ ਦੀਖਰੁ ਜਾਲੇ
ਕਾਇ ਸੇਜ ਕਰੇਈ ॥
ਗਿਆਨ ਰਾਉ ਜਬ ਸੇਜੈ ਆਵੈ
ਤ ਨਾਨਕ ਤੇਗੁ ਕਰੇਈ ॥

(ਆਸਾ ਮਹਲਾ ੧, ਘਰੁ ੬, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੯)

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.

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

473 ਕਾਇਆ ਬ੍ਰਹਮਾ ਮਨ ਹੈ ਚੋਤੀ ॥
ਗਿਆਨੁ ਜਨੇਉ ਧਿਆਨ ਕੁਸਖਾਤੀ ॥

(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੫)

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

(Asa 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.⁴⁷⁴

474. ਕਥਨੀ ਬਦਨੀ ਯੜਿ ਯੜਿ ਭਾਰੁ ॥
 ਲੇਖ ਅਸੀਖ ਅਲੇਖੁ ਅਪਾਰੁ ॥
 (ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੧੨)

Mere words of mouth and recurring
 reading is an unwarrantable load.
 There are numberless scriptures, but the Infinite Lord remains ineffable.
 (Asa Mahalla 1, Adi Granth page 412).

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.⁴⁷⁵

475. ਯੜਿ ਯੜਿ ਯੰਤਿਤ ਕਰਹਿ ਬੀਚਾਰ ॥
 ਬਿਨੈ ਬੁਝੈ ਸਭ ਹੋਇ ਖੁਆਰ ॥
 (ਵਰ ਸੂਹੀ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੧)

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 one-self more and more!⁴⁷⁶

476. "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.⁴⁷⁷

477. ਗਿਆਨੁ ਨੁ ਗਲੀਈ ਦੁਦੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥
 ਕਰਮਿ ਮਿਨੈ ਤਾ ਯਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥
 (ਵਰ ਅਸਾ, ਮਹਲਾ ੧, ਅਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੫)

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.⁴⁷⁸ Education is a part of religious duty with him. without caring for material considerations, rewards and returns he makes honest endeavours⁴⁷⁹ 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. ਗੁਰ ਉਖਰੇਸਿ ਜਦਾਹਰ ਮਾਹਰ ਸੇਵੇ ਸਿਖੁ ਸੇ ਬੋਜਿ ਨਹੈ ॥
(ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੨੮)

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.^{480,481,482}

480. ਮਨਮੁਖੁ ਬਿਦਿਆ ਬਿਕ੍ਰੁਦਾ ਬਿਖੁ ਖੋਟੇ ਬਿਖੁ ਖਾਇ ॥
(ਦਖਣੀ ਓਅੰਕਾਰੁ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੩੮)

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

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

481. ਕੁੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ ॥
ਅਵਰੀ ਨੇ ਸਮਝਾਵਇ ਜਾਇ ॥
ਮੁਠਾ ਆਪਿ ਮੁਹਾਏ ਸਾਥੈ ॥
ਨਾਨਕ ਐਸਾ ਆਗੁ ਜਾਏ ॥
(ਵਰ ਮਾਝ, ਸਲੋਕੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੦)

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.

(Var Majh, Slok Mahalla 1, Adi Granth page 140),

482. ਅੰਧਾ ਆਗੁ ਜੇ ਬੀਅੈ ਕਿਉ ਯਾਧਰੁ ਜਾਏ ॥
(ਸੁਹੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੬੭)

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

(Suhi Mahalla 1, Adi Granth page 767),

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.⁴⁸³ "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. Gh: 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,⁴⁸⁵ 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 scholar⁴⁸⁶ and a devoted seeker after truth.⁴⁸⁷

485. ਗੁਰੁ ਸਾਗਰੇ ਰਤਨਾਗਰੁ ਤਿਤੁ ਰਤਨ ਘਨੇਰੇ ਰਾਮ ॥
ਕੌਰਿ ਮਜਨੇ ਸਖਤ ਸਰੇ ਮਨੁ ਨਿਰਮਲ ਮੇਰੇ ਰਾਮ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੩੬-੪੩੭)

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

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

486. ਪੜਿਆ ਬੁਝੈ ਸੇ ਪਰਵਾਣੁ ॥
ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥
(ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੬੨)

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).

487. ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ ॥
ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ ॥
(ਸਿਧ ਗੋਸਟਿ, ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੪੨)

Enshrining affection for Him, the holyman
obtains the jewel of God.

The holyman, all-too-spontaneously,
recognises the worth of God, the
jewel.

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

The Guru's concept of discipline based on freedom and
self-endeavour⁴⁸⁸ on the one hand, devotion,⁴⁸⁹ obedience⁴⁹⁰ and

reverence for the teachers and parents on the other hand, can certainly serve as a guideline for the modern undisciplined youth. His concept of discipline based on self-restraint leads to personal as well as social salvation.⁴⁹²

488. 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 1, Adi Granth pages 931-932)

489. ਕਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੇ ॥
 ਤਸਕਰੁ ਖੰਡੁ ਸਬਦਿ ਸੰਘਾਰੇ ॥
 ਗਿਆਨੁ ਅਭਗੁ ਲੈ ਮਨੁ ਸਿਉ ਲੁਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥
 (ਮਾਰੂ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੦੨੨)

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).

490. ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥
 ਮੰਨੈ ਸਗਲੁ ਤਦੁ ਵੀ ਸੁਧਿ ॥
 (ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩)

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).

- 491 ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥
ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਗੀ ਵਾਰ ॥
(ਵਾਰ ਆਸਾ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੨-੪੬੩)

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 pages 462-463).

- 492 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 relation-
ship between the teacher and the taught.⁴⁹³ The disciple serves
his teacher with the fullest dedication⁴⁹⁴ and devotion. He has
abiding faith and love for him.⁴⁹⁵ 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:

493. ਸਚਾ ਮੁਰਾਰੇ ਤਮਿ ਜਾਪਹਿ ਜਾਮਿ ਮੀਨਿ ਵਸਾਵਹੇ ॥
(ਵਡਹੰਸੁ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੬੭)

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

(Vadhans Mahalla 1, Adi Granth page 567).

494. ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਦਿਣੁ ਸਿਰ ਸੇਵਾ ਕਰੀਜੈ ॥
(ਵਡਹੰਸੁ ਮਹਲਾ ੧, ਘਰ ੨, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੫੫੮)

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)

495. ਆਦਹੁ ਸਜਣਾ ਹਉ ਦੇਖਾ ਦਰਸਨੁ ਤੇਰਾ ਰਾਮ ॥
 (ਰਾਗੁ ਸੁਹੀ ਮਹਲਾ ੧, ਘਰ ੩, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੬੪)

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 hails him as the Guru.⁴⁹⁶

496. ਗੁਰ ਚੇਲੇ ਅਪਨਾ ਮਨੁ ਮਾਨਿਆ ॥
 ਨਾਨਕ ਦੂਜਾ ਮੇਟਿ ਸਮਾਨਿਆ ॥
 (ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਅਸਟਪਦੀਆ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੯੦੪)

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! The

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. ਵਿਦਿਆ ਦੀਜਰੀ ਤਾਂ ਧਰਤੀਖਰੀ ॥
(ਆਸਾ ਮਹਲਾ ੧, ਜੁਠਿਯਦੇ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੩੫੬)

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;⁴⁹⁸

498. ਦੀਵਾ ਬਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥
(ਵਾਰ ਸੂਹੀ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੭੯੧)

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.⁴⁹⁹

499. ਅਮਰਾਪਦੁ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ
ਵਿਰਲਾ ਗਿਆਨ ਵੀਚਾਰੀ ॥
(ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੮੯)

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.⁵⁰⁰

500. ਘਾਲਿ ਖਾਇ ਰਿਹੁ ਹਥਹੁ ਦੇਹਿ ॥
 ਨਾਨਕ ਰਹੁ ਪਛਾਇ ਮੈਇ ॥
 (ਵਾਰ ਸਾਰੰਗ, ਸਲੋਕ ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੨੪੫)

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:⁵⁰¹

501. ਦਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥
 ਤਾ ਦਰਗਹ ਬੈਸਹੁ ਪਾਈਐ ॥
 ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਭਾਈਐ ॥
 (ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਰੁ ੫, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੬)

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. ਖੜੀਆ ਤ ਧਰਮ ਛੋੜਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ ॥
ਸ੍ਰਿਸਟਿ ਸਤ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਾਹੀ ॥
(ਯਨਾਸਰੀ ਮਹਲਾ ੧, ਅਰੁ ੩, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੬੬੩)

The Khatriis 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:

503 ਜਗ ਕਰਣੀ ਤਹ ਖੂਰੀ ਮਤਿ ॥
ਕਰਣੀ ਬਾਝਹੁ ਅਟੇ ਅਟਿ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥
ਆਪੁ ਪਛਾਣੈ ਬੁਝੈ ਸੋਇ ॥

(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਅਰੁ ੪, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨੫)

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-chaired philosopher.

He himself led the life of action. This reminds the philosophy of 'Karmayoga' 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.⁵⁰⁴ "A good personality is built through right actions."⁵⁰⁵ 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.⁵⁰⁶

504. ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਏ ਹੀ ਰਾਜ ਸਦਰੀਐ ॥
(ਵਰ ਆਸਾ, ਮਹਲਾ ੧, ਪਉੜੀ, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੭੪)

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

(Var Asa, Mahalla 1, Pauri, Adi Granth page 474).

505. ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਏ ਸਚਿਆਰੁ ॥
(ਜਪੁਜੀ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੨)

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

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

506. ਗਿਆਨੁ ਨ ਗਲੀਈ ਦੂਚੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥
(ਵਰ ਆਸਾ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੪੬੫)

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

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

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 Karma (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.

CHAPTER - IXSUMMARYINTRODUCTION:

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 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, raptiles 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.

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. But the views of the Guru Nanak Dev on education are so scattered in his works that one is apt to believe that he has not propounded any philosophy of education. It is true that a systematic philosophy of education as such was not discussed and developed by him. Surely he did not

sit down to theorize as a modern educationist would do, neither did he carry on any experimentation in any laboratory nor attended any school. Nevertheless, his stray thoughts on education, provide rich material to gauge his philosophy of education. After going through his educational ideas lying here and there, in his hymns, it is not difficult to place them together, and come to the conclusion that he had definite views on education.

Besides expressing his thoughts on various aspects of education, Guru Nanak Dev took practical steps to spread reading and writing. Guru Nanak was the pioneer of a new educational movement. In the words of Teja Singh, "He enjoined upon his followers to open elementary schools in their villages, so that wherever there was a Sikh temple, there was a centre of rudimentary learning for boys and girls. This system has continued upto very recent times and may be seen even now in certain villages."

Guru Nanak's contribution to this educational movement was three-fold. Education, both religious and ethical in character, 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, "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 also was followed by the subsequent Sikh Gurus. It was a land-mark 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. The philosophy of universal humanism introduced by Guru Nanak, is a philosophy of love and service for mankind.

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 to all round development of personality. 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.

According to Guru Nanak Dev, we should not become very emotional over the ups and downs in life. We should do the duties required of 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.

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 up to realise this state of mind.

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 is 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.

REVIEW OF RELATED LITERATURE:

Guru Nanak gave a social philosophy for the society and did not write separately and specifically about the education

at one place. However, while writing about the social atmosphere, cultural heritage and spiritual make, he so often wrote hither and thither about education too. If all his sayings about education can be arranged together in an orderly fashion and put up systematically, one will find that his concepts about education were quite clear and can be embodied in one unit as a systematic philosophy of education.

The scholars, who have tried to study the Guru's life, teachings and writings, did not try to evolve a systematic philosophy of education as conceived by Guru Nanak. The author tried to find if some deliberate efforts have been made by some one; but she did not come across any such compilation except some articles written here and there by certain authors and other prominent scholars. These articles, too, were not based upon some systematic research but were the thoughts of some great scholars based upon the Bani of the Guru. Some of the studies which are not exactly related to the present study but are in line with it are as under.

Taran Singh (1969) has published two volumes of Guru Nanak Bani Parkash. He has given Bani of Guru Nanak alongwith its meaning and interpretation. The important point of this book is that the sequence of Banis and Ragas are the same as in Guru Granth Sahib.

Harbans Singh (1975) conducted a study on educational philosophy of Guru Nanak. He wrote that Guru Nanak had philosophy

of education because he formulated some principles which helped him in educating others.

Amrit Kaur (1980) conducted a study with the main objective to study in perspective of the educational philosophy of the Sikh Gurus from Guru Nanak to Guru Gobind Singh. Her study revealed: (1) Education is self-realization in all its powers and potentialities. (2) The main aims of education are individual development, social development and preparation for a life for action. (3) Contents of education include religious education, study of biographies, teaching of mother tongue, calligraphy, arithmetic and book keeping; manual labour, arts and crafts, music and poetry, training in arms, study of history and politics. (4) To educate adults, the non-formal methods of teaching are required like kirtan, katha, celebration of festivals, discussions and debates, travelling etc. (5) To educate children, methods required are oral-cum-memorization, use of poetry and song, recitation and play. (6) The teacher is one who has realized the True Lord and is a seeker of truth. (7) Intellectual, social, moral and spiritual development is possible only when there is a conscious endeavour on the part of the educand to discipline his life. (8) A disciple is one who follows the discipline of the gurus and is a fully dedicated soul and seeker of truth. (9) Woman has her role in the preservation and proper functioning of society as mother, wife, sister and daughter. (10) Female education consists of reading and

writing of Gurumukhi and study of Holy Granth. (11) The method of evaluation consists of correction by the teacher while the student recites or repeats.

Khosla (1983) evaluated that to the Gurus, the truth is the only norm and truthful living is the peak of all excellence which determine the entire realm of values, which embodies truth, goodness and beauty in itself. He said that according to Guru Nanak Dev the world is a pious place and man must enhance its piety and holiness by making truth as the focus of all his conduct and character. So the main aim of education is to awaken man to his true merit. Education must make man spiritually whole and awake him to perceive a perfect divine design in life and to realise the best in him which is God, the primal truth. The study of philosophy was the most important subject but the humanities and liberal arts, music and poetry, languages and literature, history and theology etc. were made integral part of the curriculum at the centres set up by them. Guru made the techniques of deductive and inductive logic, observation, demonstration, analysis and synthesis etc. as important tools of education. They explain the concept of the teacher or guru in two ways, namely, the Pawan Guru and the Human Guru. The very term 'Sikh' signifies a learner, a seeker of truth and righteousness in all his learning, education and his life, conduct and character. The Sikh gurus take into consideration the philosophy of various schools of thought, Eastern as well as Western, in building up their philosophy of

education. They put it in practice in their own life style, as also at their great centres of education and culture.

Daljit Singh (1993) in his article, "Sikh Theory of Evolution: Haumai" evaluated that Guru Nanak's spiritual experience highlights four facts about the Basic Reality. First, He is the Creator, and is both transcendent and immanent, but He does not incarnate. Second He is the Fount of all values. Third, He being Love, is interested in the evolution and progress of the world, and is its guide and Enlightener. Fourth, in view of the first three qualities of God, the goal of the spiritual man is to be the instrument of such a God or Reality.

Gurjit Kaur (1994) in her study on the "Educational Concepts of Guru Nanak in Japu Ji Sahib" concluded that educational concepts of Guru Nanak Dev are relevant to the present day classroom situation for inculcating values among the students.

Daljeet Singh (1995) in his article "Guru Nanak - Prophet of Unique Ideology" describes that the fundamental principle of Guru Nanak's religion is the establishment of a spiritual link between the individual salvation and the social salvation of man and to emphasise that there can be no social salvation of man till his spiritual level is raised, and there can be no spiritual salvation of man till it is integrated with his social salvation or till it is reflected in man's social field.

Muthumohan (1997) while reviewing "Sikhism - its Philosophy and History" found that Sikhism can not be understood properly

within the traditional framework of dichotomy of spirituality and temporality and thus creating a new paradigm of unity of spirituality and earthliness, otherwise called a whole life philosophy. In this newly created space, God is not only transcendent, but also immanent in life. One sided transcendent idea of God is the characteristic feature of Brahaminic Vedantic thought (Neti marga) and it fails to work out an ethical criterion for earthly life.

From the above review, it is observed that only a few attempts have been made to evolve the educational concepts of the Guru , especially as described in Guru Nanak Bani, and practically no work has been done in the field of Educational Philosophy of Guru Nanak Dev, therefore, further research is verily required in this field.

STATEMENT OF THE PROBLEM:

The present problem states:

"Philosophy of Guru Nanak Dev and Its
Relevance for Education".

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:
 - i) Meaning and concept of education.
 - ii) Aims of education.
 - iii) Curriculum.
 - iv) Methods of teaching.
 - v) Expected qualities of a student.
 - vi) Concept of discipline.
 - vii) Role of the teacher.
 - viii) Education for women.
 - ix) Human Relationship (Humanistic Philosophy).
3. To examine the relevance of Guru Nanak Dev's philosophy for education.

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.

DESIGN OF THE STUDY

It is a philosophical study. The main approach was

analytical model. The investigator had tried to trace the concept of Guru Nanak's philosophy with reference to aims, curriculum, methods, discipline, teacher etc. by following analytical model, in narrative form.

TOOLS OF RESEARCH

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

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 Gurbani composed by Guru Nanak Dev and has been entered in Guru Granth Sahib.

DEFINITIONS OF VARIOUS TERMS:

What is Education?

In terms of the Education Commission Report (1948-49), "Education, according to the Indian traditions is not merely a means of earning a living; nor it is only a nursery of thought

or a school for citizenship. It is an initiation into the life of spirit, a training of human souls in the pursuit of truth and the practice of virtue. It is a second birth, divitiyam Janama."

What is Philosophy?

The areas of inquiry in all philosophies, generally are: The problems of Reality, of Knowledge and of Value.

The problem of Reality is : What is reality? What is the nature of Universe in which we live? The branch of philosophy, which deals with this great problem is called Metaphysics.

The problem of Knowledge is: How does a man know what is real? How do we get knowledge, and how can we be sure that it is true and not false, it is right and not wrong, and it is correct and not error or blunder. This area of philosophy is called Epistemology.

The third area in philosophy is the area of Axiology i.e. value. What are the important values that are to be desired in life? Are these values rooted in reality? How can we realise them in our experience? The branch of philosophy which deals with these questions is called Axiology.

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.

In this context, the philosophy of Guru Nanak Dev has been made systematically/outlined in terms of metaphysics, epistemology, axiology, logic, meaning of education, aims, curriculum, methods of teaching, discipline, role of the teacher etc.

NEED AND SIGNIFICANCE OF THE STUDY

We are standing on the threshold of the 21st. century. Those being born now will be faced with unprecedented opportunities and challenges due in their lives to very rapid advancement of science and technology. A serious review shows that the ongoing rudimentary educational system is not of much use for the survival of mankind. Therefore, keeping in view the needs of the new ensuing century, a deeper probe into Guru Nanak's works and the educational thoughts will be of greater help and relevance for the educational development of the country.

So the need of the present study will be to analyse the educational thoughts of Guru Nanak and to visualise whether these could be the guiding principles in shaping the personality of our youth in the coming spell of time.

In the present spell of period selfless man has become a selfish in his pose and has thus taken a diversion from the real

way of life, forgetting contentment to thrive, resorting to loot, arsenal, hooliganism, miscreation, anti social activities, intoxication, anti national thinking, terrorism, dacoity, cheating, theft and stealing, frauds, disgruntleness, frustration, discontentment, and immorality and what not. To overcome limitless desires, harsh happenings and vulgarities, the study of self enlightenment is a must.

The glory of work lies in its being meaningful to the all walks of people in different categories of life, at all times, and it is meaningful in many different ways. The orientation of this work will be very much useful to the present day youth and the instances in daily life in our society. The teachings of Guru make this work a significant contribution to our understanding of the contemporary appropriateness of Gurbani to Indian society.

In the prevailing state of traumatic change through which Indian society is passing, old values tend to be ignored merely because they are old, although unfortunately there are no new ones to replace them and we choose the superficial values of other nations, which are not suited to the genius of our country or to the traditions we have preserved. It is expected that the present work can be of much use for the coming generations of 21st century.

Message of Guru Nanak emphatically assumes great significance as we have inherited a great treasure house of wisdom in

his teachings. But alas, we have relegated these teachings to the background. Therefore, the time has come when the Indian majority must reaffirm their faith in the message of Guru Nanak, not merely in words but in deeds.

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 ancestrals great. Also the quantitative expansion and the need for improvement of education has 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 method, individual and collective method, love and persuasion method, correlation method and practical work method.

Another reason for undertaking this study is that no much work of this nature has been done till now in India.

In earnest parlance, it is assumed and presumed that not only the parents and teachers but also the planners, curriculum framers, guidance counsellors etc. will be benefitted by the

findings of the present study as they will come to know in right spirit about the concept of education, aims of education, curriculum, qualities and roles of the teacher, methods of teaching, concept of discipline and their relevance for the educational system.

CONCLUSIONS:

Guru Nanak, the founder of Sikhism, is well known as a great philosopher, and a pre-eminent religious leader, but needs to be introduced as a sociologist par excellence. The doctrine he advanced, a remarkable fusion of spirituality and sociology, assures the most harmonious living for mankind. While the former, living for mankind provides serenity at the individual level, the state of equipoise at social and cosmic levels is secured by the latter. Sociological theories of various sociologists of the 19th and 20th centuries are significant works, but are not comprehensive in approach. Present ideas that are true for a particular society under specific circumstances provide contradicting solutions for human social problems. Much earlier, Guru Nanak offered mankind a more absolute, scientific, and practical ideology for all societies, in all situations.

Guru Nanak realised that people discriminate against one another on the basis of faith, race, caste, creed, gender and status. His medicine was five pills of ethical life style. The first was to practise love, not hollow rituals. An individual will be judged by his/her sincerity. In simple words, a person

is known by what he feels, not what he/she says.

Second, deeds alone are valued. God will judge individuals solely by what they have done and full justice is delivered in His Court. All human beings regardless of their gender, deserve equal and full respect.

Third, one must live honestly, Honestly earned money is like sweet milk and taking what is due to others is as repulsive as pork to Muslims and beef to Hindus.

The fourth principle was that physical renunciation was useless. Running away from life will solve nothing, but living with it will,

Fifth was that Service is true worship, important principle of Guru and that correct way of worship is serving humanity, not worshipping stones. God must be realised through His creation. His existence is in every human being and everywhere in nature.

Guru Nanak said, "my meditation is a way of living. To live that way, you must unconditionally surrender to these principles." Guru Nanak cautioned and advised that it is not going to be an easy task to follow these principles. The essence of Guru Nanak's invitation translates like this:

"Only those who are ready to sacrifice their lives are invited to follow my path.

Once you follow the path, don't hesitate to offer your head."^{507, 508}

507. Jao tao prem khelan ka chao; sir dhar tali gali meri aao.

ਜ਼ਰੀ ਤਰੀ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਰਿ ॥
 ਸਿਰ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
 (ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੨)

508. Eit marag pair dhareejai;

Sir deejai kan na keejai.

ਇਤ ਮਾਰਗਿ ਧੈਰ ਧਰੀਜੈ ॥
 ਸਿਰ ਦੀਜੈ ਕਾਨ ਨ ਕੀਜੈ ॥
 (ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਹਲਾ ੧, ਆਦਿ ਗ੍ਰੰਥ ਪੰਨਾ ੧੪੧੨)

SUGGESTIONS

The author suggests and has the cherished desire that this work may percolate almost to each and every country of the world and to be placed in the libraries of Universities, teachers training institutes and Departments of Comparative Studies in Religion so that the contribution of Guru Nanak to the discipline of teaching and education be known to the whole world for extracting the maximum benefit out of the educational thoughts put forth by Guru Nanak through his teachings and preachings.

Since this work is still of very virgin nature, further research is not only warranted but also expected to find out propensities engraved in the valuable thoughts spelt out by Guru Nanak in his sacred versions.

The present and the future of man is neither very certain nor looks to be very delightful. It seems to be rather vague, cumbersome illusionary. To get rid of all these intellectual, economic and social crisis as well as spiritual ailments one must have value oriented philosophy of life and education. For this purpose, the existing system of education needs to be re-oriented. In this context, the investigator has humbly made some suggestions on the basis of the present problem of research under the following sub-headings:

I. Further Studies.

II. Policy Implications.

For Further Studies

- (a) The Bani of the Bhattas included in Adi Granth as 'swayes' written in the praise of Guru Nanak be studied in the light of philosophical and educational needs of the present system of education.
- (b) The philosophy of Adi Granth be conceived in its totality of the educational process.
- (c) The metaphysics, epistemology, axiology and logic of Guru Nanak Bani be studied as an independent discipline of education.
- (d) The Guru Nanak Bani be treated specifically and analysed more comprehensively as an independent thinker by co-relating his similarities and dissimilarities with other thinkers of the educational world.
- (e) The significance of the philosophy of Guru Nanak from the philosophical and educational point of view must be interpreted in the light of the recommendations of Education Commissions and policies made at National and International levels.
- (f) The International or Universal problems like life long education, value education, environmental education and education for world peace be logically discussed in the broader context of the Guru's Bani.

- (g) The combination of what he has said, preached, and lived through as a model of an ideal teacher, needs to be investigated and how such qualities can be inculcated in our teachers.
- (h) The central idea of educational process of the Guru's Bani was spiritual education and all other aspects of education were subordinated to it. The fact remains that our present educational system is developing students intellectually, physically, scientifically and psychologically but their spirit is left untouched. The result is corruption, favouritism and nepotism. It needs to be investigated as to how moral and spiritual education can be made an integral part of the educational process.

For Policy Implications

The life and works of Guru Nanak be taught in the curriculum as an independent discipline and also by incorporating these in the field of humanities and social sciences.

The ideals of the Guru be highlighted to the students in such a way that they must develop love not only for the human values but also for the animal world.

The teacher-training process to embrace the philosophy of Guru Nanak be initiated. An ideal situation can be found from teaching different schools of thoughts to the teacher trainees, the concept of the Guru pleaded by him must be highlighted

The main spectrum of education developed in India has been advocating the development of transmission of knowledge rather

than inculcation of a value system. This results in building and developing lop-sided personalities, intellectually sharp, politically mature, socially advanced but morally and spiritually deficient. So to keep the development of personalities in the right track, pictures, video-tapes, and film strips be prepared and presented to the students whenever they desire to see in right perspective and benevolent excellence.

Whole Bani of Guru Nanak, exhibited in the Adi Granth is arranged in different Ragas. To enjoy the poetic and musical favour and fervour of these works, efforts be made to record tapes and then recite to the students.

The modern techniques of education i.e. radio, television and teaching aids-machines be used to impart the thoughts and deeds of the Guru to students in their routine programmes. For this purpose, the works of Guru Nanak need to be arranged in a self-learning series the technology of programmed instructions.

The preparation of text books at primary, secondary and university levels be made in the light of the holy teachings of Guru Nanak.

The co-curricular activities concerned with the historical importance of Gurbani like birth days, initiation days and anniversaries be organised in educational institutions to feed in the message of truth and wisdom echoed by this great thinker of medieval India.

Lastly, it is the humble opinion of the investigator that

the present field of educational research must be activated to explore the hidden treasure of wisdom preserved on the holy pages of Guru Nanak Bani as treasured in the sacred Volume of Adi Granth. It is further added that if the philosophy of Indian education conceived by the Great Guru, is interpreted and implemented honestly, the distorted picture of the present world will obviously get eliminated. The message of the Great Guru will be converted into the realm of faith and truth and will prevail upon as a goodwill message for the humanity.

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