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THOUGHTS OF GURU NANAK DEV JI IN MODERN TIME

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Abstract:-Education is the process of development which consists of the passage of the human being from infancy to maturity, and the process whereby he adapts himself gradually in various ways to his physical, social and spiritual environment. But even in this social process, the child needs support and freedom from an economic pressure, and that is why education requires long period of social as well as biological infancy when the young would live off the labor of others and be released from self-support. However, assistance will be at least partially discounted unless education at the same time encourages wise and discriminating consumption. The child should not become a parasite. He must pay back by realizing the goals and objectives that education sets for him up to his optimal capacity, sincerely and honestly.

Keywords:Educational Thoughts, physical, social and spiritual environment.

INTRODUCTION

According to the great Guru Nanak Dev ji, Education consists in service into others. "It is uplifting the down-taken serving the sufferers, reforming the treacherous besides realizing the divine within. Philosophy is the earliest and the most original discipline. It is one of the oldest and the most respected provinces of knowledge. Philosophy is a systematic and thorough attempt to relate the universe and human life to each other in a meaningful way.

There are many philosophers who describe the educational philosophy. Every philosopher have discussed the concept of education, aims, curriculum, methods of teaching, role of teacher and discipline in their own way. Guru Nanak Dev Ji one of the great philosophers has contributed a lot towards educational philosophy. Guru Nanak Dev Ji (15 April 1469 -22 September 1539) was the founder of the religion of Sikhism and the first of the ten Sikh Gurus. He belongs to the great Indian philosopher tradition and gives continuity to it. He was a practical philosopher. The Sikhs believe that all subsequent Gurus possessed Guru Nanak's divinity and religious authority, and were named 'Nanak' in the line of succession. Philosophical thoughts of Guru Nanak Dev Ji are mostly enshrined in his famous Bani's i.e. Japji Sahib, Asa-Di-War, Malar-Di-Var, Majh-Di-Var, Sidha Goshti and Dakhni Onkar. Guru Nanak Dev Ji had given a complete philosophy of education in his Bani. Every word of his bani is a pearl of wisdom. The height and uniqueness of his educational ideas, lies in the fact that human life is precious and worth living. He spares no lacuna between theory and practice. In fact his philosophy about life is perfect synthesis of spiritualism and materialism. He lived his life in accordance with his philosophy. He conceptualized the problem of different dimensions i.e. religious

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social, ethical, moral Cultural etc. not only in Indian context but in world perspective at Philosophy level and worked out their mature solutions which stands a good even today as these were in his own days.

He was not only a religious teacher but also a social reformer and Spiritual Saint. One more peculiarity with poetry (he wrote only in poetry) is that he wrote all for the development of spirit and for its elevation to the highest self i.e. Mukti or salvation. However, while doing so he did not ignore other worldly problems and wrote almost on all aspects of life. One may think of any social, religious, Cultural, moral, ethical or spiritual problem, concentrate upon his Bani and he will be able to find out its workable solutions from it.

Guru Nanak was philosopher who philosophized most of the problems of different dimensions and not only provided workable solutions but himself translated them into action. It is here that one can note the difference. While new generations have double standards in their lives i.e. they make principles for the others to follow, but not for themselves to put into action. Guru Nanak framed the principles, wrote about them and first tried them upon himself.

Shri Guru Nanak Dev was born at Rai Bhoi Ki Talwandi known as Nankana Sahib, now in west Pakistan in a Bedi Kshatriya family, in 1469 as a child Guru Nanak dev was very Intelligent and a helpful charming boy. His faces radiated smiles ever and his eyes were silent and wise. He talked very little, but whenever he had an opportunity to speak, his sweet words emphasized the ideal of the realization of ultimate Reality. He distributed the sweets and food amongst others who were hungry and poor. He ate little, slept little and shut himself in some deep thoughts for days and days together and no one could understand him. In 1475 when he was six year old; he was sent to learn the three 'R's under the supervision of Gopal Pandit Das. As usual the teacher started the lesson with an alphabet but the teacher was wonder-stuck when the Guru asked him to explain the meanings of the letters of the alphabet. However at the helplessness of his teacher the Guru wrote the meaning of each and every letter of the alphabet. This was the first Divin message delivered by Guru Nanak. On Nanak's 10th birthday Kalu had arranged Nanak's Janu ceremony with customary festivity.

In Sultanpur at that time the Guru's children and his wife were with his in-laws at Pakhokey, a place about 110 miles towards Lahore. Therefore he chose this place near Pakhokey along the bank of the river. Guru Nanak had acquired some lands where he laid the foundations of village, called Kartarpur or the abode of God. The Guru brought his parents to Kartarpur and Morning and evening religious congregations were started. End of the life Guru Nanak Dev left the world and took his place in heaven in the year 1534, Bhai lehna as his successor and called him Angad and declared that the new Guru also shared his spirit and soul.

SIGNIFICANCE OF THE STUDY

We have entered in 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. There for, keeping in view the needs of the future, 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 county.

So the need of the present study is to analyse the educational thoughts of Guru Nanak and to visualize whether these could be the guiding principles in shaping the personality of our youth in the coming spell of time.

In earnest parlance, it is assumed and presumed that not only the parents and teachers but also the planners, curriculum framers, guidance counselor etc. will be benefited 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 their relevance to the educational system.

STATEMENT OF THE PROBLEM

The present study is an directed to find out relevance of educational thoughts of Guru

Nanak Dev Ji in modern times. The study is titled as: "Relevance of Educational Thoughts of Guru Nanak Dev Ji In Modern Times."

OBJECTIVES OF THE STUDY

- To study in brief the life sketch of Guru Nanak Dev ji.
- To study the general thoughts of Guru Nanak Dev ji
- To study the educational thoughts of Guru Nanak Dev ji.
- To study the Relevance of the thought of Guru Nanak Dev ji in modern times

METHOD AND PROCEDURE

As the present problem chosen for research is primarily philosophical in nature, the investigator had based her study on the philosophical and historical methods. The relevant information was traced from various primary and secondary sources. The primary sources consisted the original Bani of Guru Nanak. The secondary sources of information were based on the material available in the form of journals and books on this topic.

DELIMITATIONS OF THE STUDY

- The study is delimited to Guru Nanak's educational concepts.
- The study is delimited to the study of Metaphysics, Epistemology, and Axiology as the outcomes of Guru Nanak's General philosophy.
- The relevance of Guru Nanak's educational philosophy is delimited to the study of aims, Method of teaching discipline, qualities of the students, role of teacher education for Women, evaluative practices.
- The present study is delimited to the concepts contained in its relevance to the system of education.

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. Vidya illuminates the mind and the soul. It is the power of right thinking. It is also a means to serve others.

AIM OF EDUCATION

The main theme of guru was spiritual development to prepare a man for Mukhti (Salvation), (art of living) Tripti (satisfaction of life of self fulfillment) and bhakti (joy of life or bless). His model of education of has been demonstrated in pauri 13 of japuji Sahib, i.e. if one brings faith in him, at first his spirit is developed, which followed by one's development of emotions, which further leads to the development of intellect . This model is as under:

CURRICULUM

In fact whole of the universe and all beyond universe are included in his curriculum. The spirit was to be so elevated that it paved its way to the ultimate, and at the same time paid its debt to the society which had brought him up. Even though he was an idealistic, he did not ignore scientific subjects and placed equal emphasis on them too. The primary place will have to be given to the subjects like philosophy, history, ethics, morals, languages etc.

TEACHER

A teacher is one who has, in fact, at least started proceeding upon the path of spiritual

enlightenment and is very close to the almighty. The Pandit is well read only, if he reflects the word all for spontaneously. His touch, his looks, his movements are to be simple, but graceful and his thirst for knowledge unlimited and deep. His own life, his own actions, His own mode of living, his behavior and his simplicity are all to be educative and worth copying. He has given his qualities, which are very significant, i.e. enlightenment, spiritual, intellectual, learned, sympathetic emotionally, mature, socially respected etc.

METAPHYSICS

Concept of God, The God is one without a second. "These are the most repeated observation contained in the AdiGranth one could easily say that the major subject of attributes of God. As a result Sikhism can be described as uncompromisingly mono theistic. As personal already mentioned. Guru Nanak believed in a personal God whom be worshipped and loved. The first poetic utterance of Baba Nanak, known as mool mantra, summarizes the Sikh beliefs. Guru Nanak Believe in God is 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 formalness. He is imminent in his creation. He is known by the Guru's grace. Guru ji said, "All forms have clam into existence according to his will". Man is not only the latest or the highest product of an evolutionary process or the result of an accident but he is also the consequence of God's specific intention. Sikhism asserts that human existence is the best because man is unique. Among creations, he alone possesses discrimination and with in him. He carries the divine spark. The universe Guru said the mystery of the universe is great and unknown. The Constant and endless pursuit in the field of science has explored a lot but the mystery remains unfolded ever over.

EPISTEMOLOGY

Guru Nanak Concept of knowledge not one sided. It encompasses the entire vaster of man's life on earth. So for Guru Nanak knowledge level to intellectual, moral and spiritual height. Guru Nanak Dev ji laid moral emphasis on value oriented knowledge. He said: "Even a literate man may not bean Knowledge man, if he does not dispense With greed, love for worldly thing and its proud." Guru Ji said one may read lot of books and still may not be rightly education person unless he realizes the divine substance in him.

The world is deluded by ignorance and becomes a pray to death without true knowledge. But if we depend only on theoretical knowledge then there will be more worries.

AXIOLOGY

Guru Nanak Dev ji had full faith according to him a man would wander in birth and death of his actions is bad. Guru Nanak Dev ji strongly condemned the idol worship. He was of the opinion that because God has no form and is immune from the birth and death. So it is an insult to God to make his idols and workshop man Dr.Gopal Chand Narang has rightly said in this respect: "Guru Nanak) declared that he was not to be disgraced that God alone was not to be disgraced by making any images of him and by worshipping those image of him and worshiped that image. He was to be worshipped in the spirit by constantly mediating over his name lad feeling and realizing. His presence in every place and at every time.

RELEVANCE OF THOUGHTS OF GURU NANAK DEV JI IN MODERN TIMES

The ethics of the philosophy of Guru Nanak Dev Ji is out a set of commands issued by a scholar to his learners from time to time. It is a transforming discipline and hence an inseparable part of spiritual discipline. After declaring that God is within and He alone is man's helper the Guru Points out an ethical discipline and God realization, the purpose of this discipline is to sublimate the ego that binds man to the life of the surface which is not the real being. This will help man to embrace

positive qualities of devotion, self-less service for mankind and discrimination in his search for the nobler, finer and deeper.

Guru Sahib does not talk of sermons of sentimental humanism, His stress is one the overcoming of the ego which is necessary for ethical discipline as well as for realization of a higher life. All great morals qualities will spring when God consciousness become a felt reality. He never asks man to renounce the world. He always insists on renouncing mental pride. It resists the influence of in wordiness to creep over it for its advancement towards the divine. It is the first of mental pride which prevents the mind from utterly being divine and from becoming humble. It is the humanity and total self-surrender which cuts off the supply of thought to pure consciousness.

The sacred Guru always points out that man in his self-centeredness has become blind to the divine reality within and has completely forgotten the purpose of human existence. Man has attained human life, after wandering for many ages. He should, therefore make the best of it by singing the name of God and practicing noble deeds in this society. Man faculty of cognition and the power of free choice are blunted by the five evils which obscure the reason of truth and goodness. The Guru exhorts man to work with sufficient clearness and distinction so that he is not deceived by these thieves of Maya (Materialism).

He is not a philosopher in the academic sense of term. It is from his 'Bani' that we know of his philosophy. In his 'Shabadas' and 'Slokas', he refers to certain positive, concrete and pleasant attributes of God which signifies that God's help is necessary to enable man to rise from imperfections, sufferings, fear and bondage. He is fulfiller of desires, Bestowed of all happiness, of all gracious and all-forgiving man's weakest deeds. He clearly states, that the lord is not only the giver of the human birth but he is also our helper at the last moments. That is why, the name of God is the hope and consolation to the bewildered mind of every age.

Keeping in view of philosophy of Guru Sahib lays great stress on the process of Simran (Japa) Constant remembrance or repetition of 'Divine Name'. It is an effective and practical way to control the mind to have awareness of the Absolute Morality. The name of God helps at different levels, spiritual, mental, moral and psychological. At the moral and spiritual level, it helps to tame the mind and to ensure enlightenment. The most effective way to reforms one's life, to illumine one's consciousness and to obtain salvation is the constant remembrance of God's Name. NO emancipation is possible in kali-Yug (Age of darkness) without contemplation on the name of God. At the psychological level, God's name helps us to get rid of fears anxieties, tension and inner impurities of the human mind that make a hell of human life.

The study may be conclusively summarized at the end in term of philosophy of Guru and its educational Implications. Guru is a unique religious scripture. It is unique not only for its lively, practical and humanistic philosophy but it is also the only scripture which consists the world (Bani). The message conveyed Guru is that of truth, love, humility, contentment, service of mankind, Self-realization, equality of man and many other value s which make it universal in appeal. Guru also depicts the social religious and political background at the time of its compilation. It depicts fatherhood of God, and brotherhood of man. It recommends a life of a household and rejects as cretinism and other empty rituals which are in no way beneficial to the society. For spiritual achievement it is not required to renounce wordy life. These teachings of Guru make its philosophy a realistic one.

SUGGESTION AND RECOMMENDATION

- 1 A Comparative study of the educational philosophy of Guru Nanak Dev ji and Dr. A.P.J Abdul Kalam may be conducted.
- 2 Investigation can be conducted on the literature desired by Guru Nanak Dev ji such as ASA DI VAR' and more such literature.
- 3 Investigation can be conducted on saints, Mahatmas and Bhattas Bani.
- 4 Indepth study of Present investigation can be conducted for getting wide knowledge and ideas of Guru Nanak Dev ji's Philosophy of education which can be implemented in the modern scenario.

5. In-depth study can be conducted on the Four 'UDASIS' carried out by Guru Nanak Dev ji.
6. Investigation can be conducted on the philosophy of Guru Nanak Dev ji regarding women.
7. In-depth study can be conducted on contemporary political, social, religious and economic conditions of society of Guru Nanak Dev ji's time.

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