



## EDUCATIONAL PHILOSOPHY OF SHRI GURU NANAK DEV JI

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### Abstract

Guru Nanak Dev Ji is the founder of Sikh religion and also known as the prophet, the spiritual teacher. Modern education is primarily responsible for the ways and means of earning a living, raising the standard of living, improve public health and social awakening, but the approach remains somewhat materialistic. As such problems of discontent, mental anxiety, a blind race for wealth, etc. were not resolved. Guru Nanak emphasized the need for complete liberation. He believes in a simple life and shares his wealth with others and shares his Misery. He does not believe in salvation after death, which was otherwise the essence of Indian philosophy. Guru Nanak Dev emphasizes the need for education among the people so that they can become conscious of their rights and duties. Guru Nanak Dev stressed the development of intellect, reason and wisdom. This research paper focuses on the spiritual, ethical and moral aspects of education presented by Shri Guru Nanak Dev Ji, who is always relevant and necessary for the overall development of the individual and society.

**Keywords:** Education Philosophy, Social Awakening and Intellect.

### Introduction

The appearance of Guru Nanak is one of the most important milestones in the history of mankind. He preached the unity of mankind, the brotherhood of man, the fatherhood of God and education, illuminating the mind with the light of knowledge. Intellectual wisdom leads a person to a true understanding of his place in the world as his role and responsibilities as the crown of creation. Thus, the path of intelligence is not to collect knowledge and information for its own sake. It consists of creating instrumental knowledge for realizing wisdom (Sodhi, 1993). Shri Guru Nanak Dev Ji emphasized great importance to the development of intelligence, which is an important factor in the development of an integrated personality. Education should stimulate social, intellectual and spiritual-moral values in people so that a person is helpful, kind, modest, sincere, patient, honest, clean and disciplined. Modern education has the primary responsibility for livelihoods, raising living standards, improving public health and social awakening, but this approach remains materialistic to some extent. As such, it has solved the problem of dissatisfaction, mental disturbances and blindness after wealth. Guru Nanak emphasized the need for complete liberation. He believes in simple living and shares the wealth with others and the sufferings of others. He does not believe in salvation after death, which otherwise would be at the core of Indian philosophy. This research paper is dedicated to the spiritual, ethical and moral aspects of education, presented by Guru Nanak, always relevant and necessary for the overall development of the individual and society.

### Methodology

The purpose of this paper is to study the education philosophy of Shri Guru Nanak Dev Ji and to explore the relevance of Shri Guru Nanak Dev's philosophy in the present time. Conceptualizing the thoughts of Guru Nanak in the modern context of education to eliminate traditional myths are the main obstacles to gaining knowledge. A comparative study of the interpretation of Guru Nanak's teachings by various scholars formed the basis of the research work and required extensive reading of several books.

### Educational Philosophy of Guru Nanak:

*Vidya Vichari Ta Parupkari (ag, p.356)*

"This education is important, which applies to welfare Humanity". Guru Nanak's educational philosophy revolves around idealism, naturalism, pragmatism, realism and humanism. He believes in a pragmatic way of solving social problems. He was an idealist and believes in spiritual development for the ultimate salvation of humanity. He believes in the actions and dignity of labour and workers for the benefit of people and society. The philosophy or idealism of Guru Nanak is unique and different from many other Western idealists. Guru Nanak differs from Western philosophy of education and speaks about earthly things in that they exist today and in reality, and not just in ideas. He deals with social, cultural, economic and political problems in the light of their relationship to spiritual development through internal experience. Intellectual development is necessary, but only a step towards excellence. The last valuable aspect is spiritual liberation. He believed that spiritual knowledge could be achieved through faith in Him. Religion is the path of the soul to that which is destined for God; it is a presentiment of the soul of God and a feeling of oneness with Him. The characteristic attitude of religion is respect and worship. Guru Nanak's philosophy of education can be understood in three parts.

1. The unification of man, nature, and God on one platform;
2. Submission to God's will and assimilation of the quality of unity in diversity;



3. Acquiring the Sewa concept means work dedicated to serving humanity

**Based on these parameters, Guru Nanak proclaimed the following Education Objectives:**

- **Spiritual liberation:**

In every person, there is a divine spark. The purpose of education is to ignite your spiritual nature in order to achieve enlightenment or self-realization. According to Shri Guru Nanak Dev Ji' views

*"Achara Vichar Sarir Ad Jugad Sahj Mandhir" (A.G.P-686)*

This means one who is the embodiment of pious deeds and meditation, his soul eternally dwells in heavenly bliss and contentment.

- **The formation of character and the effect of righteousness:**

Nanak believed that true education is based on morality, protected by passion without prejudice. He defended a character based on the enlightenment of the Dharma, the pearl of divinity, true life, and the spiritual art of living. True knowledge cannot be achieved without overcoming such evils as greed, lust, and vanity. He attaches great importance to the need to overcome vicious vices and vices such as lust, anger, attachment to greed and pride. According to Nanak, the unique feature of a literate person is that he thinks about the highest values of life and applies them to his life. Even if a person has read a large number of books and acquired diplomas he is not an educated person if he suffers from selfishness, greed, and ego.

- **Cultural, Emotional and Aesthetic Development:**

Music is the soul of life and this is the soul of Sikhism. Guru Nanak is alive to educate and enrich emotions. He emphasizes the traditional study of music and literature for cultural emotional and aesthetic development. Recitation in the Sangatas was considered educational and provided aesthetic pleasure through the elements of literature and music, and in addition to the values and traditions of the people of the world.

- **Physical Development:**

Guru Nanak was fully aware of the importance of physical fitness. He maintained a life of dignity and work of labour. He travelled on foot for many years, giving strength and energy to his body. He did social activities and manual labour, which is the key to the highest intelligence and height.

- **Social and Civic Training:**

He suggested that education be aimed at instilling civic and social virtues and promoting efficiency and social happiness. For him, the essence of wisdom is serving humanity. Guru Nanak ordered us to get an education that could provide a better social order, raise the oppressed and bridge the gap between the masses. He gave equal status to the women of society, saying that women give birth to kings, so why to curse her. He emphasized the need and importance of public gatherings and public dinners for a sense of brotherhood in society, thereby removing the barrier between rich and poor, as well as ups and downs.

To elevate society, Guru Nanak presented the idea of social service to the Sikhs. Three basic principles of his teachings:

- To earn one's livelihood by the sweat and hard work of own.
- Sharing one's earnings with those in need.
- To meditate on the Name of God.

Guru Nanak described five stages of the individual's mental and spiritual development in 'Japji'. These educational stages mark the development of scientific perspectives, artistic vision, creative attitude, and spiritual strength and help to realize Divine Truth. These stages show that education is successively knowledge of information, wisdom and confidence, or practical realization of God's vision and reality. Nanak's value system is the basis of the educational thinking of his work. According to him, these are the values that need to be accepted, respected, and appreciated. Conversely, devaluations or lower values should be avoided. To understand the difference between good and evil, it is important that the mind is illuminated by knowledge and education. Each person has his own system of values, which is usually based on the old customs of myths and traditions of beliefs, which are blindly followed without reasoning and which become part of our ritual exercise.

- **Lower Values:**

He advocated abandoning the following lower values: indulgence in lust, greed, and anger. A person who engages in lust and anger can never be happy. Lust and greed make a person always in trouble, as he more and more desires to become a slave to



material things. He or she is struggling to acquire, but when things do not line up, they get angry and they become aggressive. Sometimes they take illegal, unethical and illogical forms and even begin to commit crimes to fulfil their desires.

- **Exploitation of weaker and the helpless:**

Lust and greed compel a person to grab things that do not belong to him. When he succeeds in his evil designs he feels pleasure and starts committing crimes against humanity.

- **Ignorance and lethargy:**

A lethargic and ignorant person can do no good to himself or to society at large. This person is no better than an animal that cannot look beyond eating and reproducing.

- **Falsehood:**

False people do not listen to others. They are proud of their wisdom, wealth and strength. They always create problems not only for themselves but also for the people with whom they communicate.

- **Bribery, prostitution and stealing:**

Some people become victims of prostitution and bribery as a means of satisfying their lusts and greed in easy but unethical ways. They are devoid of God's grace. In the very first days of life, they are left alone to take care of themselves. Nobody loves them and helps them during the sunset of their lives.

- **Violence and killing of living beings:**

Violence and killing of living beings make a person stubborn. Nor is the amount of education, reasoning or counselling sufficient to persuade these people. They cannot do well to others. They are like a stone that cannot get wet inside, pouring tons and tons of water on it.

- **Gender Equality and Importance of Women:**

The condition of the women at the time of Guru Nanak Dev was very deplorable. According to him, women have the same rights as men. Guru Nanak dev said from a woman man is born, with a woman, he is engaged and then married through woman new friendships are formed, then why to call her low, from whom the kings and men of power are born. Guru Nanak made a serious effort to elevate the status of women in Indian society. He raised his voice against the Sati and Pardah system because he considered these signs of inferiority. He appointed women preachers and presented the organization of widow marriages. Guru Nanak Dev took initiative for the advocacy of women's rights and later on the Universal Declaration of Human Rights declared under its article 2. Similar provision has been made in the Constitution of India.

## Conclusion

Guru Nanak has given a philosophy that is complete in all its aspects. He conveyed the true meaning of education. Guru Nanak was a supporter of education, which promotes brotherhood, unity, kindness and frees a person from differences based on caste, religion, and colour, which cross the borders of nations and, therefore, have a universal human approach. Guru Nanak emphasized the attainment of divine knowledge. Education should be based on the right actions, sense of responsibility, the discipline of life and optimism.

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