



## CONTRIBUTION OF GURU ANGAD DEV JI IN THE FIELD OF EDUCATION

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### Abstract

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life. Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. Education is the backbone of national development. Education is one of the most effective instruments for bringing progressive change. Many great people spent their life for the betterment of human life and their education. Many people like Lord Buddha, Guru Nam Dev Ji, Guru Ravidas, Guru Kabir Ji, Mahatma Jyoti Rao Phule, his wife Mata Savitri Rao Phule, Shahuji, all the ten gurus namely:- Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amardas Ji, Guru Ramdas Ji, Guru Arjun Dev Ji, Guru Hargobind Ji, Guru Har Rai Ji, Guru Harkrishan Ji, Guru Teg Bahadur Ji, Guru Gobind Singh Ji. Guru Angad Dev Ji was one of them.



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### STATEMENT OF THE PROBLEM

Contribution of Guru Angad Dev Ji in the field of Education

### OBJECTIVES

The objectives of the study will be as follows:

1. To highlight the importance given to education by Guru Angad Dev Ji
2. To study the general philosophy of Guru Angad Dev Ji
3. To study the educational philosophy of Guru Angad Dev Ji.
4. To study the educational and social scene in the 19<sup>th</sup> century.
5. To find out the changes occur in educational and social scenario of India with the efforts of Guru Angad Dev Ji
6. To study the impact of educational ideas of Guru Angad Dev Ji on women education
7. To study the impact of educational ideas of Guru Angad Dev Ji on dalit education

8. To study the impact of educational ideas of Guru Angad Dev Ji on different aspects of modern education
9. To find out the relevance of educational ideas of Guru Angad Dev Ji in present context

### **METHOD OF PROCEDURE**

This study is philosophical and historical in nature. So the descriptive method will be used. The investigator will use the primary as well as secondary sources concerning the educational ideas of Guru Angad Dev ji. This study is completely based upon library work.

### **LIFE SKETCH OF GURU ANGAD DEV JI**

Guru Angad Dev ji was a great Revolutionary as well as Philosopher. Guru Angad Dev Ji played an important role in the field of women education and Dalit education. Sri Guru Angad Dev , the second prophet-preceptor of the Sikhs was born on 31th March 1504 at Matte-di-Sarai (now known as Sarai Nanga) near Mukatsar in the present Faridkot district of Punjab; and was named Lehna. His father Bhai Pheru Ji, a Trehan Khatri, was a trader by profession. He was married in January 1520 to Khivi, a pious daughter of Sri Devi Chand, a Marwah Khatri Of Sanghar, near Khadur in Taran Taran district. The couple was blessed with two sons Dasu and Datu and one daughter Bibi Amro. Separating thus the institution of the Guru from the family and location from the master, he put all his heart and soul in the performance of the Herculean task to keep it alight, emitting and spreading much more Light all around. Guru Angad Dev strengthened the unifying instructions of Sangat (congratulation) and Pangat (common kitchen, Langar) set up by Guru Nanak Dev at Kartarpur. His wife Mata Khivi looked after the system run on the offerings of the followers.

### **EDUCATIONAL PHILOSOPHY OF GURU ANGAD DEV JI**

The educational philosophy of Guru Angad Dev occupies the foremost position. Guru Angad Dev ji started the schools to provide the education to those children who have no right to get the education. Only the children who belong to the upper class can get the education at that time but the downtrodden or children belongs to the lower caste have no right to get the education. The main aim of the Guru Angad was to make the society casteless and inculcate the feeling of universal brotherhood. Guru Angad developed the Gurmukhi language in order to make education available to the downtrodden. He provided education and means of communication to common folk. This was his way of empowering people to have higher goals in life.

## **GURMUKHI**

An imperfect Punjabi alphabet existed at the time of Guru Nanak, but Guru Angad modified and polished it. Since the Guru Angad had adopted the modified alphabet, it was called 'Gurmukhi'- meaning that which is spoken through the mouth of the Guru. Gurumukhi became the medium of writing in which the hymns of the Gurus were expressed and it also suited to the language of the people. Although the origins of the Punjabi Alphabets are unclear, it is clear that Guru Angad popularized the use of this simplified Gurumukhi script among the Sikhs starting around 1541.

## **ROLE OF TEACHER**

According to the Guru, a teacher has a challenging. The teacher can be able to inculcate all the good qualities like humility, tolerance, simplicity, truth, contentment, compassion, love, universal brotherhood, liberty, cooperation, honesty, fearlessness, respect for others, punctuality, dignity of work and labour etc, in the human being to develop the personality fully and make the person responsible also. All people are equal in the society because one God created the entire world. So everyone have right to get the education without any discrimination. Physical development, moral development, social development, character formation and spiritual regeneration are possible through the institution of a worthy teacher or guru. The guru is an ocean, a mine of jewels," from who are obtained the five blessings of truth, contentment, compassion, dharma and patience. He calls the teacher "Guru Gopal".

## **AIMS OF EDUCATION ACCORDING TO GURU ANGAD DEV JI**

### **Spiritual Development:**

Guru Angad wanted that education to be of such kind that prepares a man for Mukti (Salvation), Jugti (Art of Life), Tripti (Satisfaction) and Bhakti (Joy of life or bliss of life). He wanted that man to live happily and to earn heavenly bliss.

### **Self-Realization:**

Guru Angad used the word education in the sense of spiritual enlightenment i.e. self-realization. In order to realize, the concept of Hukam, one must approach the Guru or Divine Master who is pure in heart, sinless by nature, clear of conscience and has realized oneness with the lord.

### **Character Formation:**

Guru Angad Dev ji believed in the service and well-being of all mankind and not just of his own followers. He laid stress on character building rather than observance of rituals and formalities. The path which Guru Angad Sahib pointed out to his Sikhs for achieving enlightenment was through service and good actions and devotion and worship of one God.

**Religious and Moral Development:**

The educational philosophy of Guru emphasized upon the religious and moral values also. He wanted the people to be social and to earn honestly and also help the needy ones. He condemned all the lower, unethical, immoral and narrow values. He led the masses to the absolute one i.e. God.

**Restraints on passions and Lust for Money:**

Passion is a great mover and spring of soul. Passion can direct the human energy both to good and evil directions. Restraints on passions or sublimation of instincts are possibly by developing devotion towards God for the attainment of real contentment.

**Simplicity:**

Simplicity is the major characteristic of a good character and harmonized personality. The supreme excellence in character, in manners and in style can be possessed by simplicity. It is the result of profound thinking. Guru said:

“They burn away the bonds of the world, and eat a simple diet of grain and water.”

**Honesty:**

Honesty consists of the charity and fidelity in one’s relationships with others and freedom from deceit and other tendencies. It involves truthfulness and benevolence, as by deceitfulness, one cannot be honest. Guru said:

“What any one say about their intelligence, their understanding or their cleverness. The deeds which one commits, while sitting in one’s own home, are known far and wide, in the four directions.”

**Purity and Cleanliness:**

According to Guru, only that people are pure and living truthfully, who live under the command of Guru. He said:

“Inwardly and outwardly, they are pure and they absorbed in the true name.”

**Motivation:**

Guru was an enlightened soul, but the beauty of his work, his efforts and writings lay not having achieved this stage, but in ‘Liv’ his to let others also to achieve it. Guru Angad has to use the word ‘Liv’ in a philosophical way. According to Guru, in the process of education first of all the emotions are trained and then the intellect are sharpened. It is felt that the spiritual development will take care of itself automatically.

## **SOCIAL FIELD**

### **Establishment of Langar**

In order to spread the message of Guru Nanak, Guru Angad further enlarged the scope of the religio-social institutions set up by his predecessor, to whom he was strongly attached and whose mission he carried forward. he extended the free kitchen by organizing it on a large scale. By doing so he provided ample opportunities to his followers for service to the people and philanthropy for the needy. He himself and his wife Mata Khivi, inspired the followers, personally helping them in the kitchen, in cooking and serving arrangements. The institution of Langar was maintained and developed. The Guru's wife, Mata Khivi personally worked in the kitchen. She also served food to the members of the community and the visitors. Her devotion to this institution finds mention in Guru Granth Sahib. The Guru's wife Mata Khivi Ji was always ready to serve the Sikhs who came to meet their lord. She used to look after all the details. So much so that the kitchen was named after her as 'Mata Khivi ji ka Langar.' There is a special mention of her service in the composition of Balwand and Satta:

'Saith Balwand, Khivi was a noble person, who afforded very effectual shade to the disciples.

She distributed the Guru's wealth in the kitchen - rice boiled in milk and ghee that tasted like ambrosia.

The faces of the guru's Sikhs were bright; those of the perverse grew pale.

The disciples who toil are accepted in company with their Master.

Mother Khivi's spouse is he who supported the earth.'

### **Physical Fitness**

Guru Angad took a keen interest in physical fitness, and encouraged his devotees to be involved in sports after their morning prayers. Guru Angad Dev ji inspired people to lead healthy lives. According to Guru ji, if you are physically fit only than you can pursue higher goals in life, because a sound mind can exist only in a sound body. He provided opportunities to underprivileged sections of the society to maintain good health. He encouraged all people to be involved in wrestling bouts or Mal Akharas to compete in physical competitions.

### **Respect for women**

The position of woman at the time was deplorable. She was looked down upon because she was thought to be inferior to man and was regarded as merely a temptress. She was confined to her home and was not allowed to participate in any public work. Guru preached that man and women were equal before God. He welcomed women to the Sangat, offered them seats side by side and gave them religious rights that have so far been denied to her. Guru Angad

worked alone. His wife and partner, Mata Khivi, is a very important woman who contributed significantly to Sikhism.

### **Upliftment of society**

Guru Angad Dev proclaimed that all human beings are the children of the one God and all are equal, irrespective of their caste, belief, faith and way of worship and sex. He also professed equality of men and women. He said that both men and women should be treated as equal on earth because both are equal in the eyes of God. Guru Angad stood for a casteless and classless society. He said that all people are equal in the society because one God created the entire world. Dalits would be most welcome to become Sikhs if they choose to do so. Unfortunately, that is also the reason why Sikhs have always been seen a threat to Hindu leaders because Hindus wanted to keep low caste untouchables as slaves for themselves.

### **Equality**

Guru Angad stood for a casteless and classless society, in which no one was superior to the other and no one, through greed or selfishness, could be allowed to encroach upon the rights of others. In short, he visualized a society in which members lived like a family, helping and supporting one another. Guru Angad said, "He Himself creates, O Nanak; He establishes the various creatures. How can anyone be called bad?. There is One Lord and Master of all; He watches over all, and assigns all to their tasks. Some have less, and some have more; no one is allowed to leave empty."

## **RELIGIOUS FIELD**

### **Devotion and Love towards Lord**

Guru stressed the oneness of Lord. The purpose of life is to seek Lord, find him and be united to Him. He called upon the people to give up formal and superficial rituals and rally around the Creator, who alone was Omnipotent and Omnipresent. According to Guru Angad, no one has ever found acceptance or achieved self-realization without true devotion to Lord.

" O Nanak, if someone judges himself, only then is he known as a real judge. If someone understands both the disease and the medicine, only then is he a wise physician. Do not involve yourself in idle business on the way; remember that you are only a guest here."

### **Fearlessness**

He was a constructive architect of a society which focused on the social and religious freedom and equality, promoting dignity of action without distinction of caste and status. He was born at a time when ritual, caste distinctions and superstition had reduced the people to a low level of existence. He gave them courage and uplifted them. He taught the people to lead

a righteous life and show due reverence and respect to God instead of supplicating before men. By his own example he made the people fearless and put a new life and spirit in them.

“Those who have the Fear of God, have no other fears; those who do not have the Fear of God, are very afraid. O Nanak, this mystery is revealed at the Court of the Lord.”

The Guru also extolled the dignity of labor and decried the division of society on grounds of birth and founded a classless society based on the idea of equality and universal brotherhood.

### **Sewa**

Guru Angad believed in the service and well-being of all mankind and not just of his own followers. He laid stress on character building rather than observance of rituals and formalities.

Eliminate your conceit and then perform service to humanity, Only then you will be get honor - Guru Angad Dev

### **Life of Action**

Guru Angad was at once a spiritual teacher and a man of action. To Guru Angad, religion was not only a spiritual experience but a way of life. Every action must have an impact of spirituality, humility and love. This can be achieved if one is always conscious of the presence of God. Guru Angad insisted that there should be harmony between thought and action and purity in life. “Doing some thing unwillingly or doing under pressure from someone, does not bring either merit or goodness. That alone is a good deed, O Nanak, which is done by one’s own free will.”

“Mortals are known by their actions; this is the way it has to be. They should show goodness, and not be deformed by their actions; this is how they are called beautiful. Whatever they desire, they shall receive; O Nanak, they become the very image of God.” -Guru Angad Dev

“O Nanak, the worldly achievements and glory is worthy of being burnt in the fire if it causes one to forget God. Usually these worldly things has caused mortals to forget the the Name of the Lord. Not even one of them will go along with you in the end.” - Guru Angad Dev

‘Recognize the Lord’s Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter.’ Guru Nanak Dev Ji, Ang 349, Line 13

Guru Angad had idealistic thoughts, believed in naturalistic tendencies and provided pragmatic solutions on the most of the problems of the society. He may be called an idealist as his focus always was on the elevation of the spirit. The ultimate aim was to be one with him. He showed the path towards this destination i.e. the ultimate. However, the excellence in this thought process is that while paving the path for spiritual development, he dealt with the universal problems of the social life and worked out their effective and long term solutions

and education cannot be exception to it. In this way social, cultural, ethical, moral and historic realities were so beautifully and skillfully split up that, these were fragmented without any loss to the value system.

The **aim of the education** according to the Guru was the attainment of self-realization which is the ultimate goal of life, enlightens his mind with divine knowledge. Guru stressed upon the moral development, spiritual development, physical development, social development, intellectual development, national development, international integration, development of potentialities, character formation, cultural development, emotional development and aesthetic development. He stressed upon the development of the personality, having the qualities like humility, simplicity, purity, honesty, motivated, socially competent etc. He emphasizes the knowledge of several virtues: Truth, contentment, Love, Compassion/Mercy, Service, Charity, forgiveness, humility, patience, non-attachment and renunciation.

In present era, there is a need to follow the philosophy of Guru Angad Dev. His philosophy is too much relevant for modern time because the crime rate is increased day-by-day. His philosophy is very helpful for the removal of crimes from the nation. Now-a-days, people have no such qualities that were provided by the Guru. Sh. A.S. Anad said that during last 20 years 2 and half time number of prisoners increased than the capacity of jails three time number of rapes increased. Rate of unemployment, poverty and crime increased. In India after 1990 the number of downtrodden exploitation, rapes and injustice has increased. Because of unemployed and poor people are facing the problem their married life. Youth of India of the age group 17-30 is involved in crime.

Guru Angad Dev ji had declared that education should be democratic in nature and secular in character. He stood for liberty, equality, fraternity and justice among the rich and the poor, the high caste and the low caste to combine to form one fraternity and one union for the service of humanity. His mission was to establish a casteless society, a socialistic pattern of society, a secular society. He gave message of love, truth, tolerance, equality and brotherhood of man that can bring peace and calmness in the aching society where as all kinds of discriminations are still prevailing in the society.

Guru Angad is one of the world teachers whose message is of universal application and is valid for all time. It has particular relevance not only to us but to the whole of mankind at this critical period of human history, If only we pay heed to it, we can surely foster universal brotherhood based on mutual love, respect and understanding, and we can build and promote international peace.



Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life. Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

“If a hundred moons were to rise, and thousand suns appeared, even with such light, there would still be pitch darkness without the Guru.” -Guru Angad Dev ji

### **CONCLUSION**

The educational philosophy of Guru Angad Dev occupies the foremost position. He is the beacon light. Although the mind of a pupil has great powers, it blossoms with the help of a real teacher. Guru Angad Dev ji started the schools to provide the education to those children who have no right to get the education. Only the children who belong to the upper class can get the education at that time but the downtrodden or children belongs to the lower caste have no right to get the education. The main aim of the Guru Angad was to make the society casteless. It is the only way to make casteless society and inculcate the feeling of universal brotherhood.

Without the attainment of self-realization and enlightenment, education is incomplete. Right education leading to self-realization which is the ultimate goal of life: The aim of education is thus to liberate. Book learning is ridiculed by the Sikh guru. The formal education and informal education of Guru has played a vital role in spreading education.

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