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COMPARATIVE VIEWS OF EDUCATION IN THE LIGHT OF SWAMI VIVEKANANDA AND SRI AROBINDO GHOSH

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“Arise, awake and do not stop until the goal is reached”

– Swami Vivekananda

“Spirituality is indeed the master key of the Indian mind; the sense of the infinitive is native to it.”

– Sri Arobindo Ghosh

ABSTRACT:

Swami Vivekananda believed education is the manifestation of perfection already in men. He did not think it a pity that the existing system of education did not enable a person to stand on his own feet, nor did it teach him self-confidence and self-respect. To Vivekananda, education was not only collection of information, but something more meaningful; he felt education should be man-making, life giving and character-building. To him education was an assimilation of noble ideas. Sri Aurobindo's (1956) concept of 'education' is not only acquiring information, but “the acquiring of various kinds of information”, he points out, “is only one and not the chief of the means and necessities of education: its central aim is the building of the powers of the human mind and spirit”. Aurobindo emphasized that the main aim of education is to promote spiritual development. According to him every human being has some fragment of divine existence within himself and education can scan it from each individual with its full extent. Keywords: Manifestation, spiritual development, and education

INTRODUCTION:

Swami Vivekananda believed education is the manifestation of perfection already in men. He did not think it a pity that the existing system of education did not enable a person to stand on his own feet, nor did it teach him self-confidence and self-respect. To Vivekananda, education was not only collection of information, but something more meaningful; he felt education should be man-making, life giving and character-building. To

him education was an assimilation of noble ideas. Sri Aurobindo's (1956) concept of 'education' is not only acquiring information, but "the acquiring of various kinds of information", he points out, "is only one and not the chief of the means and necessities of education: its central aim is the building of the powers of the human mind and spirit". Aurobindo emphasized that the main aim of education is to promote spiritual development. According to him every human being has some fragment of divine existence within himself and education can scan it from each individual with its full extent.

VIVEKANANDA'S CONCEPT ON EDUCATION:-

According to Swami Vivekananda education is that which liberates (Sa Vidya Ya Vimuktaye). It liberates one from negative tendencies and ignorance about one's real 'Self'. In Indian tradition, 'Vidya' (learning or knowledge) is posited as antithetical to 'Avidya' (ignorance or non-knowledge), and it ought to culminate in 'Atma-Vidya' (knowledge of the Self) to be complete. The pursuit of both worldly and spiritual knowledge for holistic living, and for gaining immortality, is emphasized in the 'Yajur Veda' (XL.14). Learning is thus not an end in itself, but only a means of to help a person grow into self-consciousness, to make him realize the ultimate Oneness of life, a fact so logically explained by the Vedic seers and by puissant souls of personalities like Sri Ramakrishna (1836- 1886), Swami Vivekananda (1863-1902), Sri Aurobindo (1872-1950), and others in recent times.

VIVEKANANDA'S EDUCATIONAL PHILOSOPHY:-

Like Pestalozzi (1746-1827), Friedrich Froebel (1782-1852), or John Dewey (1859-1952), Swami Vivekananda was not a philosopher of education, but his ideas have a deep philosophical value. It relates to the development of the total man, and not just the outer man of flesh and blood, which most educationists speak of, but the inner man of flesh and spirit, extending towards the infinite world beyond space and time. Unlike John Amos Comenius (1592-1670), the great educator, the nucleus of Swami Vivekananda's ideas does not lie in religious and theoretical doctrine and dogmas but in the real nature of man, which he described as inherently divine. Vivekananda seemed to agree with Froebel. He also stated that education should be conducive to the harmonious unfoldment of a person's life, and that the evolution of nature reveals itself in the evolution of the human mind. Again like Froebel, he stressed the integrated development of human beings, who can lead a life of harmony and peace. Swamiji says, "We want to become harmonious beings, with the psychical, spiritual, intellectual, and working (active) sides of our nature equally developed. Nation's individuals typify one of these sides or types and cannot understand more than that one... The idea is really that we should become many sided." Vivekananda's philosophy of education has been supported by that of Rabindranath Tagore (7th May 1861- 7th August, 1941) when he (Tagore) also opined that, "The highest education is that which does not merely give us information but makes our life in harmony with all existences."

PHILOSOPHICAL BASIS OF VIVEKANANDA'S EDUCATIONAL THOUGHTS:-

The essential characteristics of the educational philosophy of Swami Vivekananda are Idealism, Naturalism and Pragmatism.

- In a Naturalistic view point, he emphasized that real education is possible only through nature and natural propensities.
- In the form of Idealist view point, he says that the aim of education is to develop the child with moral and spiritual qualities.
- In the Pragmatists view point, he emphasized on the Western education of technology, commerce, industry and science to achieve material prosperity.

SWAMI VIVEKANANDA'S IDEAS AND REFORMATION OF 21ST CENTURY EDUCATION IN INDIA:-

Swami Vivekananda had understood that mankind was passing through a crisis. The tremendous emphasis on the scientific and mechanical ways of life is fast reducing man to the status of a machine. Moral and religious values are being undermined. The fundamental principles of civilization are being ignored. According to Swamiji man is a compound of animality, humanity and divinity. The aim of education should be to help him grow from the animal to the divine state, through self effort, self realization and proper training. If modern India has failed in any domain, it is undoubtedly in the arena of producing human beings of genuine character. Today human beings, the key component of society, are hardly human in nature. Therefore, Swami Vivekananda envisaged the creation of man who is compassionate as well as intelligent, "great in heart and great in mind", and who, by dynamism, can bring about positive change in society. Swamiji said that, "We want the man whose heart feels intensely the miseries and sorrows of the world... And (we want) the man who not only can feel but can find the meaning of things, who delves deeply into the heart of nature and understanding. (We want) the man who will not even stop there (but) who wants to work out (the feeling and meaning by actual deeds). Such a combination of hand, heart, and head what we want." To him, education is not just cultivation of mental faculties as Plato thought. The development of the intellect must go along with the development of the heart, of hands and of the spirit. The heart must bleed for the poor and the downtrodden; hands must work dexterously, and the spirit must provide motivation for social work. According to Aristotle the greatest virtue is intellectual and its Summum Bonum (The highest good) is contemplation. But contemplation, without action and ethical values, is not of much use and cannot uplift man or society. The same ideas are reflected when Swamiji says, "The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out the strength of character, a spirit of philanthropy, and the courage of a lion – is it worth the name? Real education is that which enables one to stand on one's own legs."

According to Vivekananda, "Education is not the amount of information that we put into your brain and runs riot there, undigested, all your life. We must have life building, man making, and character making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library....the ass carrying its load of sandalwood knows only the weight and not the value of the sandalwood. If education is identical with information, the libraries

are the greatest sages in the world, and encyclopedias are the rishis.” Therefore, it is evident that we want that education by which character is formed, strength of mind is increased, and the intellect is expanded and by which one can stand on one’s own feet. In addition to this, what we need today is different branches of the knowledge that is our own and with it the English language and Western science; we need technical education and all else that will develop industries. So that men, instead of seeking for help and service, may earn enough to provide for them and save against a rainy day. Vivekananda says, “The end of all education, all training, should be man-making. The end and aim of all training is to make the man grow. The training, by which the current and expression of will are brought under control and become fruitful, is called education....What our country now wants are muscles of iron and a nerve of steel, gigantic wills which nothing can resist, which can enter into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it means going down to the bottom of the ocean, meeting death face to face. It is man-making theories that we want. It is man-making education all round that we want.”

AIMS OF EDUCATION:-

According to Swami Vivekananda the following should be the aims of education-

- **The Aim of Reaching Perfection :**

The main aim of education is to achieve extensive perfection already in man. Swamiji opined that all material and spiritual knowledge is already present in man covered by curtain of ignorance. Education should tear off the veil so that the knowledge shines forth as an illuminating torch to enliven all the corners by and by.

- **Fulfillment of Swadharma:**

Swami Vivekananda accepted the idea of Swadharma in education. Everyone has to grow like himself/herself. No one has to copy others. It is hence that he condemned the imposition of foreign education. He asked, “Getting by heart the thoughts of others in a foreign language and stuffing your brain with them and taking some university degree, you can pride yourself as educated. Is this education?” True improvement is self inspired. There should not be any type of external pressure on the children. External pressure only creates destructive reactions leading to obstinacy and indiscipline. In an atmosphere of freedom, love, and sympathy alone, the child will develop courage and self-reliance. Educator should not constantly tell to the child do this and that. Such negative directions will confront the actual development of his intelligence and mentality. He should be encouraged to stand on his own, to be himself/herself. Hence Vivekananda suggested, “If you do not allow one to become a lion, he will become a fox.” So it is obvious that education should be modified to meet the individual needs of each child. Everyone should be given equal opportunities to develop according to his or her own inner nature.

- **Freedom of Growth:**

According to Swamiji freedom is the first requirement for self-development. The child should be given freedom to grow, according to his/her own nature. Vivekananda said, “You cannot teach a child any more than you can grow a plant. All you can do is on the negative side- you can only help. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soul a little, so that it may come out easily. Put a hedge around it; see that it is not killed by anything else and there your work stops. You cannot do anything else. The rest is a manifestation from within its own nature.” The teacher should not exert any types

of the external pressure on the child. The child should be helped in solving their problems himself. The teachers should have an attitude of service and worship. Education ultimately aims at realization. It is a means to the establishment of a fraternity of mankind.

- **Unity in Diversity :**

The true aim of education is to develop insight into the individuals so that they become able to search out and realize unity in diversity. Vivekananda said that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education must be capable of developing this sense which finds unity in diversity.

- **Character Formation :**

Character formation is one of the most important aims of education. Swami Vivekananda said, "The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his/her soul, they leave upon it different pictures and the results of these combined impressions is what is called a man's character." The educators should present high ideals before learners. The best way to develop a character is the personal example of high character set by the teacher. For character development Vivekananda emphasized on the practice of Brahmacharya which foster development of mental, moral and spiritual powers leading to purity of thoughts, words and deeds. According to Swamiji the students should be trained to work hard, formulate good habits and learn from mistakes. Besides these, character formation requires traits such as thirst for knowledge, perseverance, faith, humility, submission and veneration etc. According to Vivekananda, "Without faith, humility, submission and veneration in our hearts towards teachers, there cannot be any growth in us. In those countries which have neglected to keep up this kind of relation, the teacher has become a mere lecturer... The true teacher is he who can immediately come down to the level of the students, and transfer his soul to the student's soul and see through and understand through his mind."

- **Physical and Mental Growth:**

One of the important aims of education is physical and mental development of the child so that the child, after completing his/her education can become able to promote national growth and advancement as a fearless and physically welldeveloped citizen of tomorrow. Stressing the mental development of the child, Swamiji wished education to enable the child to stand on his own legs economically rather than becoming a parasite on others.

- **Moral and Spiritual Development :**

According to Swamiji, a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizen is possible only through their moral and spiritual development which education should foster.

- **Development of Faith in one's Own-self, Shraddha and Spirit of Renunciation :**

All through his life Swamiji exhorted the individuals to keep full faith and confidence upon their powers. They should inculcate a spirit of self-surrender, sacrifice and renunciation of material pleasures for the good of others. Education should foster all these qualities in the individuals.

Religious Development

According to Swamiji religious development is an essential aim of education. To him, each individual should be able to search out and develop the religious seed embodied in him and this will help in finding out the absolute truth or reality. Hence he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service, and submission to the teachings and preaching of great saints and various other good qualities will develop in the individual. Education should foster this development in the learners.

MEANS OF EDUCATION:-

1. **Love:** The best means of education according to Swami Vivekananda is love. Education should be based on the love. Love is the best inspiration of character building. Children should be taught with love and care. This love is the love for men, for human beings. The only motive for imparting education should be love for the learner and for the man in him.
2. **Help:** The task of the educator is to help the learner in expressing his abilities and capacities. Educator should also help the learner to recognize his cultural heritage and use it in his struggle of life. Educator only will help the learners to grow from insight.
3. **Guidance:** Education is not a bed of roses. Every learner has to face problems in his own life. He solves them by his own efforts and with the guidance of the teachers. The teacher should only instruct the learner to pay concentration/attention to his problems. The greater the attention, the more is the effort effective.
4. **Brahmacharya:** According to ancient Indian thinkers the Brahmacharya is the first means of achieving concentration. It gives spiritual and mental power of the highest kind. It transforms the sex drive into a spiritual force. Brahmacharya implies the purity of thoughts, words and deeds. It helps to develop and sharpen various psychological processes, e.g., learning, attention, remembering, thinking etc.
5. **Discussion and Contemplation:** Except concentration, the other means of education are discussion and contemplation. It is only through these that the learner may remove his difficulties. Discussion should be carried out in an informal atmosphere and contemplation should be practised in a calm and quite atmosphere with the mind full alive. In the end of education the learner should inculcate the faith and reverence for his/her teachers. Without faith and reverence no true knowledge will be achieved.

MEDIUM OF EDUCATION:-

Like Gandhi and Rabindranath Tagore, Vivekananda also emphasized that education should be imparted through the mother tongue. Besides mother tongue, there should be a common language which is necessary to keep the country united. Vivekananda appreciated the greatness of 'Sanskrit'. It is the source of all Indian languages and a storehouse of all inherited knowledge; with the absence of this knowledge, it will be impossible to understand Indian culture. It is like a store house of ancient heritage, to develop our society it is necessary. So men and women should know this language, besides the knowledge of the mother tongue.

TYPES OF EDUCATION:-

1. Physical Education:

Physical weakness is the cause of at least one third of our miseries. The youth of India have become lazy. They cannot combine our thoughts and actions. Swamiji noticed that, “We speak of many things parrot-like, but never do them; speaking and not doing has become a habit with us. What is the cause of that? Physical weakness. This sort of weak brain is not able to do anything; we must strengthen it. First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita... You will understand the Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when your body stands firm upon your feet, and you feel yourselves as men.” Therefore, it is clear physical education must be an integral part of the twenty first century education system because without the knowledge of it self-realization (development of mind) and character building (development of body) is not possible. He proclaims that “(gain) Iron nerves with an intelligent brain -and the whole world are at your feet.”

2. Religious and Moral Education:

According to Swamiji religion must be an integral part of the twenty first century education system. Undoubtedly, it can be stated that misunderstanding or misconception of the term “Religion”, in India, is one of the major social harms. Religion, which is, according to Swamiji, “manifestation of divinity already in man”, has been misunderstood and misinterpreted to serve to selfish ends of a few educated and upper class people. Religion, which is realization, has been reduced to certain ceremonies and rituals. The most people have been made to believe that religion is performance of certain ceremonies on certain auspicious days and there is nothing beyond that. The masses have been kept in darkness about the real basis of religion and the spiritual texts and the truth they contain. So much so a lot of superstitious ideas have spread among the masses as religion and religious observation. They have been deprived from the nectar of the great Vedic and Upanishadic truths and these truths, which are meant to uplift the life of people and give them peace and happiness, have failed to do so. This has resulted in all evils that we see in the society of today. When Swami Vivekananda described religion as “the innermost core of education”, he referred to its quintessential elements –universal love, purity, freedom, manliness, and selflessness. He wanted religion to serve the noble cause of making everyone pious. Religion, he says, is “the idea which is raising the brute unto man, and man unto god.” By religion he did not mean any particular sects or dogma but the eternal principles of truth and virtue which lie at the root of all faiths, and which are essentials for the spiritual regeneration of humankind. His concept of religion was based on faith-faith in oneself before having faith in god. Religious education could be greatly useful for inculcating moral values among students, and for making them realize that all life is one. Religion can teach them the art and science of living, and bring them into contact prophets, mystic, and saints who led a selfless life. Evolve souls epitomize lofty ideals which can transform the society- Jesus Christ represents the ideal of love and forgiveness; Buddha and Mahabira of peace and nonviolence; Sri Rama of virtue and moral law (Maryada) in life; Pavana Putra Hanuman of continence , obedience, service and

strength; Sita of chastity and feminine grace; Sri Krishna of a great Yogi and so on. If students can hold on to an ideal of their choice, their personality would change for better.

Religious education could further empower the inner personality of the students by developing their heart, not of course in medical sense, but by instilling into them the feelings of love and compassion for others. As the western model of education focuses on the intellect, ignoring the heart completely, it leaves personality insular, and makes students “ten times” more selfish. “An intellectual, heartless man never becomes an inspired man.” Vivekananda said. “Just as intellect is the instrument of knowledge, so is the heart, the instrument of inspiration... Properly cultivated, the heart Will go beyond intellect; it will be changed into inspiration.” The social overtone in Swami Vivekananda’s concept of religious education distinguishes him from the others 19th century thinker. He once wrote, “I do not believe in god or a religion which cannot wipe the widow’s tears or bring a piece of bread to the orphan’s mouth.” Through education he wanted to sensitize the youth about the problems facing mankind and to prepare them for leadership roles for bringing about social change. To him “religion means expansion, and expansion means realization and perception in the highest sense – mumbling words or genuflections. Man is to become divine, realizing the divine more and more from day to day in an endless progress.”

3. Science Education:

Swami Vivekananda had experienced the ancient truths through inward journey under the guidance of Sri Ramakrishna. Swamiji had really understood that “Religion without science is blind; science without religion is lame” (Einstein). Along with it he had the pulse of western scientific approach. He felt the need for bridging the gaps between western science and eastern philosophy. For this, he took a holistic approach of the western science & eastern religion. He said, “We need to study, independent of foreign control, different branches of knowledge that is our own, and with it the English language and western science, we need technical education and all else that will develop industries, so that men instead of seeking for service may earn enough to provide for themselves and save against a rainy day.” While Vivekananda has talked about the need of western thoughts, science and technology, he cautioned his countrymen, “what we want are western sciences coupled with Vedanta, Brahmacharya as the guiding motto and also Shraddha in one’s self.

4. Education for Weaker Section of the Society:

Swami Vivekananda respected human individuality, everywhere and pleaded for freedom for everyone. He believed that, “Each soul is potentially divine. The goal is to manifest this divinity by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy - by one, or more, or all of these - and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details (Vol.-I, pp. 129).” According to him, “The one thing that is at the root of all evils in India is the condition of the poor (Vol. - IV, pp. 362).” Swami Vivekananda voiced: “So long as the millions live in hunger and ignorance, I hold every man traitor who, having been educated at their expense pays not the least heed to them. Our great national sin is the neglect of the masses and that is the cause of our downfall. No amount of politics would be of any avail until the masses in India are once more well-educated, well-fed, and well-cared (Vol.-V, pp. 45).” However, it was due to this devotion for the poor and backward people that Swamiji wanted to make education an instrument for the uplift of the masses. Like Gandhiji, after

him, Swami Vivekananda, throughout his life, worked for the uplift of backward classes. He pleaded for universal education so that these backward people may fall in line with others. He said, "A national is advanced in proportion as education and intelligence is spread among the masses. The chief cause of India's ruin has been the monopolizing of the whole education & intelligence of the land, by dint of pride & royal authority, among a handful of men. If we are to rise again, we shall have to do it in the same way, i.e. by spreading education among the masses (Vol.-V, pp.415)." Hence, we should spread education to every household in the country, to factories, to playgrounds, and to agricultural fields. If the children do not come to the school, the teacher should reach them. Two or three educated men should team up, collect all the paraphernalia of education and go to the village to impart education to the children. Thus, Vivekananda favored education for different sections of society, rich and poor, young and old, male and female.

5. Women Education :

There is a statement which says- "If a man is educated, an individual is educated, and if a woman is educated, a family is educated." Manu says, "Where women are respected, there Gods delight and where they are not, there all work and effort come to naught." Yet in India so much difference is made between man and woman. The men have turned the women into mere manufacturing machines and they deprived from getting their basic rights, binding them by hard and rigid rules. "All nations", Swamiji said, "have attained greatness by paying proper respect to woman. That country and that nation which do not respect women have never become great, nor will it be in future." Swami Vivekananda regarded woman as the embodiment of Shakti, the primordial energy of the universe. He said that male and female can contribute equally for the development of the nation. Therefore, education for woman is as much important for a nation's development as that of men, with the difference that they required to be trained differently in view of the difference in their physical and mental make-up and their social roles. He believed that woman could excel in all fields of human activity if treated on par with men and given proper education and training. According to him women are equally competent to take up intellectual pursuits. In this respect, he questioned the conservatives thus: "In what scripture do you find statement that women are not competent for knowledge and devotion?" He felt that "Unless Indian women are given proper education and respectable place in this country, the nation can never march forward." He advised that, "Ideal characters must always be presented before the view of the girls to imbue them with a devotion to lofty principles of selflessness."

AUROBINDO'S EDUCATIONAL PHILOSOPHY

Philosopher Aurobindo (1872-1950) can be viewed as a 20th century renaissance person. Born in Kolkata, India, Aurobindo was educated at Cambridge University. He was an intellectual who intensely analyzed human and social evolution. Aurobindo Ghosh was an Idealistic to the core. His Idealistic philosophy of life was based upon Vedantic philosophy of Upanishad. He maintains that the kind of education, we need in our country, is an education "proper to the Indian soul and need and temperament and culture that we are in quest of, not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming-self creation, to her eternal spirit."

Sri Aurobindo's (1956) concept of 'education' is not only acquiring information, but "the acquiring of various kinds of information", he points out, "is only one and not the chief of the means and necessities of education: its central aim is the building of the powers of the human mind and spirit".

In "A National System of Education", Sri Aurobindo points out that the question is not between modernism and antiquity, but between an imported civilisation and the greater possibilities of the Indian mind and nature, not between the present and the past, but between the present and the future. He pointed out that "the living spirit of the demand for national education no more requires a return to the astronomy and mathematics of Bhaskara or the forms of the system of Nalanda than the living spirit of Swadheshi, a return from railway and motor traction to the ancient chariot and the bullock-cart." He, therefore, spoke not of a return to the 5th century but an initiation of the centuries to come, not a reversion but a break forward away from a present artificial falsity to India's own greater innate potentialities, which are demanded by the soul of India. The major question, he pointed out, is not merely what science we learn, but what we shall do with our science and how too, acquiring the scientific mind and recovering the habit of scientific discovery, we shall relate it to other powers of the human mind and scientific knowledge to other knowledge more intimate to other and not less light-giving and power-giving parts of our intelligence and nature. Again, he pointed out the question is not what language, Sanskrit or another, should be acquired by whatever method is most natural, efficient and stimulating to the mind, but the vital question is how we are to learn and make use of Sanskrit and the indigenous languages so as to get the heart and intimate sense of our own culture and establish a vivid continuity between the still living power of our past and the yet uncreated power of our future, and how we are to learn and use English or any other foreign tongue so as to know helpfully the life, ideas and culture of other countries and establish our right relations with the world around us. He argued that the aim and principle of a true national education is not to ignore modern truth and knowledge, but to take our foundation on India's own being, own mind, and own spirit.

As against the idea that the modern European civilisation is a thing that we have to acquire and fit ourselves for, and so only can we live and prosper, and it is this that our education must do for us, he argued that the idea of national education challenges the sufficiency of that assumption. He pointed out that India would do better, taking over whatever new knowledge or just ideas Europe has to offer, to assimilate them to its own knowledge and culture, its own native temperament and spirit, mind and social genius and create there-from the civilisation of the future. According to Sri Aurobindo, there is within the universal mind and soul of humanity the mind and soul of the individual with its infinite variation, its commonness and its uniqueness and between them there stands an intermediate power, the mind of a nation, the soul of the people. In his concept of a national system of education, Sri Aurobindo aimed at taking account of all these three elements so that national education would not be a machine-made fabric, but a true building or a living evocation of the powers of the mind and spirit of the human being. Aurobindo prescribed free environment for the child to develop all his latent faculties to the maximum and suggested all those subjects and activities should possess elements of creativity and educational expression. He wished to infuse a new life and spirit into each subject and activity through which the development of super human being could become possible. He laid down the following principle for curriculum-

- Curriculum should be in such a way which child find as interesting.
- It should include those entire subjects which promote mental and spiritual development.
- It should motivate children towards the attainment of knowledge of the whole world.
- It should contain creativity of life and constructive capacities

Aurobindo describes curriculum for different stages of education-

- Mother tongue, English, French, literature, national history, art, painting, general science, social studies and arithmetic should be taught at primary stage.
- Mother tongue, English, French, literature, arithmetic, art, chemistry, physics, botany, physiology, health education, social studies at secondary stage.
- Indian and western philosophy, history of civilization, English literature, French, sociology, psychology, history, chemistry, physics, botany at university level.
- Art, painting, photography, sculptural, drawing, type, cottage-industries, mechanical and electrical engineering, nursing etc at vocational level.

Aurobindo enunciates certain sound principles of good teaching, which have to be kept in mind when actually engaged in the process of learning. According to Sri Aurobindo, the first principle of true teaching is “that nothing can be taught.” He explains that the knowledge is already dormant within the child and for this reason. The teacher is not an instructor or task-master; “he is a helper and a guide.” The role of the teacher “is to suggest and not to impose”. He does not actually train the pupil’s mind, he only shows him how to perfect the instruments of knowledge and helps him and encourages him in the process. He does not impart knowledge to him; he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface.

School:

Sri Aurobindo’s philosophy of education aims at modifying the school curricula, maximizing the learning modalities, helping the child to achieve his potentiality at his own pace and level and devote his time to discover himself. This kind of schooling is seen as an anti-thesis of an imposed uniformity of prescribed courses and teaching which the traditional schools purport to do and can be linked to what was taught in schools under the colonial rule. The type of schooling visualised by Sri Aurobindo is seen as aiming to bridge the gap between the child’s life at school and that at home.

In contrast to the educational ideas of Sri Aurobindo , the present day education system in India is purely an instruction-of-information enterprise, supported by a subject-time-bound curriculum, which neither relates to the needs or abilities of the learner nor takes into consideration the way children learn successfully. Instead of being child-oriented it is subject-oriented. The schools focus on competition with others, mastery of subject matter for getting better marks or grades than on learning in cooperation with and from one another for personal growth and for welfare of others.

This is not exclusive to Indian phenomenon, rather all over the world education is largely reductionist, materialist, ego enforcing, and devoid of the joys of the spirit. It is in this context that there is a need to examine initiatives which are rooted in Indian tradition, seek alternatives in curriculum teaching and learning for measuring success, involve children in the process of learning and focus on learning from the another and

not from an authoritative pedagogue. Children should be provided with a free environment so that they are able to gain more and more knowledge by their own efforts. According to him any retrained and imposed environment stunt the growth and natural development. Aurobindo propagated the concept of self discipline which was the cure of impressionistic discipline.

The 20th century saw the birth of a new social phenomenon termed as 'globalization'. The idea is that the world is evolving into an interconnected social system producing a corresponding higher level of collective consciousness on a planetary scale. Therefore, humankind now has a communal responsibility to facilitate evolutionary movement toward global social integration, the construction of a new social reality and to cultivate planetary collective consciousness. Due to the severity of present day international problems, the grand idea of globalization now holds minimal concern for the majority of educators.

Sri Aurobindo Ghosh strived to philosophically reconcile Western scientific rationalism with Eastern transcendent metaphysics into a holistic narrative of reality. His academic interest was interdisciplinary in scope: political science, education, sociology, psychology and philosophy. He was deeply influenced by Western thought, most significantly, Charles Darwin's evolutionary theory and French intellectual Henri Bergson's philosophy of cognitive evolution. The ideas of impending human evolution and global futurism became the foundation of his spiritual philosophy, sociological theories, political ideology and educational thought.

His approach to yoga is an integration of the physical social behavior with the metaphysical level as a holistic system of inner-self meditation and outer-social action: (1) knowing (seeking objective rational knowledge), (2) behavior (cultivating subjective positive social and humanistic mental models), and contemplation (nourishing reflective capitulation to the evolutionary energy of the absolute). His method of Integral Yoga is not a specific physical or psychological procedure of physical postures but it is to consciously surrender to evolutionary energy. This energy causes increasing levels of personal evolution, spiritual awareness, which is necessary for future social evolution.

In 1947, after the emancipation of India, Sri Aurobindo devoted himself entirely, along with his soul mate and social comrade, Mirra Alfassa ("the Mother"), to liberate the whole of humanity socially and spiritually by advancing Integral Yoga and planetary social activism toward human unity and global evolution.

Sri Aurobindo's vision of evolution as a long slow process of dialectical energy of evolution being the intercourse between spiritual descent into the world and evolutionary ascent of consciousness. Aurobindo's idea is that evolution is the incarnation of the Divine on earth through descent into the earth nature and thus into the collective embodiment of humankind. Within this framework, Sri Aurobindo asserts that planetary evolution has resulted in distinctive spheres of existence.

Considering that India has seen always in the human being a soul, a portion of the divinity enwrapped in the mind and body, a conscious manifestation in Nature of the universal self and spirit, he concluded that the one central object of the national system of education should be the growth of the soul and its powers and possibilities as also the preservation, strengthening and enrichment of the nation-soul and the normative needs of its ascending movements. Not limited to these two, Sri Aurobindo put forth in its aim also the raising of both the individual soul and the national soul into the powers of the life and the ascending mind and the soul

of humanity. He added “at no time will it lose sight of man’s highest object, the awakening and development of his spiritual being.”

Indian thinkers have dwelt on the philosophy of education and all related aspects like knowledge, intelligence, mind and the functions of teaching and learning to which there are ample references in the texts and to the illustrious teachers of yore like Sri Krishna, Vidura, Bhishma, Dronacharya in the Mahabharata and Vashista in the Ramayana. At a much later stage, one encounter teachers like Susruta, teaching Ayurveda to his students, drawing out the characteristics of an ideal teacher and an ideal student. Buddha and Mahavira have been great teachers. It may even be worthwhile to cull out the principles of teaching and learning embodied in their teachings from the available textual evidences. The quality of Indian discourse on Teaching and Learning has been widely acknowledged. There are many more examples during the medieval times of effective teachers, both of the religious and vocational kinds, which may be taken as the main foundations of educational thoughts of the present times.

In the modern India too there have been many original thinkers on education, who have felt the need for a review of the educational system introduced by the British Raj, creating loyal servants of the government. There was a search for a better system of education in the country among the reformers and intellectuals. In this process, a good deal of thinking, combined with actual experimentation on various alternative models of education had taken place. Unfortunately, their contributions have not been adequately reflected in the educational decisions during recent times. Among others, we can remember the contribution of Vivekananda, Tagore, Aurobindo, Tilak, Zakir Husain, Radhakrishnan and above all, Mahatma Gandhi. It is high time to review the principles of education expounded by them and to examine their validity in the present context. In order to sensitize the teacher educators of the country to the indigenous thinkers and to develop short and meaningful reading material covering each of the indigenous thinkers of education, the NCTE decided to publish monographs and to organize interactions through seminars of teacher educators from all over the country. The monographs are meant to be self-educational material. They can also be useful for initiating discourses among the pupil teachers on various aspects of education covering each of the indigenous thinkers. The first publication Gandhi on Education was received very well by the teachers and teacher educators. It was followed by another entitled ‘Zakir Husain on Education’. The present monograph covering the thoughts of Sri Aurobindo has been written by Prof. Manoj Das an eminent scholar and author of international repute. Sri Aurobindo emphasized that education should be in accordance with the needs of our real modern life. In other words, education should create dynamic citizen so that they are able to meet the needs of modern complex life. According to him, physical development and holiness are the chief aims of education. As such, he not only emphasized mere physical development, but physical purity also without which no spiritual development is possible. In this sense physical development and purification are the two bases on which the spiritual development is built. The second important aim of education is to train all the senses hearing, speaking, listening, touching, smelling and tasting. According to him these senses can be fully trained when nerve, chitta and manas are pure. Hence, through education purity of senses is to be achieved before any development is possible. The third aim of education is to achieve mental development of the child. This mental development means the enhancement of all mental faculties’ namely-memory, thinking, reasoning,

imagination, and discrimination etc. education should develop them fully and harmoniously. Another important aim of education is the development of morality. Sri Aurobindo has emphasized that without moral and emotional development only, mental development becomes harmful to human process. Heart of a child should be so developed as to show extreme love, sympathy and consideration for all living beings. This is real moral development. Thus, the teacher should be a role model to his children that mere imitation can enable them to reach higher and higher stages of development. Development of conscience is another important aim of education that needs to develop by the help of teacher. Conscience has four level chitta, manas, intelligence, and knowledge. Aurobindo emphasized that the main aim of education is to promote spiritual development. According to him every human being has some fragment of divine existence within himself and education can scan it from each individual with its full extent.

CONCLUSION:

The secure connection between education and culture is described by Vivekananda. He said that the evolution of consciousness does not end with mind; rather it expands to superior consciousness called consciousness of truth, super-mind, Dynamic Divine, God consciousness, or Super consciousness. This superior consciousness gives a leeway of the outlook emergent evolution of man into superman. On the other hand Aurobindo defined the Man as conscious of his personality, cannot be ignorant and upheld that Integral Education must emphasize the psychic, mental, physical and mental aspects as denoted by the matter and spirit. Vivekananda and Aurobindo were both influenced by western thought and Christian ideas, but they reacted in quite different ways to these influences. Vivekananda's view, however, is not likely to provide a fruitful basis for understanding and dialogue between Christianity and Hinduism. A more positive Hindu response to western influences is to be found in the writings of Sri Aurobindo. Aurobindo has been much less influential than Vivekananda in conveying his ideas to a western audience, but his teaching provides a much more suitable starting point for East-West or Hindu-Christian dialogue. The influence of western education and thought upon Aurobindo was more marked. His contact with the West was much closer than that given to Vivekananda by a hybrid education and fleeting visits to America and Europe. Aurobindo's experience of the West extended over a much longer period. Aurobindo studied Greek and Latin, English and European History, and French, and with these subjects submitted his formative years to the influence of those forces which had shaped western thought and culture for centuries. Unlike Vivekananda, Aurobindo was not simply placed in contact with western ideas for one brief period of his life; he was made to think and live like a Westerner by the whole process of his education. Both these sagacious persons responded to the West in awfully diverse ways. According to Vivekananda the West might give some models of organization, but in context of religious truth Hinduism was far-flung superior. Certainly, Vivekananda letters the apex of to be renewed self-confidence of Hinduism at the end of 19th century. Aurobindo believed no need to rebuff western thinking and could add in divers' wisps of Indian and western thinking into his Integral Yoga. The differences between Aurobindo and Vivekananda in their ideas of God are apparent. Vivekananda regarded the idea of a personal God as a necessity for people at a certain stage in their development. But as they progress in spiritual discernment they should become capable of dispensing with belief in a personal God, for, according to Vivekananda, such a belief carries with it severe limitations. Vivekananda was being consistent with the philosophy of advaita and

of Sankaracharya, although, of course, he was not here in agreement with the less consistent attitudes of his mentor, Sri Rīmākrishna. Aurobindo, felt a faith in God was an indispensable component of the religious life. His education on integral Yoga highlights the highest survival an aware being. To present his philosophy to audiences in the West with the roundabout pledge that it was appropriate for those who had become too stylish to believe in God Vivekananda Lectures on Raja Yoga Vivekananda measured that he was in attending a religious system which was balanced and scientific when he said that no faith or belief is required to the carry out of Raja Yoga. Aurobindo is further traditional and more thoughtful in his schooling on reliance. It require scarcely be mentioned that the puzzling and hard writings of Aurobindo were not created with trendy demand in outlook and there is no suggestion that Aurobindo was predisposed in the production of his system by the thoughtfulness of what men and women accustomed by the assumptions of a scientific age would make of his teaching. It has been seen that belief in God is essential to Aurobindo's system; confidence, in the sense of such trust, is a pre-condition of Integral Yoga. Aurobindo's ideas required the necessary ease which won well-liked hold up for Vivekananda. Aurobindo effort was to communicate the methods and insights of yoga to a entire tendency of modern thought and to a broad choice of religious perfect both within and beyond Hinduism. Vivekananda and Aurobindo were both; prejudiced by the West, but stand for fairly dissimilar models of dialogue between Hinduism and western patterns of thought and belief.

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