

Research Paper

Educational philosophy of Swami Vivekananda and Aurobindo**Rajendra Dutta**

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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.

Objective:

To discuss the educational philosophy of Swami Vivekananda and Aurobindo.

Methodology:

It is completely based on literature review related on educational philosophy of Swami Vivekananda and Aurobindo.

Result and discussion:

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.

“ 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...”

Swami Vivekananda stressed on giving the public only positive education, because negative thoughts weaken men. Swami Vivekananda told, if young boys and girls are encouraged and are not unnecessarily criticized all the time, they are bound to improve in time. In New York, Vivekananda used to observe the Irish colonists come – downtrodden, haggard-looking, destitute of all possessions at home, penniless, and wooden-headed – with their only belongings, a stick and a bundle of rags hanging at the end of it, fright in their steps, alarm in their eyes. Vivekananda observed a completely different spectacle in next six months- the man walks upright, his attire is changed. In his eyes and steps there is more fright. Swami Vivekananda tried to find out the cause, he told, if this incidence is seen by the explanations of Vedanta, that Irishman was kept surrounded by contempt in his own country – the whole of Nature was telling him with one voice – "Pat, you have no more hope, you were born a slave and will remain so". Having been thus told from his birth, Pat started believing in it and hypnotized himself that he is very low. While no sooner had he landed on America

than the shout went up on all sides – "Pat, you are a man as we are, it is man who has done all, a man like you and me can do everything; have courage!" Pat raised his head and saw that it was so, the self-confidence within him woke up again. Swami Vivekananda feels likewise, the education that young boys and girls receive is very negative. He thinks they do not gain confidence or self-respect from this education, so according to Swami Vivekananda only positive education should be given to children. Swami Vivekananda realized three things are necessary to make every man great, every nation great:

- Conviction of the powers of goodness.
- Absence of jealousy and suspicion.
- Helping all who are trying to be and do good.

Swami Vivekananda suggested trying to give up jealousy and conceit and learn to work united for others. He told, purity, patience and perseverance overcome all obstacles. He suggested taking courage and work on. Patience and steady work, according to Swami Vivekananda, this is the only way to get success. According to Swami Vivekananda "faith, faith, faith in ourselves, faith, and faith in God- this is the secret of greatness. Swami Vivekananda observed the history of the world is the history of a few men who had faith in themselves, and he it is faith which calls out divinity within. So he told, if people have faith in three hundred and thirty millions of Hindu mythological gods, and in all the gods which foreigners have now and still have no faith in themselves, there will be no salvation. Vivekananda points out that the defect of the present-day education is that it has no definite goal to pursue. A sculptor has a clear idea about what he wants to shape out of the marble block; similarly, a painter knows what he is going to paint. But a teacher, he says, has no clear idea about the goal of his teaching. Swamiji attempts to establish, through his words and deeds, that

the end of all education is man making. He prepares the scheme of this man-making education in the light of his over-all philosophy of Vedanta. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his body and mind. In true with this philosophy, Swamiji defines education as 'the manifestation of the perfection already in man.' The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the realization of the infinite power which resides in everything and every-where-existence, consciousness and bliss (satchidananda). After understanding the essential nature of this perfection, we should identify it with our inner self. For achieving this, one will have to eliminate one's ego, ignorance and all other false identification, which stand in the way. Meditation, fortified by moral purity and passion for truth, helps man to leave behind the body, the senses, the ego and all other non-self elements, which are perishable. He thus realizes his immortal divine self, which is of the nature of infinite existence, infinite knowledge and infinite bliss. At this stage, man becomes aware of his self as identical with all other selves of the universe, i.e. different selves as manifestations of the same self. Hence education, in Vivekananda's sense, enables one to comprehend one's self within as the self everywhere. The essential unity of the entire universe is realized through education. Accordingly, man making for Swamiji stands for rousing mans to the awareness of his true self. However, education thus signified does not point towards the development of the soul in isolation from body and mind. We have to remember that basis of Swamiji's philosophy is Advaita which preaches unity in diversity. Therefor, man making for him means a harmonious development of the body, mind and soul. In his scheme of education, Swamiji lays great stress on physical health because a sound mind resides in a sound body. He often

quotes the Upanishadic dictum 'nayamatma balahinena labhyah'; i.e. the self cannot be realized by the physically weak. However, along with physical culture, he harps on the need of paying special attention to the culture of the mind. According to Swamiji, the mind of the students has to be controlled and trained through meditation, concentration and practice of ethical purity. All success in any line of work, he emphasizes, is the result of the power of concentration. By way of illustration, he mentions that the chemist in the laboratory concentrates all the powers of his mind and brings them into one focus-the elements to be analyzed-and finds out their secrets. Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottos of his scheme of education. Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swamiji thus brings it home that education is not a mere accumulation of information but a comprehensive training for life. To quote him: 'Education is not the amount of information that is put into your brain and runs riot there undigested, all your life.' Education for him means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet. Swami Vivekananda is an exemplary philosopher of India who made Indian religion popular all around the world. His philosophy has contributed much to the development of educational philosophy in India. The educational philosophy of Swami Vivekananda has been explained in this book with the headings philosophy of Life, Education, Aims of Education, Methods of Teaching and Learning, Teacher, Curriculum, Discipline and Values along with his brief biography. Swami Vivekananda was one of the first among religious teachers to understand the importance of science and technology. In the

first place, Swamiji saw that poor countries like India would be able to overcome poverty and backwardness only by mastering technology. Secondly, Swamiji saw that science is not contradictory to the eternal spiritual principles, which is the foundation of Indian culture. Both Science and eternal religion are concerned with truth. Science seeks truth in the physical world, whereas religion seeks truth in the spiritual realm. Thus, religion and science are complementary. The other primary purpose of education is to build character and to enable people to lead moral lives. However, this is precisely the field where most of the modern systems of education have failed. Swami Vivekananda has given a new definition of morality. To quote his words, "The only definition that can be given of morality is this: that which is selfish is immoral, and that which is unselfish is moral". For Swamiji unselfishness and service are not mere matters of rules and regulations but of reality. If God dwells in all beings as the Supreme Self, if every man is potentially divine, then to serve God in man or man as God is the best form of worship. To quote Swamiji's own words: "It is a privilege to serve mankind, for this is the worship of God. God is here in all these human souls. He is the soul of man." (C.W.I. 424) According to Swami Vivekananda, the basic purpose of education is the total development of human personality. Everyone is endowed with certain capacities, which remain dormant, although in a potential form, in childhood. Swami Vivekananda believed education is the process by which these inherent potentialities in human personality manifest themselves in completing his or her total development. To Vivekananda education was a man-making process which would mean arousing the people to an awareness of their own worth, dignity and responsibility, making them the source of all the strength and sustenance of society, creating a society

which will provide a healthy milieu for the development of character and personality of all its children. Educational philosophy of Vivekananda and the aims of education together with the concept of education are founded on Vedanta philosophy, particularly the Advaita philosophy which says that in the lowest worm as well as in the highest human being the same divine nature is present. "The whole object of Vedanta philosophy is, by constant struggle, to become perfect, to become divine, to reach God and see God". The belief of this philosophy is that every human being is spirit (Atma), the soul which is immortal, evolving up or reverting back from birth to birth and death to death. Swami Vivekananda only reinterpreted the basics of Vaidik philosophy in the context of 20th century man and the society. Vivekananda had great faith in education to him; this was the basic means for achieving human excellence and solving national problems. He said there are no problems which cannot be solved by that magic word "education". He defined education as the "development of faculty, not an accumulation of words". To him education was meant for the training of individuals "to will rightly and efficiently". He further said that the education that does not help the common mass of people to equip themselves for the struggle for existence, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion, is not worth the name. Real education, to him, means that which enables one to stand on his own leg. Vivekananda stressed the need to educate the millions of our common people to revitalize Indian culture of the day. A nation is advanced in proportion as education and intelligence spread among the masses. National development rests upon the goodness and greatness of men; and goodness and greatness of men are determined largely by education. Education for "total human development" was the vision of Vivekananda which, he believed,

could be achieved by refining and processing of in eternal human energies through the science of man in depth (Adhyatma Vidya). Philosophy, the science, the art and studies of various other fields of knowledge could help nations in achieving this goal. Through education nations have to unfold the humanistic and divine possibilities lying hidden within their people and raise the levels from which their consciousness handles their external, natural and social environment. True education is that which does this. Vivekananda was deeply spiritual and intensely human. His message is the message of humanism. But his humanism has a deeper content. He said that education which gives us intellectual energy must also give us humanistic impulse and its energy of character. If man's education combines these two energy sources he will become tremendously powerful, well educated, and full of hope, endowed with a firm mind and will, and strength of muscle and nerve. Vivekananda said "We want our education to turn out millions-of such young people enjoying that unit of human bliss."Although Swami Vivekananda was an idealist and a spiritualist emphasizing realization of divinity in man, yet he was fully aware of the need for national development to be achieved through education. He stressed education for democracy and said that strengthening of democracy was possible only through education. The strength of a democracy was seen to lie in its alert and patriotic citizens who could be produced and developed through education. All institutional education, socio-political education in a democracy, he held, should therefore be designed to produce citizens who are free, responsible, and politically aware, who feel to belong to the country in which they live, who are sensitive to what happens around them. Education should produce such enlightened democratic citizens. Thus, Vivekananda, emphasized education for democracy and citizenship He,

however, was in favor of creating an ethical basis of democratic politic through education. He stressed the need for developing democratic tolerance in the people and a sense of being truly free which could be fulfilled by properly organized and rightly conducted education. Thus, Vivekananda's educational philosophy had two major components of aims-one the individual aims and seconds the social aims. Under individual aims of education he emphasized total human development including physical, mental, social, cultural and spiritual development of the child. He did not leave out even the vocational development aim. In a way he stood as the embodiment of man- making education. Under the social aims of education he stressed education for citizenship and democracy, education for national integration, education for the poor and education for women, education for strengthening the whole society. In a way he stood for nation- building education. But, these two aspects were not considered by him as separate and independent. He brought a fine synthesis between the individual and the social aims of education



when he said "they alone live who live for others; the rest are more dead than alive."

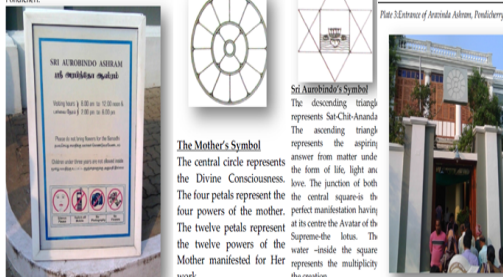
Vivekananda's philosophy is nourishing and archiving in Vivekananda Rock and Belur Math, India



Dhyana mandapam in Vivekananda Rock. It is the Meditation Hall with six adjacent rooms. Inside we found many people meditating and the atmosphere was amazing. It was so calm and quiet inside that it was hard to believe that this place was in the middle of the sea. The twin objectives of Vivekananda Kendra are man-making and nation-building. Shri Eknath Ranade decided that Vivekananda Kendra was to be a cadre-based organisation. Young men and women whose hearts long to serve the nation would be provided the opportunity and the right platform to serve God in man.

Aurobindo's philosophy is nourishing and archiving in Pondicherry Ashram, India

Plate 2: Notice at the entrance of Aurobindo Ashram, Pondicherry.



The Mother's Symbol

The central circle represents the Divine Consciousness. The four petals represent the four powers of the mother. The twelve petals represent the twelve powers of the Mother manifested for Her work.

Sri Aurobindo's Symbol
The descending triangle represents Sat-Chit-Ananda. The ascending triangle represents the aspiring answer from matter under the form of life, light and love. The junction of both the central square is the perfect manifestation having at its centre the Avatar of the Supreme—the lotus. The water inside the square represents the multiplicity of the creation.

Plate 4: Evening meditation at the playground of Pondicherry



Plate 5: Courtyard of the centre of education in Pondicherry ashram



Plate 6: The temple of Sri Aurobindo and the Mother in Pondicherry



Source: Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. Sambhu Charan Roy (2014). Yoga Education at a glimpse. Bridge publication, Romania.



Surya Calendar

Statue of Vivekananda inside Vivekananda Rock

Location of Vivekananda Rock

Source: <https://www.google.co.in/maps/@8.0791037,77.5536049,16.75z>



Belur Math is the headquarters of the Ramakrishna Math and Mission, founded by Swami Vivekananda, a chief disciple of Ramakrishna Paramahansa. The temple is notable for its architecture that fuses Hindu, Christian and Islamic motifs as a symbol of unity of all religions. The Belur Math conducts medical service, education, work for women, rural uplift and work among the laboring and backward classes, relief, spiritual and cultural activities.

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.*”¹ 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 finds 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.

Shri 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. Shri 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 Riimakrishna. 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 patters of thought and belief.

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