The Current Perspective Study of Philosophical And Educational Thought of Maharishi Aurobindo Ghosh And Swami Vivekananda

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ABSTRACT

Every man need education. Education becomes a form of human life without load. No one creature is so new. Whatever life without the hassle of learning to solve easily. Currently improve education in describe researcher philosophical and educational ideas of Aurobindo Ghosh and Swami Vivekananda’s current perspective comparative study and found the current system Mahrisi Aurobindo Ghosh and Swami vivekananda defeats the idea of adopting a child by teaching social skills should develop. At the present time to adopt such an approach would only be the child freedom, Rights, and property and social skill to play develop work believes in. All knowledge is contained within the human knowledge of the major task of education is to develop physical child, Mental, strategic and spiritual, moral development make him the perfect human. The various goals of education adequate to various types of philosophical and educational Thoughts. Therefore, for human welfare and happy future shri Aurobindo and swami vivekananda philosophical and educational ideas can be helpful.

INTRODUCTION

Requirement in any scope or is only required when there is a shortfall in the scope, so to speak, in education a lack of education in each scope there is a sense that education is not able to produce and form, is not as which today’s requirement. requirement to bring radical change in education today can overcome the flaws which Swami Vivekananda Aurbindo Ghosh expenditure away from the philosophical and educational ideas can be The current education system to adapt to ideas of ancient Indian philoshopher required the country self sufficient in which citizens could build social service tractable.

In my view, the purpose of education good administrators, teachers, doctor, and is attentive to workers before creating a good person. And likes the idea of becoming great thoughts expenditure educanist philosopher can certainly be useful to the advancement of quality education is possible only by the national.
Education demands reverence for humanistic values. It does not consist in collection of information. The ultimate aim of education is to discover human unity through a global understanding and that is why Vivekananda recommends holistic education. A question may be raised as to why Advaita Vedanta is stand to be the basis of secular as well as spiritual education.

It is because Advaita Vedanta aims at the spiritualisation of the entire human race by removing special privileges claimed by different sections of people it is important to bear in mind the message of Swami Vivekananda in this context. He said, "no idea find acceptance in India except through religion. Hence, economic improvement, education, social reform and all such things will have to be introduced through religion."

Sri Aurobindo immersed himself in Vedanta and yoga. Instead of seeing conflict or find inconsistencies between the east and the west, he evoked synthesis of both. He also synthesised spirit and matter, science and Vedanta.

**BIOGRAPHY**

Swami Vivekananda's original name was Narendranath Dutta. He was born in an affluent family in Calcutta (Kolkata) on 12th January, 1863. He acquired the new name in 1886 when he took "sanyasa". His father was a lawyer who practiced at Calcutta high court. As a child he developed great taste for music and was adopt in sports. He graduated with honours from Calcutta University. He was deeply interested in the study of philosophy and religion. Swamiji first introduction to Saint Ramakrishna was held at Dakshineswar. Aurobindo was an Indian nationalist, freedom fighter, philosopher, yogi and poet. He was born in an educated middle class family of Calcutta (Kolkata) in Bengal on 15th August, 1872. At the age of 7, he went to England and lived there for 14 years. He received his education at Cambridge. At the age of 18, he passed the entrance examination of Indian civil services (ICS). The most coveted services during the British rule.

Research problem: The current perspective study of philosophical and educational thought of Maharishi Aurobindo Ghosh and Swami Vivekananda.

**Research Objective:** The only aim of the study presented " The current perspective study of philosophical and educational thought of Maharishi Aurobindo Ghosh and Swami Vivekananda "

**Research Demarcation:** Study of philosophical and educational thought of shri aurobindo and swami vivekananda has been limited to academic thought.

"Study of philosophical and educational thought of Maharishi Aurobindo Ghosh and Swami Vivekananda"

**MAIN IDEAS OF AUROBINDO’S PHILOSOPHY**

According to aurobindo "Mind must be perfectly trained to the highest possible limit, otherwise the education of the child will remain incomplete and one sided. "He wanted to reform our mind first before performing the world. Education cannot be a machine-made fabric. It should aim at building the powers of the mind.
1. Everyone has in him something divine. The task is to find it, develop it and use it. This divine can be obtained by a spiritual discipline, called yoga.

2. Aurobindo’s concept of yoga is not that of a sanyasi, who turns away from life in order to turn towards god.

3. Yoga is for the ordinary man, while he carries on his worldly pursuits.

4. If a student looks for higher values, he must observe Brahmacharya (self-control).

5. The integral view of life culminates in synthetic yoga, which Aurobindo define as “A methodized effort towards self-perfection by the expression of the potentialities talent in the being.”

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**SWAMI VIVEKANANDA PHILOSOPHY OF EDUCATION**

“All the power is within you, you can do anything and everything, believe in that, don’t believe that you are weak. Stand up and express the divinity within you.”

1: All knowledge is in the human mind.

2: Education is the manifestation of the perfection already in man.

3: Knowledge is inherent in man. No knowledge comes from outside.

4: Like fire in a piece of flint, knowledge exists in mind. Man discover it.

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**CONTRIBUTION OF SRI AUROBINDO TO EDUCATION**

“We want that education by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one’s own feet”.

**National system of Education**

Prevailing Defects in Education: Shri aurobindo found the following defects in the prevailing system of education.

It was denationalizing

It was degrading.

It was impoverishing the mind; soul and character.

It was bad in kind.

Main characteristics of the national system of education

1. Aurobindo strongly argued for national system of education. Education does not become national by tagging the word national to the system.

2. Education should pay due attention to modern knowledge and scientific progress.

3. Human and spiritual values are complementary and supplementary.

4. There should be a balanced understanding of the national and international relationship of universal humanity.
The Ashram School: The school was originally started in 1943 for the children of Sri Aurobindos disciples. It expanded gradually from a Primary school to a full-fledged high school. There are resident as well as day students.

The International centre of Education: The objective underlying the centre are:
1. To evolve a system of education for making it dynamic, ideal for society.
2. To organize an environment which may provide inspiration and facilities for the exercise and development of the five aspects of personality—the physical, the vital, the mental, the psychic and the spiritual.
3. To emphasize the unity of all knowledge
4. To develop the sense of oneness of mankind.
5. To discover and prepare for the role.

Contribution of Swami Vivekananda to education:
1. He laid stress on the character development education.
2. He advocated the education of the masses which implies adult education and free and compulsory education regardless of caste creed or colour. He said, “I consider that the greatest national sign is the neglect of the masses.”
3. He received the spirit of humanism in education.
4. He considered the education of women as the chief instrument of national regeneration.
5. He stressed the teaching of western learning.

OBJECTIVE OF EDUCATION

Integral Education

“Integral education is that which helps to bring out to full advantages, make ready for the full purpose of life and scope of all that is in the individual man, which at the same time helps him to enter into his right relations with life, mind and soul of the people to which he belongs and with the great total life, mind, soul of humanity of which he himself is a unit and his people or nation, a separate and yet inseparable member.”

Sri Aurobindo

An integral education will recognize the individual not as a vague combination of matter (body) and spirit, but a personality having four distinct aspects (a) physical (b) vital (c) mental and (d) psychic. An ideal system of education must open up avenues for the best possible development of each of these faculties of the students.

Positive Education-

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 criticised all the time, they are bound to improve in time.
Aims of Education of Aurobindo Ghosh:

“Indeed, if the education is to have its maximum results, it must begin even before birth.”

According to Sri Aurobindo the aim of education is the spiritual development of the individual, the nation and the universal humanity. Their aim can be achieved by bringing out to full advantages all that is in the individual.

The individual has to enter into night relationship not only within himself but also with the people of his country and with the universal society to which he belongs.

The human race is composed of people or nations and a nation is composed of individuals. The nations make the universal humanity.

Aims of Education Swami Vivekananda

1. Development of Spirituality in social setting i.e. development of a spirit of fellow-feeling.
2. Development of character which implies doing good to others, courage, fearlessness and strength and above all strong will-power for a noble cause.
3. Development of the attitude of considering work as worship.
4. Development of spirit of service to poor and the neglected.
5. Development of a spirit of renunciation, giving up pride and ego and acquiring spirit of self-sacrifice.

Teacher-

According to Aurobindo Ghosh

“Teacher is not a instructor or task master; he is a helper and guide.”

A guide and helper: The teacher is not an instructor or task-master; he is a helper and guide. His business is to suggest and not to impose. He does not actually train the pupil; he only shows him how to perfect his instruments of knowledge and helps 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 for himself. He does not call forth knowledge that is within. He only shows him where it lies and how it can be habituated to rise to the surface.

According to Swami Vivekananda

1: The first condition is that he should be sinless.
2: The second condition is that he should know the spirit of scriptures.
3: The third condition is the spiritual force of the teacher based on love for the students.
4: The fourth condition is that the teacher should think that he is only helping the child grow. He is the external teacher and he offers the suggestion which arouses the internal teacher i.e. in the mind of the child.
Curriculum-

According to Aurobindo Ghosh

1. Curriculum should be interesting.
2. It should include those subjects which promote mental and spiritual development.
3. It should motivate children towards the attainment of knowledge of the whole world.
4. It should encourage creativity of life and constructive capacities.

According to Swami Vivekananda

Vivekananda was not in favor of the prevalent system of education in the country, as the education in India was influenced by the British system of education. Curriculum should synthesize the knowledge and wisdom of the East and the West. Swamiji also attached great importance to the physical development of the individual for which he wanted to include physical education as an integral part of the curriculum.

Discipline-

According to Aurobindo Ghosh

Purification of the mental and moral habits should be the basis of Discipline. This means to discriminate between right and wrong impressions and to absorb right ones in the mind. Children should be provided with a free environment, so that they are able to gain more and more knowledge by their own efforts. Aurobindo propogated the concepts of self-discipline, which was the cure of impressionistic discipline.

The goal aimed of by Sri Aurobindo was not merely the liberation of the individual from the chain that letters him and realization of the self, but to workout the will of the divine in the world, to effect a spiritual transformation and to bring down the divine nature and a divine life into the mental, vital and physical nature and life of humanity.

According to Swami Vivekananda

“Discipline is an important aspect of a person’s character. According to him, each of us teach ourselves.”

The external teacher offers suggestions and the internal teacher starts working.” If you don’t allow a child to become a lion, he will become a fox.” Dos and don’ts have to be reduced and a right environment must be created.

CONCLUSION

In brief, it can be said that as a philosopher the Sarvanga yoga darshan as developed by Sri Aurobindo is liked by people a great deal but by giving his theory of arohan (ascent) and avarohan (descent) he has only created some doubts. And as an educationist, the free system that he introduced is not worth acceptance. Formal education can be provided with definite aims, curriculum, teaching methods and time of teaching-learning. In the absence, an educational system cannot be run smoothly. It is clear that free education system cannot be made the basis of general education. Swami Vivekananda view on education may be summed up in his own
words,”We want that education by which character is formed. strength of mind is increased, intellect is expanded and by which one stands on ones own feet”.

Swami Vivekananda is the first Indian thinker of the modern age who introduced us with the spiritual greatness of our country and physical greatness of the western countries and cautioned us about our physical and spiritual development. He declared that every Indian should be educated and education should be used to make him capable and self-dependent in every field of life; to make him, fearless, self-confident and above all to make him a true man who may be able to realize God by human services. PT Jawaharlal Nehru’S VIEWS ABOUT Vivekananda was worth mentioning. he has written at one place” Rooted in the past and full of pride in India’s heritage, Vivekananda was yet modern in his approach to life’S problem and was a kind of bride between the past of India and her persent.

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