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Philosophy of Aurobindo Ghosh and Swami Vivekananda in Perspective of Education

Research Article by

Himanshu V. Limbachiya

(P.hD Research scholar, Guj. Univ.)

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“The art of education would never attain clearness in itself without philosophy, there is an interaction between the two and either without the other is incomplete and unserviceable.

-FITCHE”.

Introduction :

The Central Advisory board of Education (1943-1946) recommended the provision of spiritual and moral instruction for building up of the character of the young should be the responsibility of the home and community. The University Education Commission (1948) recommends moral and spiritual development at the university stage too. Indian Education Commission (1964-1966) recommends instruction on moral and spiritual values at all levels of study. Its report “Educational and national development’ emphasized deeper faith in the noble ideas like values of peace, freedom, truth and compassion. The need to achieve the balance between the science and spirituality on the one hand, mastery of outer space and the space within the heart was emphasized upon. This commission observed and lamented the absence of provision for education in social, moral and spiritual values, because in the life of the majority of Indians, religion is a great motivating force and is 38 intimately bound up with the formation of character and inculcation of ethical values. Thus we see further more on educational philosophy with the special reference of Arbindo ghosh and Swamivivekanand’s views on education in this article.

Aurobindo ghosh:

Aurobindo ghosh was an idealist to the core. His idealistic philosophy of life was based upon Vedantic philosophy of Upanishads. He laid great stress on the spiritual penance; yoga practice and brahmacharys as necessary for the development of human soul. He exhorted that the sole aim of growth should be to achieve all pervading Divine power. According to him this principal of growth continues in all times and places. During this cultural growth, a stage arrives where by virtue of his supreme development of mental powers; man attains the status of super man himself. After this, he grows from knowledge to more knowledge and from light and enlightenment to more enlightenment progressively where he experiences the supreme happiness and divine bliss and gains the insight into all creation. Aurobindo ghosh was not only a great philosopher but an eminent educationist as well. He showed to mankind the way to the highest spiritual growth. Education has been defined as a consciously controlled process whereby changes in behaviour are produced , in a person and through him in a group. It is a gradual adjustment of the individual to the spiritual possessions of the race. Hence, education is considered to be normative in that it explores various aspects of human personality so as to prescribe a generally suitable and acceptable programme of learning which should be conducive for the attainment of its objectives and goals. However, there has been a continuous change in the nature, extent and importance of these objectives which are inversely related to the meaning and reality as to human nature and to the environment in which education takes place. Hence, education is in dire need of some sort of a philosophy which may provide it with direction and roots, stability and purpose. Aurobindo suggested a kind of education in conformity with the Indian needs, ethos and culture, thus providing it necessary depth and relevance. According to Aurobindo, real, education provides a free and creative environment to the child developing his interests, creativity, mental, moral and aesthetic senses that lead to the development of his spiritual powers. Sri Aurobindo himself writes - “That alone would be true



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and living education which helps to bring out to full advantage all that is in an individual man". According to him our education should be in accordance with the needs of our real modern life. In other words education should create dynamic citizens so that they are able to meet the real needs of modern complex life. Sri Aurobindo thus writes - "Education to be true must not be a machine made fabric, but a true building or living evocation of the powers of the mind and spirit of human being. According to Aurobindo we need an education which develops the powers of our mind and soul and achieves our fullest growth. Aurobindo's philosophy of education is based on the principle of evocation of potentialities of the individual in all its entirety and full development of as many sides as possible. Indicating the nature of the spiritual man Aurobindo says "His whole way of being, thinking, living, acting would be governed by the power of a vast universal spirituality. All the trinities of the spirit would be real to his self awareness and realized in his inner life-----. All his action would originate from and obey the supreme self and spirit's divine governance of nature'. All the developments and change that the individual has to effect are not outside, they are within him. He says "what has to be developed is there, in our being and not something outside it. What evolutionary Nature presses far is awakening to the knowledge of self, the discovery of self, the manifestation of self and spirit within us and the release of self knowledge, its self power, its active self instrumentation. It must lead inevitably towards an evolution in the knowledge, a self finding and self unfolding of the spirit, a self revelation of the divinity in things in that true power of itself in Nature which is to us still a super natural. According to Aurobindo "One would have over passed the present limitations of mind; mind would become a seeing of the light of truth, will a force and power of the truth. Life is progressive fulfillment of the truth, the body itself a conscious vessel of the truth and part of the means of its self effectuation and a form of its self aware existence"

Swami Vivekanand:

Swami Vivekananda said "The ideal of all education, all training should be man making. Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. You must have life building, man making and character making assimilation of ideas". Any system of education, in order to be effective in promoting peace and happiness must be based on the structure, growth and working of the human mind. At the same time its foundations must be firmly rooted in the ethnic culture, heritage and socio economic environment. Reflecting the basic concepts of Indian philosophy in his views on education Swami Vivekananda observed Education is the manifestation of perfection already in man. Education policies must be framed taking into an account that infinite and perfect knowledge is in every one waiting to be discovered and unveiled through personal effort and with the help and guidance of those who had some experience of revelation of the knowledge within. According to him "All material and spiritual knowledge is already present in man covered by a curtain of ignorance'. Education should tear off that veil so that the knowledge shines forth as an illuminating torch to enliven all the corners by and by. This is meant by achieving fullness of the latent perfection. He strongly says a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. It is possible only through their moral and spiritual development which education should foster. To him each individual should be able to search out and develop the religious seed embedded in him and thus find absolute truth and reality. He has great faith in man. He thinks that man is the highest creation of God. He considers each religion as progressive. The purpose of one's life should be to experience God within himself. This



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experience may be only for a few moments, and not for long. As soon a person experiences the presence of God within himself, he begins to experience himself in all His creatures. Then he applies himself to the service of each and every living being. He believes that perfection is not attained from outside. In fact, it is inherent within the individual himself. He said “Each soul is potentially divine. The goal of human life is to manifest this divinity within”. This divinity within, this self, is the source of all perfection, power, bliss and glory. The purpose of our education program is to help people become aware of their innate divinity and how to make its perfection and happiness manifest an every moment of life.

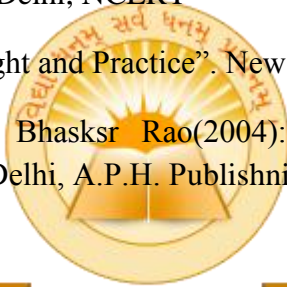
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