The Current Perspective Study of Educational Thought and utility 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 Maharshi 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 philosopher 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 finding inconsistencies between the east and the west, he evolved a synthesis of both. He also synthesised spirit and matter, science and Vedanta.

**BIOGRAPHY**

Swami Vivekanandas original name was Narendranath dutt. 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 Dakshieswar.

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 Educational Thought and utility of Maharishi Aurobindo Ghosh and Swami Vivekananda.

Research objective: The only aim of the study presented “The current perspective study of Educational Thought and utility of Maharishi Aurobindo Ghosh and Swami Vivekananda”

Research demarcation: “Study educational thought and utility of shri aurobindo and swami vivekananda has been limited to academic thought”.

**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 defines as “A methodized effort towards self-perfection by the expression of the potentialities of 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 discovers it.

**Main Principles of Learning**

“Stand up, be hold, be strong. Take the whole responsibility on your own shoulders and know that you are the creator of your own destiny.”

“ 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.”

1. Concentration is the first principle of learning.

2. “Abhyasa” or steady natural practice is the second principle of learning.

**Methods of Teaching Sri Aurobindo**

1. Sri Aurobindo has emphasized on the process of imparting education on the basis of a child’s emotion and interests.

2. Sri Aurobindo has emphasized on the freedom of a child and has said that a child will not be interested in studies until he experiences freedom.

3. Learning by doing is an important part of Sri Aurobindo method of teaching. He has attached importance to a child’s activities, so he has given important place to architecture, drawing and other activity-oriented activities.

4. Sri Aurobindo has also emphasized on the self-study method. According to him, this method is very important for the most sublime knowledge.
Methods of Teaching Swami Vivekananda

Swamiji considers concentration of mind as very essential for the attainment of knowledge. According to him, concentration is that tool by which man can develop all his faculties. Concentration of mind begets confidence and stability in man. A chemist concentrates all his mental faculties in the laboratory to find success. An astronomer observes the celestial bodies with concentration to arrive at his inferences. Skill in art, music, etc. can be attained by concentration. Concentration begets the inherent divine light.

According to swamiji, there is only one tool of concentration by which any subject can be known, whether it is a scholarly teacher or a talented student or any body else. Practice of attention begets mental concentration. So a child should practice to concentration his mind.

Swamiji has not emphasized on discussion, debate, analysis, thinking and logic also in the field of teaching methods. He says that a teacher should arouse curiosity in a child and should resolve his doubts. He should present such circumstances, opportunities and problems before him that he can discuss, argue, think, analyze and reason. This will help him eradicate the obstacles in the path of knowledge.

Swami ji has said that individual guidance and counseling methods are essential for giving suggestion to a child.

Characteristic of Child According To Sri Aurobindo

Sri Aurobindo has accepted a child as the focal centre of education. Supporting the importance of a child in the teaching-learning process, he has said, “The Idea of hammering the child into the shape desired by the parents or teacher is a barbarous and ignorant superstition. There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities and ideas. To force the nature to abandon its own dharma is to do it permanent harm, mutilate its growth and deface its perfection.”

Characteristics of Pupil According To Swami Vivekananda

A pupil should abide by the truth by thought, speech and deed.
A pupil should be fully celibate. His inner mind should be always at war for conquering the lowly animal instincts and sensual control.
A pupil should have thirst, curiosity, desire and motivation for knowledge.
A pupil should have concentration and perseverance for hard work.
A pupil should have infinite devotion, politeness, respect and trust in his teacher.

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 ones own feet”.

“ The one aim of (my) yoga is an inner self-development, by which each one who follows if can in time discover. The one self in all and envolve a higher consciousness, than the mental, a spiritual and supramental consciousness which will transform and divine human nature” Sri aurobindo ghosh.

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 Aurobindo’s 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.

**Mass Education**

Swami Vivekananda was very sad to see the poor, deprived, illiterate people in the country. He considered the neglect of this mass of people as a national sin. He says, until the Indian masses are not educated well, their stomachs are not filled and they do not get good protection, until then no politics can succeed. He believes that the condition of these people can be improved by education only. Swami ji has also emphasized on spiritual development besides mental development. He says that provision should be made to teach them history, geography, science and religion. Swamiji recommends to impart education to them in their mother tongue.

According to swamiji, the government should do the work of mass education, at the same time, the society should contribute to this sacred duty.
Moral Education
1. Personal examples of the teachers are elders.
2. Study of books having lofty examples.
3. “Satsanga” i.e. good company
4. Suggesting and not commanding and imposing.

Principles of teaching-learning swami vivekananda
Swami Vivekananda emphasized the following principles off teaching learning
Qualities of the learner according to swamiji, “The conditions necessary for the taught are purity, a real thirst after knowledge and perseverance.”

Principles of Teaching
1. The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task master, he is a helper and guide.
2. The second principle is that the mind has to be consult in its growth.
3. The third principle of teaching is to work from the near to the far from the known to the unknown.

Functions of Education:
Following are the chief functions of education:
1. To bring out the real man.
2. To build the powers of human mind and spirit i.e. The evoking of knowledge, character and culture.
3. To enable the individual to establish a clear continuity between the past, present and the future.
4. To enable the individual to establish right with life.

Essence of Education
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 you put into your brain and runs not there, undigested, all your life. We must have life building, man making, 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.”

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 null 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 relation 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 criticized all the time, they are bound to improve in time.

**Functions of Education According to Education**

Following are the chief functions of education:
1. To bring out the real man.
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3. To enable the individual to establish a clear continuity between the past, present and the future.
4. To enable the individual to establish right with life.

**Womens Education**

Vivekananda was an ardent champion of the education of women. He remarked, ”Women have many and grave problems but none that cannot be solved by that magic world education”.

Swamiji says that the only cause for all problems of women is lack of education. He says that the focal point of woman education should be religion. Its chief components should be character building, celibacy and purity. Their curriculum should comprise of such subjects as hygiene and health, home science, child rearing, puranas, history, domestic life, principles of character building, etc. he says”MY DAUGHTERS! BE GREAT, don’t try to be great men.” Swamiji does not favour co-education.

**Physical and Health Education**

“Be strong, my young friends… you will be nearer to Heaven Through football than through the study of Gita.”
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’s mind, 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.

CONCLUSION

Evaluating educational philosophy of Sri Aurobindo, Kangali Charanpati has written that his educational philosophy is basically based on his spiritual Yoga philosophy. He has revealed the serious elements of
human life by his divine vision, it become the foundation stone of his educational philosophy. We can get the feeling of our whole life and whole world. Shri Aurobindo has not given up any aspect of life and world. 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”.

Explaining the contribuition of swamiji, M.Luxmikumari writes that Swami Vivekananda occupies a unique place among our saints and philosophers. Without him India will have lost the truth of its civilization and culture and renaissance of its beauty and vitality for ever, and common Indian will have been flown away in the typhoon of westernization. Swamiji has assimilated the greatness, humanity and true universal spirit of his teacher to synthesize the mutually conflicting classes of humanity.

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