



Vivekanand & Sri Aurobindo's Philosophy of Education: A Comparative Discussion

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ABSTRACT

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, physical and mental aspects as denoted by the matter and spirit. Vivekananda was being consistent with the philosophy of advaita and of Sankaracharya. Aurobindo's 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. Vivekananda and Aurobindo were both; prejudiced by the West, but stand for fairly dissimilar models of dialogue western patters of thought and belief.

KEYWORDS : super consciousness, Advaita, integral yoga, Raj Yoga.

1. Introduction: Two prominent scholars who not only inspired but directed human being and formulated the way of education to attain the very motto of Life i.e. to attain NIRWANA. Though the philosophy of NIRWANA was nowhere same as that was enshrined in Hindu mythology. In connection to the VEDIC educational system which became dormant at the age of Great charioteer of modern education, Both formulated the amalgamation of Vedic Educational system on Modern lines, inspired by Oriental East and Rational West.

The propounded concept of education in Modern India evolved on very foundation of Nationalism, Inspired by thoughts and modern outlook of educational system developed in due course. Though Nation of Nationalism was very present in our educational system for all ages, yet this credit goes to Western values of freedom, individual liberty and, social progression and equality which were redefined in Indian context and taken to the very core of Vedantic Educational System

2. Objectives:

1. Education Philosophy of Sri Vivekanand
2. Educational Philosophy of Sri Aurobindo.
3. Effect of Sri Vivekanand to Sri Aurobindo's Philosophy of education.
4. Comparative discussion of Sri Vivekanand and Sri Aurobindo's Philosophy.
5. Conclusion.

2.1. Sri Vivekanand's Educational Philosophy

Swami Vivekananda's philosophy is Sri Shankara's Advaita itself. The core belief of advaita is that the Jeevatma and Paramatma are one and the same. Vivekananda has made this advaita vision the fundamental tenet of his educational vision. It is when the Jeevatma joins with the paramatma that its limited knowledge becomes infinite. For this union, Swamiji suggests four paths –

The Jnana Yoga, Bhakthi Yoga, Karma Yoga, the Raja Yoga.

According to him, man travels from a condition of lesser knowledge to a higher one and not from untruth to truth. His other outlook is that no knowledge emanates from outside. Each soul is complete in itself and represents of the godly Self and by itself it hides the holistic

knowledge within itself. **The perfect Guru helps the student to understand this hidden flame of knowledge. Swamiji's another strong argument is that no one can teach anyone else anything new.** His theory is that the Guru, who resides within the self starts to function with the help of the external Guru. Like all exponents of Vedanta, Swamiji believed that the soul by itself was pure and all-knowing. But, through wrong actions the soul loses its transparency and is covered by the darkness of ignorance. Through correct actions, the soul moves towards self-awareness (atma bodha) and acquires the ultimate knowledge (jnana sakshathkara). **Swamiji believed that education is not just the collection of information. The aim of education is to mould the life of a person, which should lead to man-making and also to consolidate of relevant facts.** Vivekananda's philosophy of education is based on universal principles of morality and ethics of the value of education. Vivekananda says that without education no self-realization is possible. Vivekananda uses the term Brahman or Atma to mean Truth or Reality. Brahman is synonymous with God. To him, self-realization is the ultimate aim of life and of education. To him, morality implies conscious, deliberate action for the good of humanity. His doctrine of 'karma' implies freedom of action.

So his educational philosophy is a combination of knowledge and action. In Vivekananda's educational philosophy, the general and special aims of education have the single function of enriching the pupil's personality. In answer to the present problems of India he pleads for the creation of a philosophy which gives equal importance to the claims of spirit and matter. To him, diversity is as real as unity. Matter is only 'veiled spirit'. Thus he creates a metaphysical synthesis reconciling the claims of spirit and matter and makes it one of the chief bases of his philosophy of education.

2.2. Aurobindo's Educational Philosophy

Aurobindo's philosophy comes under the category of idealism. Like Vivekananda, Aurobindo believed that the innermost truth is the soul. Aurobindo too believed that the ultimate aim of education was the emancipation of the soul. But, the idea that 'humanity would evolve into an ideal society' was his unique contribution. His educational system was meant to create this ideal society. **Aurobindo's philosophy is not just a philosophy based on God**

and his manifestation; it is actually 'Poorna Advaita' (Integral Dualism). The philosophy that recognizes, matter, soul, the 'Nirguna Brahman' and the 'Saguna Brahman' is called Integral theory. Aurobindo's education policy is based on this integral philosophy. The idea of the soul ascending and descending is unique to Aurobindo philosophy. The descend of the soul into the manifested material world and the reverse action . the ascend of the material manifestation into the realm of the soul is his own idea. The ascending action can occur only following the descending process. This indicates that the process of creation includes the duality of evolution and involution. The core of Aurobindo's system of education is to evolve the human mind into the Supermind. Aurobindo's ideas on knowledge and ignorance are not too far from Vivekananda's ideas. The absence of knowledge is perceived as ignorance. **But, as per Aurobindo's view ignorance is not the absence of knowledge. For him, ignorance itself is a form of knowledge. That is an incomplete, partial knowledge.** It is the comprehensive change that takes the human mind to its ultimate state, to the Supermind. A person who has undergone this complete and comprehensive change and is illuminated by the light of pure knowledge is called 'Jnani', or man of knowledge or 'Gnostic being'.

2.3. The Effect of Sri Vivekanand to Aurobindo's Educational Philosophy:

The effect of educational vision of Swami Vivekananda to Sri Aurobindo are as obtained follows:

1. Both give much importance to spirituality in education.
2. Swami Vivekananda and Sri Aurobindo use the term 'Brahman' or 'Atman' to mean Truth or reality.
3. Self – realization is the ultimate aim of life and education.
4. They believed that the contemporary educational system would cause much damage to the nation and a Bharateeya system was essential.
5. They believed that nobody could teach anybody else anything new and that through education one only realises what is within oneself.
6. The belief that the teacher does not impart an external source of knowledge. Instead, he shows the student the path of acquiring knowledge.
7. Both considered the 'emancipation' of soul as the ultimate aim of education.
8. They believed that ignorance too was a form of knowledge: a kind of partial knowledge.

2.4. The Differences in the Philosophy of Swami vivekanand & sri Aurobindo

Swami Vivekananda and Sri Aurobindo though have a similar vision on education yet many researches and scholars put the difference in their views which are summarily collected as follows:

1. While Vivekananda's vision was based on the concept of Advaita, Aurobindo's thought was rooted in 'Poorna Advaita' (Integral Dualism)
2. Aurobindo believed that before the ascending phase of the soul, it had descended. This is a core idea of his philosophy. However, Vivekananda has not made this a main theme of his philosophy.
3. Swami Vivekananda and Sri Aurobindo had obviously differing views on the different levels of mental development. These are unique to Aurobindo's thought that made him a prominent figure which not only inspire the contemporary thinkers but the generations of thinkers which subsequently formulated The National Education Policies.

The elements which were unique in Aurobindo's philosophy as follows:

1. Swami Vivekanand appalled against the nuisance caused by dogmatic approaches of Hindu priests, rigidity of religion and beliefs of the singular British system of education in diverse. Though he was very active initially yet rejected the world after his guru's death. He had an enormous sympathy for the Indian

people suffered in lack of sympathetic government, religious rigidity and suitable educational measures. He formulated educational measures for a man-making through education as considered education as a tool to all problems prevailing.

Whereas Sri Aurobindo presented his thinking During 1909-10 under the title "A System of National Education" and "The National Value of Art" Aurobindo wrote lots of writings on education in the Karma Yogin patrica. "A Preface to National Education" his imperative contribution. In his "The Synthesis of Yoga" we find bizarre insights in regard to education.

2. The Philosophy believed by Swami Vivekanand as follows:
Doctrine of divinity • Sat Chit Anand • Humanitarianism • Nationalism • Women's equal opportunity

Whereas Sri Aurobindo believed in realism of being and consciousness. All being are combined in that one self and spirit but separated by confidence of consciousness and reality in the intelligence. Trained people to turn out to be obedient of their truthful self and sense the incidence of religion airborne within them. Intelligence spirit while spending each and every moment of their lives. If a person desires to practice bliss then he must strive to find out the superior spiritual nature. When a person discovers his true self and the power of divinity lying within it brings about a go up in his level of consciousness.

3. Swami Vivekanand saw aims of education as an instrument to being development i.e: Education for self development, Character development, must build self-reliance, confidence willing to do service to mankind as an Endorsement of universal brotherhood along with Physical development of a child. Yet Sri Aurobindo emphasized on individual development as an aim of education i.e: To take up all the senses of a child, To educate all mental field for the Progression of moral values in child, To cultivate all four level of one's conscience. Hence he advocated the concept of development in solitude.
4. Swami ji advocated a uniform curriculum for all without emphasizing over any level i.e: any such impotence to kinder garden or college. He advocated the study of cultural tradition in terms of History, Languages, Poetry, Vedanta, Scientific knowledge & technology along with Vocational study and special Subjects for girls, Games and Sports for Physical education. All such has to be the choice of student as per one's interest as to sets force that can grow the concealed talent of children.

Sri Aurobindo emphasized on each educational level and set down some subjects necessary to be taught on different stages i.e: At primary stage we should learn French, Mother tongue, English, literature, national history, art, painting, general science, social studies and arithmetic should be trained At secondary stage we should study Mother tongue, English, French, literature, arithmetic, physics, art, chemistry, botany, physiology, health education, social studies At university level we should leant Indian and western philosophy, history of civilization, English literature, French, sociology, chemistry, physics, psychology, history, botany Art, painting, drawing, type, photography, sculptural, cottage-industries, mechanical and electrical engineering, nursing etc at vocational level.

5. Swami Vivekanand suggested role for a teacher to undertake as to motivate the student, To Demonstrate the subject matter, To influence the student to discover one's potential and intellect, must understand student's mind, body and spirit. To care individual with love, affection, empathy and dedication, to make them understand the scriptures help to value-based life.

Whereas Sri Aurobindo believed that nothing can be taught, a teacher should be similar to light bearer. Teacher is a guide, not a master; Teacher is to suggest, not to astound. A true teacher removes the clouds of ignorance. Teacher must be a saint and a superman to become a superior teacher. Teacher must be a high-quality yogi to become a good teacher. Teacher should be

awfully disciplined and have an integrated personality. Teacher must have the wonderful attitude in order to be able to exact an ideal attitude from one's pupils. Teacher should be able to eliminate his ego, master his mind and develop an insight into human nature. Teacher should plow along with the pupils.

2.5. Conclusion:

From the above discussion one may infer that with so much dissimilarity both exponents had different theories and approaches to modern education for Indian natives. Though they may be regarded as the opposite side of coin yet both completes each other and together become perfect and most suitable way to educate the countrymen with a modern outlook outside and much needed Vedantic Seed of culture, moral, humanism and tolerance towards other religions, nationals and color. The perfect blend of both will provide the most suitable way for individual development on universal lines of brotherhood, complete self consciousness, harmonious relationship of teacher and Student, Human with nature and so do of 'ATMA' with 'PARMATMA'. This will produce such supermen having complete knowledge of Western Logic with idealistic core of Spiritual Oriental East.

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