

## **EDUCATIONAL CONTRIBUTION OF AUROBINDO GHOSH AND ITS RELEVANCE TO MODERN EDUCATION**

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### **ABSTRACT**

Philosophy has a set of beliefs and ideas that explain the meaning of life and provide insight. It means “love of wisdom.” Sri Aurobindo Ghosh was one of the great thinkers in the history of Indian philosophy. He was a multifaceted kind of person. Moreover, he was a freedom fighter, great yogi, seer, thinker, philosopher, poet, and Indian nationalist. He also provided insights into the spiritual world and life on the earth. He worked and put effort into the freedom fight of India.

**Keywords:** Sri Aurobindo Ghosh, India

### **INTRODUCTION**

Aurobindo ghosh was innate in india on 15th august 1872. At a adolescent age he was sent to England to be educated at ST Pauls sri aurobindo was an excellent student and won a learning to read classics at kings college Cambridge it was at university that the youthful aurobindo became progressively enthusiastic in the newcomer Indian independency action given a chance to enter the civil service aurobindo purposely failed as he didn't want to work for the British empire.

Upon graduating he decided to return to India where he took up a situation as a teacher it was also on reverting to India that aurobindo recounts his first most significant devout receive he relates on how reverting to Indian soil. He was inundated with a occult peace this experience came undesired but at the same time he continued to become more deeply connected with the Indian independence motion aurobindo was one of the first Indian leaders to openly call for complete Indian independence. At the time the Indian congress wanted only a partial independence in 1908 aurobindo was

implicated in the alipore bomb plot in which two people died as a consequence aurobindo was jailed whilst awaiting trial.

In prison aurobindo underwent a profound and life-changing spiritual experience he began to meditate very deeply and privileged standard spiritual instruction from swami Vivekananda and Sri Krishna from the depths of the British prison. Aurobindo saw that brahmin or god pervaded the entire world there was nothing that was separated from the existence of god. Even in the worst criminal aurobindo saw at heart god or vasudevsvri aurobindo was a prolific writer authorship some of the most elaborated and comprehensive discourses on spiritual evolution. Sri Aurobindo aforesaid that his inspiration to write came from his inner pilot from a higher source. Sri Aurobindo wrote extensively in particular he spent many hours patiently replying to the questions and problems of his disciples even on the smallest detail sri aurobindo would reply with great care attention and often good humour it is fascinating to note that sri aurobindo often refused to write for prestigious newspapers and journals he frequently turned down requests to return to leadership of the indian independence movement. Sri Aurobindo was also a seer poet of the highest order his epic savitri is a testimony to his own spiritual sadhana. For over 20 years he continually refined and amended this matric poetical output it became one of the most powerful testimonies of his religious awareness

### **CONCEPT OF EDUCATION**

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 his future need to the grandness of his coming-self creation to her eternal spiritshri aurobindo emphatic 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 forcible

purity also without which no spiritual development is possible in this sense physical evolution 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 done training 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 exploitation of morality. Shri Aurobindo has emphasized that without moral and emotional development only mental development becomes wicked to human process heart of a child. It 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

### **AIMS OF EDUCATION**

Sri Aurobindo suggested movement scheme attention self-importance discovery discussion method learning by doing learning by self-experience during teaching learning process sri aurobindo enumerated three principles of teaching

- The teacher is not an guide or task master he is a helper and guide the teachers work is to suggest and not to impose on the mind of the student but helps him to perfect his mind the instrument of knowledge and encourages him every way in this process. Thus is does not import knowledge but shows the way he knowledge can be acquired knowledge is within the pupil and the pupil has to must help himself to bring it out but he needs help, somebody must tell him where it is and how it can be habituated to rise to the surface the teacher alone can do this work.

- Mind has to be consulted in its growth. The second principle is that the mind has to be consulted in its growth. The idea of hammering the child into the shape desired by the parent or teacher is a brutal and illiterate superstition.
- To work from the known to the unknown the third principle of teaching is to work. From the near to the far from the known to the unknown man's nature is moulded by his soul's past his heredity and his surroundings. The past is the groundwork the present is the material and future is the aim and each must find its due and natural place in any national system of education.

### **CURRICULUM TRANSACTION**

Aurobindo appointed 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 ambiguity. 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 kids find as attractive.
- It should include those entire subjects which promote mental and spiritual development
- It should prompt children towards the accomplishment of cognition of the whole world
- It should contain creativity of life and constructive capacities

### **ROLE OF TEACHER**

Sri Aurobindo has given a very excellent and very accountable job for the instructor because in his system activity more on the part of the people was needed. So the teacher should be careful enough to observe the working of the student circumstantially so that he could guide those students who were going on wrong track. Sri Aurobindo suggested that he should not teach but suggest, organize their work and show them the direction to responsibility and to help them to find out inner guidance. His

circumstance is to suggest and not to impose he does not actually train the pupils 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 that is within Sri Aurobindo discarded the punishment and the stimulation of fear.

### **STUDENT-TEACHER RELATIONSHIP**

Aurobindo enunciates certain sound principles of good training 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 indicate and not to impose he does not actually train the pupils mind he only shows him how to perfect the instruments of cognition and helps him and encourages him in the process. He does not impart knowledge to him he shows him how to secure 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 common to rise to the surface

### **CONCEPT OF SCHOOL**

Sri Aurobindo’s philosophy of training aims at modifying the school curricula maximizing the learning modalities helping the child to execute 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 official courses and teaching which the traditional schools purport to do and can be linked to what was taught in schools under the compound rule. The type of schooling visualised by Sri Aurobindo is seen as aiming to bridge over 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 challenger 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 strange 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.

### **CONCEPT OF DISCIPLINE**

Children should be provided with free surroundings so that they are expert to gain more and more knowledge by their own efforts. According to him any retrained and imposed environment stunt the growth and innate development. Sri Aurobindo propagated the concept of self-discipline which was the cure of impressionistic discipline

### **PHILOSOPHY AND SPIRITUAL VISION**

sri aurobindos concept of the constitutive yoga system is described in his books. The entailment of yoga and the life divine the life divine is a compilation of essays published serially in arya. Sri Aurobindo argues that divine brahman manifests as empirical reality through lila or divine play alternatively of positing that the world we experience is an illusion my aurobindo argues that world can evolve and become a new world with new species, far above the human species just as human species have evolved after the animal species. As such he argued that the end goal of spiritual practice could not merely be a liberation from the world into samadhi but would also be that of a descent of the divine into the world in order to transform it into a divine existence. Thus this established the purpose of integral yoga regarding the elaborateness of consciousness in matter, he wrote that “this descent this sacrifice of the purusha the divine soul submitting itself to force and matter so that it may inform and crystallise them is the seed of redemption of this world of in conscience and ignorance.”

## **SUPER MIND**

Super mind at the centre of Aurobindo's metaphysical system is the super mind, a mediator power between the manifested Brahman and the manifested world. Aurobindo claims that the super mind is not completely alien to us and can be realized within ourselves as it is always present within mind since the latter is in reality identical with the former and contains it as a potentiality within itself. Aurobindo does not picture super mind as an original invention of his own but believes it can be found in the Vedas and that the Vedic gods represent powers of the super mind. In the Integral Yoga he declares that by the super mind is meant the full truth consciousness of the divine nature in which there can be no place for the principle of division and ignorance. It is always a full light and knowledge superior to all mental substance or intellectual exercise. Supermind is a bridge between Sachchidananda and the lower manifestation and it is only through the "supramental" that mind, life and body can be spiritually transformed as opposed to through Sachchidananda. The descent of super mind will mean the conception of a supramental race."

## **RELEVANCE OF EDUCATIONAL THOUGHTS OF AUROBINDO**

- **To modern education**

According to Sri Aurobindo, education must accent the following aspects in addition to the physical, psychic and mental aspects as denoted by the matter and spirit respectively. The cultivation of these aspects—beauty, power, knowledge and love—is what he called as integral education. Beauty is the realization through physical culture; power is to be related to the control of sensations; knowledge helps in developing the mental make-up of an alert mind; love is the formation of elegant feelings and emotions which should be directed towards others and authorized with the divine. Sri Aurobindo says if education is to bring out to full advantage all that is in the individual child, we should first guarantee a safe custody of all that is in the individual; nothing is to be lost or damaged, twisted or crushed. Everyone has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. That divinity in man is not to be insulted; that chance of positiveness is not to be

lost that spark of strength is not to be extinguished. The task of a teacher is to help the child to feel that touch of divinity to find that something to develop it and use it education should help that youth soul to draw out the best that is within and make it perfect for a noble cause.

Philosophy of sri aurobindo deals with the potential of the children students and how a teacher can alleviate the students to develop to their fullest qualities which form moral attitude of our young man are the thirst for knowledge the self-devotion the purity the renunciation of the brahmin the courage ardour honour nobility chivalry patriotism of the kshatriya the almsgiving skill industry general enterprise and large open handedness of vaisya the self-effacement and loving service of the shudhra. He emphasised that a teacher must be a man of integrity as a philosopher aurobindo devoted to indian ideals values and culture. He advocated for spiritual progression to the highest level.

Views of aurobindo ghosh are very much relevant to the teachers parents school social workers and other stakeholders. Working with the students diagnosing the challenges facing the child and doing apt influence are some of the roles played by the he school social workers the role of the social workers. Extend to pertaining areas. The school social workers visit home of the students prevent school drop outs reducing stress and perform other related tasks. He also deal with the psycho-social problem of the students children etc the social workers also generate consciousness on social evils like substance abuse sexual abuse child labour and similar issues and other important aspect related to the students and child development. The school social workers play roles like facilitating school-community relation and provide a variety services to students in special education programmes the educational philosophy of sri aurobindo is very much pertinent to the school social workers teachers parents and other stakeholders it is vitally important for the social workers and other stakeholders. To understand that in educational settings they are neither teacher nor an administrator, but act as a facilitator social workers assert her his position as a human service professional so that the job in the question is well understood by the school authorities. Students and staff members school social workers may be the first to discover difficulties. A child is facing in home

school community afterward he may diagnose and take a call on intervention to rectify the dysfunctions.

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