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Exploit in Education of Rishi Aurobinda

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Abstract: ***We proudly and blissfully celebrate 15 August 1947 onwards and on 15 August 1872 a great personality of India was born in then Calcutta now Kolkata who is popularly known as Rishi Aurobindo/ Sri Aurobindo. His full name is Aurobindo Ghose who was a freedom fighter philosopher, poet, journalist, erudite scholar and finally spiritual leader. He founded an ashram in Pondicherry, the International Centre of Education, which still exists today. Aurobindo's Integral Yoga is so named because it seeks to incorporate the essence and processes of the old yogas, blending their methods and fruits into one system. It is integral also insofar as it seeks an integral and total change of consciousness and nature, not for the individual alone but for all of humanity and the entire cosmos.***
Key Words: Integral, Cultivation, Religion, Integralism, Components

I. INTRODUCTION

Rishi Aurobindo Ghosh was not only a great philosopher but eminent idealistic philosopher, poet, guru, and educationalist also. According to Sri. Aurobindo, real education provides a free and creative environment to a child to grow him mentally, morally, aesthetically, and help to enhance his inner interest and creativity and finally leads to the development of his spiritual power.

Sri Aurobindo (1872-1950), the great educationist of India, has set forth his philosophy in the life Divine. He bases his philosophy on the original Vedanta of the Upanishads. Sri Aurobindo believes that earlier Vedanta represent and integral or balanced view of life. According to Sri Aurobindo, the education must emphasis on the whole aspects of human life such as physical, psychic, mental, beauty, power, knowledge and love etc. Integral Education is basically the cultivation of these aspects in human being. The present paper focuses the philosophical contributions of Shri Aurobindo Ghosh towards Education.

Sri Aurobindo believed that the highest truths, the truth contained of science and religion werealready contained in Vedas. The Gita and the Upanishads are nothing but a logical continuation of the Vedas.

He believes in traditional concept of man and accepts the classical views about the union of individual soul with supreme soul. Integralism is possible through transformation, according to Sri Aurobindo. Yoga divides the whole man bringing down the super mind to transform the human mind, life and body. The moment this aims get fulfilled man becomes a superman. This topic relates the importance of Sri Aurobindo's philosophy of education with different components of education: aims of education, curriculum, methods of teaching, role of teacher, school and discipline.

II. ACCORDING TO SRI AUROBINDO AIM OF EDUCATION

According to Sri Aurobindo, the aim of education is the all-round development of body, mind and soul. So that they can use them as tools in realizing the Divine Truth inherent in themselves. They emphasize on the coordinated development of various aspects of the child's body, life, mind, intellect, soul etc. According to him the aim of education is to impart self-education. So that the human soul can unite with the divine. Sri Aurobindo made a five-fold classification of human nature i.e., the physical, the mental, the psychic and the spiritual, corresponding to five aspects of education – physical education, vital education, mental education, psychic education and spiritual or super mental education. Physical education includes control over physical functions, harmonious development of physical movements, overpowering physical limitations and the awareness of body consciousness. Sri Aurobindo lays stress upon games and sports because he felt that these were essential for renewing energy. Vital education was the most important point in integral education. Sri Aurobindo called the vital being of man – the life nature made up of desires, sensations, feelings, passions, reaction of the desire – soul in man and of all that play a possessive and other related instinct, anger, fear, speed etc. that belong to this field of nature.

Mental education included cognition, ideas and intelligence. The unique contribution of Sri Aurobindo regarding mental education was that ideas should be continually organized around a central thought. Psychic education was the special contribution of Sri Aurobindo to education systems. The key to an integral personality was the discovery of man's psychic nature. The educational theory of Sri. Aurobindo aimed at the development of the latent powers of the child, training of six senses, training of logical faculties, physical education, principle of freedom, moral and religious education and above all, training for the spiritualization of the individual. Spiritual and supramental education gives more importance to the growth of the spirit than intellectual, moral or even religious education.

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III. SRI AUROBINDO IN THE CONTEXT OF CURRICULAM

Shri Aurobindo has emphasized that without moral and emotional development only, mental development becomes harmful to human process. Heart of a child should be so developed as to show extreme love, sympathy and consideration for all living beings.

According to him curriculum development: -

- The child himself learns; the teacher helps him to understand the dormant forces.
- Curriculum should be designed keeping in mind the specialties of the child. This is necessary to achieve the great objective of self-realization.
- The principle of present to future and near to far should be adopted in curriculum formulation.

He says, "The aim and principle of true national education is certainly not to disregard modern truth and knowledge, but to lay our foundations on our own faith, our own mind, our own spirit."

Sri Aurobindo suggested reading, writing, geography, history, mathematics, psychology, overall view of modern science, speak at least one language etc. Sri Aurobindo recommended English and French.

Aurobindo describes curriculum for different stages of education: --

- Mother tongue English French National history art painting general science social studies and edit meeting should be taught at primary stage.
- Mother tongue English French literature arithmetic chemistry physics botany health education social studies at secondary stage.
- Indian western philosophy history of civilization English literature sociology psychology chemistry botany at university level.
- Art painting photography drawing cottage industries mechanical and electrical engineering nursing etc at vocational level.

IV. SRI AUROBINDO: METHODS OF TEACHING

Sri Aurobindo suggested activity method, observation, self-discovery, discussion method, learning by doing, learning by self-experience during teaching learning process. Aurobindo enunciates certain sound principles of good teaching, which have to be kept in mind when actually engaged in the process of learning.

- *Nothing Can Be Taught*: The teacher's 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.
- *Mind Has to be Consulted in Its Growth*: The second principle is that the mind has to be consulted in its growth.
- *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. The past is the foundation, the present is the material and future are the aim – and each must find its due and natural place in any national system of education.

Sri. Aurobindo suggested various teaching method like observation, self-discovery, activity method, teaching with love and sympathy, learning by doing, discussion method, learning by self-experience, teaching-learning through mother tongue, learning with co-operation during teaching-learning process.

V. SRI AUROBINDO: ROLE OF A TEACHER

As per Shri Aurobindo, teachers should be respected, and they have a very responsible job. Sri Aurobindo suggested 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.

Aurobindo himself written- "The Teacher is not an instructor or task-master, he is a helper and guider. His duty is to suggest and not to impose. He does not actually train the pupil's mind; he only shows him how to perfect the instruments of knowledge to him."

A. School

The type of schooling visualized by Sri Aurobindo is seen as aiming to bridge 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.

B. Discipline

Aurobindo propagated the concept of self-discipline which was the cure of impressionistic discipline. According to him children should be provided with a free environment so that they are able to gain more and more knowledge by their own efforts.

C. The Life Devine

The Life Divine covers topics such as the human aspiration, the emergence of life in the cosmos from out of a Divine Source, the evolution of matter to spirit in the universe, the division and dualities inherent in human consciousness, the way out of man's ignorance through an evolution of consciousness, and the spiritual destiny of life on earth.

The Life Divine starts with man's awakening and proceeds through the process of creation and ends with the inner spirit gaining total mastery over the outer matter. The original intention being self-discovery, evolution is not only possible but imperative. In 28 chapters in Book I, Sri Aurobindo covers the process of creation. In each of these 28 chapters he keeps in the forefront the theme of Omnipresent Reality, its infinite nature, its prerogative of being Absolute even when it appears relative, Timelessness in Time, Infinity in space. The theme of Evil and suffering dominates human consciousness which needs to be answered, if the reader is to be inspired by All is Brahman. He describes Evil as existing only to the partial vision of the Mind, and as non-existent for the complete vision of Super mind. Sri Aurobindo says in *The Life Divine:* "The animal is satisfied with a modicum of necessity; the gods are content with their splendours. But man cannot rest permanently until he reaches some highest good. He is the greatest of living beings because he is the most discontented, because he feels most the pressure of limitations. He alone, perhaps, is capable of being seized by the divine frenzy for a remote ideal."

Aurobindo says in The Life Divine: "We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And then there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and a veil of higher states which are beyond mind."

Although Sri Aurobindo had given his theory in 1910 and 1937 respectively, yet his theory isrelevant to the modern system of education. Sri Aurobindo's theory is relevant in respect ofall round development of the child, compulsory education at least up to the age of 6-14 years, lifelong and continuing education, vocational education, creativity, study of science and technology, literature etc. Sri Aurobindo's main contribution in future education that is to prepare for future life.

VI. THE IMPLICATION OF AUROBINDO'S PHILOSOPHY IN THE MODERN EDUCATION

The 20th century considered the birth of a new phenomenon in which the world is interconnected and dependent on each other termed as globalization. From the 20th century, various scientific discoveries have been seen in different areas like artificial satellites, enrichment of communication facilities genetic technology, space exploration, robotics and many other technologies. In this context, Sri Aurobindo's philosophical thoughts and principles of teaching are utmost important if a human being wants to live in peace and harmony. In the global era, his philosophy is very much relevant to achieve and maintain permanent peace in the world.According to Sri Aurobindo, "At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and can no longer find its way."

A. Pandicherry Ashram

Sri Aurobindo migrated from Calcutta to Chandranagar and later reached Pondicherry on April 4, 1910. At Pondicherry, he stayed at a friend's place. At first, he lived there with four or five companions. Gradually the number of members increased. An Ashram grew up around him. Now there are hundreds of inmates in the Ashram accommodated in more than a hundred houses.

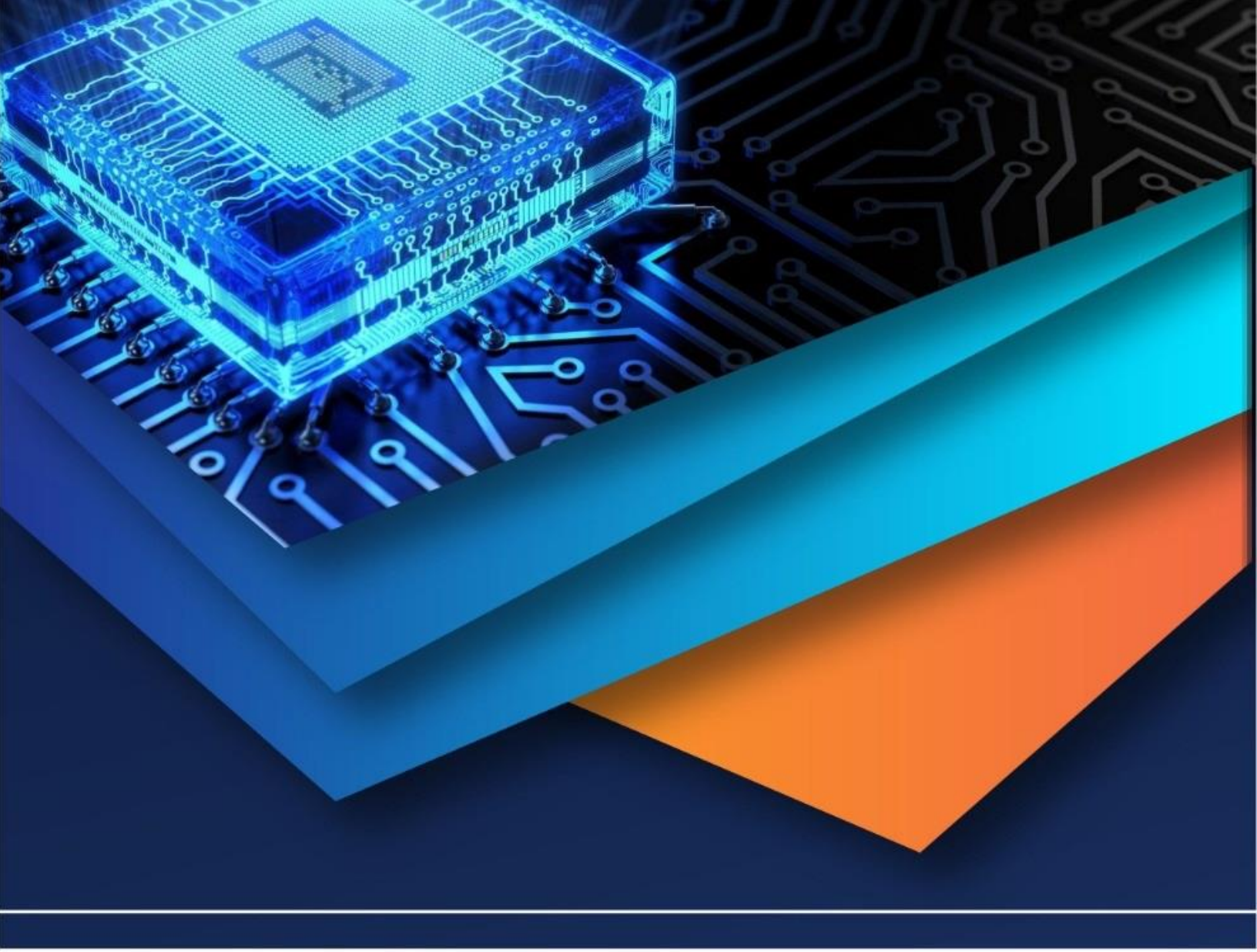
In 1920, Mira, a French lady–wife of one Paul Richard–who was imbued with the same ideal, joined the Sri Aurobindo circle. She became the mother and presided over the Ashram. Every morning she gave Darshan to the eager devotees from the balcony adjoining her room. She supervised every little item of the organization of the Ashram.

The Ashram started the "Arya ", an English spiritual journal under the management of the Mother and Paul Richard. The most significant works of Aurobindo appeared serially in the magazine. The Arya stopped publication after six and a half years.

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