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## BASIC CORRELATION AND DISTINCTIVENESS BETWEEN THE PHILOSOPHY OF EDUCATION OF SWAMI VIVEKANANDA AND AUROVINDO

JOYDEV PAL\*

\*MA in Philosophy (Visva-Bharati), B.Ed. ( Birdwan University)

### ABSTRACT

*These cure 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, mental, physical and mental aspects as denoted by the matter and spirit. Vivekananda and Aurobindo were both influenced by western thought and Christian ideas, but they reacted in quite different ways to these influences. Vivekananda's view, however, is not likely to provide a fruitful basis for understanding and dialogue between Christianity and Hinduism. A more positive Hindu response to western influences is to be found in the writings of Sri Aurobindo. Aurobindo has been much less influential than Vivekananda in conveying his ideas to a western audience, but his teaching provides a much more suitable starting point for East-West or Hindu-Christian dialogue. The influence of western education and thought upon Aurobindo was more marked. His contact with the West was much closer than that given to Vivekananda by a hybrid education and fleeting visits to America and Europe. Aurobindo's experience of the West extended over a much longer period. Aurobindo studied Greek and Latin, English and European History, and French, and with these subjects submitted his formative years to the influence of those forces which had shaped western thought and culture for centuries. Unlike Vivekananda, Aurobindo was not simply placed in contact with western ideas for one brief period of his life; he was made to think and live like a Westerner by the whole process of his education. Both these sagacious persons responded to the West in awfully diverse ways. According to Vivekananda the West might give some models of organization, but in context of religious truth Hinduism was far-flung superior. Certainly, Vivekananda letters the apex of to be renewed self-confidence of Hinduism at the end of 19<sup>th</sup> century. Aurobindo believed no need to rebuff western thinking and could add indivers' wisps of Indian and western thinking into his Integral Yoga. The differences between Aurobindo and Vivekananda in their ideas of God are apparent. Vivekananda regarded the idea of a personal God as a necessity for people at a certain stage in their development. But as they progress in spiritual discernment they should become capable of dispensing with belief in a personal God, for, according to Vivekananda, such a belief carries with it severe limitations.*

*Vivekananda was being consistent with the philosophy of advaita and of Sankaracharya, although, of course, he was not here in agreement with the less consistent attitudes of his mentor, Sri Rūmakrishna. Aurobindo, felt a faith in God was an indispensable component of the religious life. His 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 requires 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's effort was to communicate the methods and insights of yoga to a entire tendency of modern thought and to a broad choice of religious perfect both within and beyond Hinduism. Vivekananda and Aurobindo were both; prejudiced by the West, but stand for fairly dissimilar models of dialogue between Hinduism and western patterns of thought and belief.*

**KEYWORDS:** Super consciousness, advaita, Integral yoga.

## PRELUDE

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, mental, physical and mental aspects as denoted by the matter and spirit. Vivekananda and Aurobindo were both influenced by western thought and Christian ideas, but they reacted in quite different ways to these influences. Vivekananda's view, however, is not likely to provide a fruitful basis for understanding and dialogue between Christianity and Hinduism. A more positive Hindu response to western influences is to be found in the writings of Sri Aurobindo. Aurobindo has been much less influential than Vivekananda in conveying his ideas to a western audience, but his teaching provides a much more suitable starting point for East-West or Hindu-Christian dialogue. The influence of western education and thought upon Aurobindo was more marked. His contact with the West was much closer than that given to Vivekananda by a hybrid education and fleeting visits to America and Europe. Aurobindo's experience of the West extended over a much longer period. Aurobindo studied Greek and Latin, English and European History, and French, and with these subjects submitted his formative years to the influence of those forces which had shaped western thought and culture for centuries. Unlike Vivekananda, Aurobindo was not simply placed in contact with western ideas for one brief period of his life; he was made to think and live like a Westerner by the whole process of his education. Both these sagacious persons responded to the West in awfully diverse ways. According to Vivekananda the West might give some models of

organization, but in context of religious truth Hinduism was far-flung superior. Certainly, Vivekananda letters the apex of to be renewed self-confidence of Hinduism at the end of 19<sup>th</sup> century. Aurobindo believed no need to rebuff western thinking and could add in divers' wisps of Indian and western thinking into his Integral Yoga. The differences between Aurobindo and Vivekananda in their ideas of God are apparent. Vivekananda regarded the idea of a personal God as a necessity for people at a certain stage in their development. But as they progress in spiritual discernment they should become capable of dispensing with belief in a personal God, for, according to Vivekananda, such a belief carries with it severe limitations. Vivekananda was being consistent with the philosophy of advaita and of Sankaracharya, although, of course, he was not here in agreement with the less consistent attitudes of his mentor, Sri Riimakrishna. Aurobindo, felt a faith in God was an indispensable component of the religious life. His 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 perfect both within and beyond Hinduism. Vivekananda and Aurobindo were both; prejudiced by the West, but stand for fairly dissimilar models of dialogue between Hinduism and western patters of thought and belief.

**Vivekananda's philosophy is nourishing and archiving in Vivekananda Rock and Belur Math, India**



*Dhyana mandapam in Vivekananda Rock. It is the Meditation Hall with six adjacent rooms. Inside we found many people meditating and the atmosphere was amazing. It was so calm and quiet inside that it was hard to believe that this place was in the middle of the sea. The twin objectives of Vivekananda Kendra are man-making and nation-building. Shri Eknath Ranade decided that Vivekananda Kendra was to be a cadre-based organisation. Young men and women whose hearts long to serve the nation would be provided the opportunity and the right platform to serve God in man.*

**Aurobindo's philosophy is nourishing and archiving in Pondicherry Ashram, India**

Plate 2: Notice at the entrance of Aurobindo Ashrama, Pondicherry.



**The Mother's Symbol**  
The central circle represents the Divine Consciousness. The four petals represent the four powers of the mother. The twelve petals represent the twelve powers of the Mother manifested for Her work.



**Sri Aurobindo's Symbol**  
The descending triangle represents Sat-Chit-Ananda. The ascending triangle represents the aspiring answer from matter under the form of life, light and love. The junction of both the central square-is the perfect manifestation having at its centre the Avatar of the Supreme-the lotus. The water -inside the square represents the multiplicity the creation.

Plate 3: Entrance of Aurobindo Ashram, Pondicherry



Plate 4: Evening meditation at the playground of Pondicherry



Plate 5: Courtyard of the centre of education in Pondicherry ashram



Plate 6: The Samadhis of Sri Aurobindo and the Mother in Pondicherry



Source: Dr. Tapas Pal, Dr. Sanat Kumar Rath, Prof. Sambhu Charan Roy (2014). Yoga Education at a glimpse. Bridge publication. Romania.



Surya Calendar

Source: <https://www.google.co.in/maps/@8.0791037,77.5536049,16.75z>



Statue of Vivekananda inside Vivekananda Rock



Location of Vivekananda Rock



Behar Mutt is the headquarters of the Ramakrishna Math and Mission, founded by Swami Vivekananda, a chief disciple of Ramakrishna Paramahansa. The temple is notable for its architecture that fuses Hindu, Christian and Islamic motifs as a symbol of unity of all religions. The Behar Math conducts medical service, education, work for women, rural uplift and work among the laboring and backward classes, relief, spiritual and cultural activities.

## OBJECTIVE

To elaborate a Comparative discussion between Vivekananda and Aurobindo's philosophy of education.

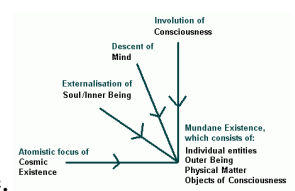
## METHODOLOGY

It is completely based on literature review related on the Vivekananda and Aurobindo's philosophy of education.

## DISCUSSION

Table: comparative Discussion between philosophy of education of Vivekananda and Aurobindo

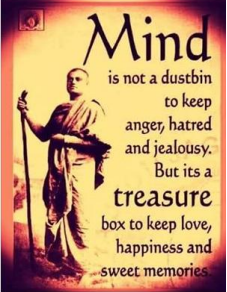
|                           | Vivekananda  | Aurobindo  |
|---------------------------|--|--|
| <b>Life &amp; beliefs</b> | <ul style="list-style-type: none"> <li>appalled against the nuisance of the British system of education in India</li> <li>rejected the world after his guru's death</li> <li>he had anenormoussympathy for the Indian people</li> <li>presented a man-making thinking</li> </ul> | <p>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 <i>Karma Yogin</i> patrica. "A Preface to National Education" his imperative contribution. In his "The Synthesis of Yoga" we find bizarre insights in regard to education.</p> |

|                                      |   |   |
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| <p><b>Philosophy</b></p>             | <ul style="list-style-type: none"> <li>• Service</li> <li>• Doctrine of divinity</li> <li>• Sat chit <i>anand</i></li> <li>• Humanitarianism</li> <li>• Nationalism</li> <li>• Women’s equal opportunity</li> </ul>   | <ul style="list-style-type: none"> <li>✓ Realism of being and consciousness.</li> <li>✓ All being are combined in that one self and spirit but separated by confident of consciousness and reality in the intelligence.</li> <li>✓ Trained people to turn out to be obedient of their truthful self and sense</li> <li>✓ The incidence of religion airborne within them.</li> <li>✓ Intelligence spirit while spending each and every moment of their lives.</li> <li>✓ If a person desires to practice bliss then he must strive to find out the superior spiritual nature.</li> <li>✓ 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</li> </ul> |
| <p><b>Educational Philosophy</b></p> | <ul style="list-style-type: none"> <li>• <i>Education is the manifestation of the divine perfection already in man.</i></li> <li>• <i>All knowledge is within the individual, it requires only an awakening.</i></li> <li>• Leading Spiritual leader of Modern India</li> </ul> | <ul style="list-style-type: none"> <li>✓ He was an Idealistic to the center</li> <li>✓ Aurovindo’s Idealistic philosophy of life was based upon Vedantic philosophy of Upanishad.</li> <li>✓ preserves that the variety of education, we want in our country, is an education correct to the Indian soul and require and temperament and culture that we are in search of, not surely amazing authentic just to the past, but to the developing soul of India, to her future want, to the magnitude of her coming-self creation, to her eternal spirit.</li> </ul>  |
| <p><b>Aims of education</b></p>      | <ul style="list-style-type: none"> <li>• Education for self-development</li> <li>• Character development</li> <li>• Should build self-reliance</li> <li>• confidence service to mankind</li> <li>• Endorsement of universal brotherhood</li> </ul>                              | <ul style="list-style-type: none"> <li>✓ Physical development of a child.</li> <li>✓ To take up all the senses of a child.</li> <li>✓ To educate all mental field</li> <li>✓ To educate state of a child.</li> <li>✓ Progress of moral values.</li> <li>✓ To cultivate all four level of one’s conscience.</li> </ul>    |
| <p><b>Curriculum</b></p>             | <ul style="list-style-type: none"> <li>• Cultural tradition in</li> </ul>   | <ul style="list-style-type: none"> <li>✓ Sets force on such curriculum that can</li> </ul>  |

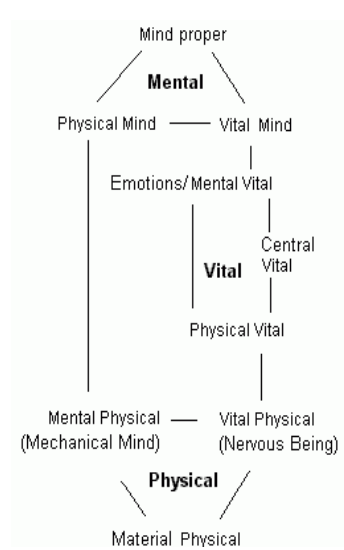
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|                                   | <p>terms of History,</p> <ul style="list-style-type: none"> <li>• Languages</li> <li>• Poetry</li> <li>• Vedanta</li> <li>• learn of Scientific knowledge &amp; technology</li> <li>• Vocational study</li> <li>• Subjects for girls</li> <li>• Games</li> <li>• Sports</li> <li>• Physical education</li> </ul> | <p>grow the concealed talent of children.</p> <ul style="list-style-type: none"> <li>✓ Set down some subjects on different stages.</li> <li>✓ <i>At primary stage</i> we should learn French, Mother tongue, English, literature, national history, art, painting, general science, social studies and arithmetic should be trained</li> <li>✓ <i>At secondary stage</i> we should study Mother tongue, English, French, literature, arithmetic, physics, art, chemistry, botany, physiology, health education, social studies</li> <li>✓ <i>At university level</i> 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.</li> </ul> |
| <p><b>Methods of Teaching</b></p> | <ul style="list-style-type: none"> <li>• Lectures</li> <li>• Self-experience</li> <li>• Mounting the mind by yoga, concentration and meditation</li> <li>• Individual management by the teacher</li> <li>• Discussions</li> </ul>  | <ul style="list-style-type: none"> <li>✓ “Nothing can be taught, but everything can be earned”</li> <li>✓ The mind has to be consulted in its development. It is incorrect to mould the child into the form desired by the parent or teacher ignoring and destroying the heavenly in the child.</li> <li>✓ Teaching is to attempt from near too far,</li> <li>✓ Teaching is to effort from the known to unknown.</li> <li>✓ Education should be depended on nature of the child.</li> <li>✓ <i>Methods of teaching :</i> <ul style="list-style-type: none"> <li>○ Love and sympathy</li> <li>○ Apply mother tongue</li> <li>○ Based on the interests of the child</li> <li>○ Self experience</li> <li>○ Learning by doing</li> <li>○ Co-operation of teacher</li> <li>○ Students belong in the education</li> </ul> </li> </ul>   |

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|                                  |   | <p>process</p> <ul style="list-style-type: none"> <li>○ Based on the nature of child-considering the theology in the child</li> <li>○ Based on latent gifts of mind and spirit</li> <li>○ Freedom of child to increase more knowledge through his own efforts.</li> </ul>  |
| <b>Role of the teacher</b>       | <ul style="list-style-type: none"> <li>● To motivate the student</li> <li>● To Demonstrate the subject matter</li> <li>● To influence the student</li> <li>● To determine the children's potential and intellect</li> <li>● To understand student's mind, body and spirit.</li> <li>● To care about love, affection and empathy</li> <li>● To give commitment, dedication, understanding of the scriptures</li> <li>● Help to value-based life</li> </ul> | <ul style="list-style-type: none"> <li>✓ Nothing can be taught</li> <li>✓ A teacher should be similar to torch-light.</li> <li>✓ Teacher is a guide, not a master</li> <li>✓ Teacher is to suggest, not to astound</li> <li>✓ A true teacher removes the clouds of ignorance.</li> <li>✓ Teacher must be a saint and a superman to become a superior teacher.</li> <li>✓ Teacher must be a high-quality yogi to become a good teacher.</li> <li>✓ Teacher should be awfully disciplined and have an integrated personality.</li> <li>✓ Teacher must have the wonderful attitude in order to be able to exact an ideal attitude from one's pupils.</li> <li>✓ Teacher should be able to eliminate his ego, master his mind and develop an insight into human nature.</li> <li>✓ Teacher is not knowledge but the attitude.</li> <li>✓ Teacher should plow along with the pupils.</li> <li>✓ If a teacher is to be respected, he must be reputable.</li> </ul> |
| <b>Contribution to education</b> | <ul style="list-style-type: none"> <li>● Refreshed the spirit of humanism in education</li> <li>● Obligatory and free mass education</li> <li>● A national system of education</li> <li>● education for Women</li> <li>● Equality for all</li> <li>● Ramakrishna mission (1897)</li> <li>● Vedanta society in San</li> </ul>  | <ul style="list-style-type: none"> <li>✓ To carry out the real man in oneself.</li> <li>✓ To put together the power of the human mind and spirit i.e. evoking of knowledge, character and culture.</li> <li>✓ To create easy the individual to start a clear continuity between the past, present and future.</li> <li>✓ To authorize the individual to set up right relationship within himself and outside-world</li> <li>✓ True education is rational, vital</li> <li>✓ Education to be inclusive must physical. It</li> </ul>  |



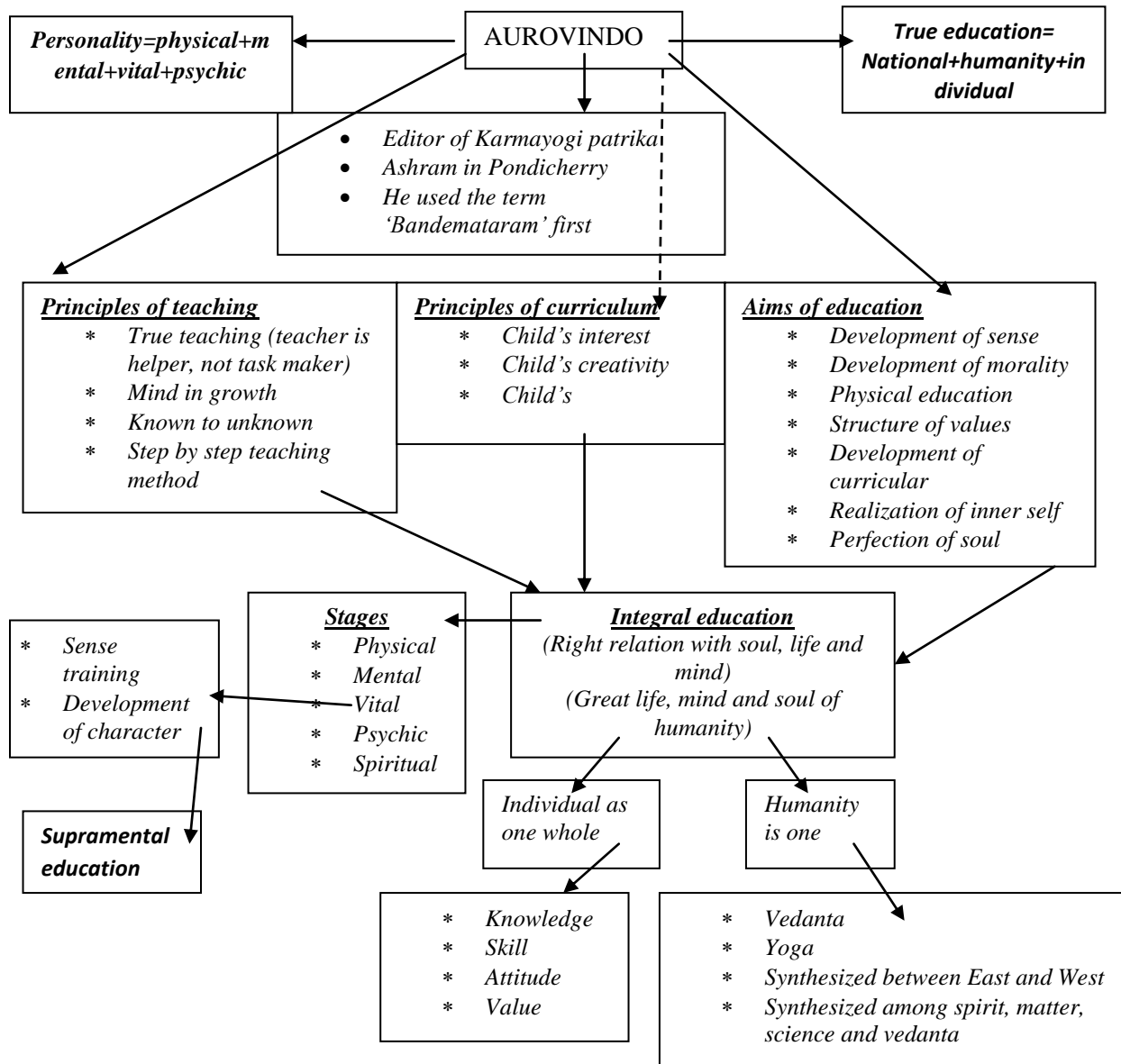
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|                         | <p style="text-align: center;">Francisco</p>   | <p>has five major aspects relating to the five primary activities of human being: Physical, Vital, Mental, Psychic and spiritual. This type of education is total, flattering to each</p> <ul style="list-style-type: none"> <li>✓ It is sustained till the ending of life</li> <li>✓ Fineness of soul Realization of inner self and Physical development</li> <li>✓ progress of senses</li> <li>✓ Morality advance</li> <li>✓ Consciousness improvement</li> <li>✓ Cultivation of values</li> </ul> <p style="text-align: center;"><b>Deep contribution:</b></p> <ul style="list-style-type: none"> <li>Soul perfection</li> <li>Understanding of inner self</li> <li>Physical health development</li> <li>Moral progress</li> <li>Sense advance</li> <li>Consciousness expansion</li> <li>Values cultivation</li> </ul>   |
| <p><b>Relevance</b></p> | <p><b>To luminosity its constructive, practical and comprehensive character :</b><br/>Vivekananda expresses to light the constructive, comprehensive and practical character oriented education.</p> <p><b>To reform society:</b><br/>If society is to be renewed, education has to achieve everyone.</p> <p><b>To match the traditional values of India with the new values :</b><br/>The wisdom of self-respect rises in man when he becomes conscious of his inner spirit, and that is the extremely principle of education. He endeavors to synchronize the Indian traditional values with the new values passed through the development of science</p> | <p><b>Upshot on humankind’s collective consciousness :</b></p> <p>Current global terrorism and ensuing wars will positively have a sweeping result on humankind’s collective consciousness. On the basis of offering public speaking of carelessly disgusted, we have become deeply conscious that we live in a new world that is at this time harshly divided. The appearance of this new world is mostly challenging for educators who are committed to educating humankind for the future.</p> <p><b>Education toward a future actuality:</b></p> <p>Education in the direction of a future pledge where global cooperation is the law of social behavior and terrestrial citizenship is held in the corresponding sky-scraping regard as nationalism. Thus maybe it is additional very important than ever that what we educate and how we educate it will be the defining act of 21st Century civilization and the inheritance of our educational era. The 20th Century saying the birth of a new-</p> |

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| <p>and technology.</p> <p><b>Man through moral and spiritual education:</b><br/>The transformation of man through moral and spiritual education is the solution for all social troubles.</p> <p><b>Moral and spiritual welfare and upliftment of humanity:</b><br/>His efforts to appear the moral and spiritual wellbeing and upliftment of humanity, irrespective of faith, caste and nationality or time. In this approach a nation can build up that will lead the world towards peace and synchronization and his entitle to every-body- '<i>Arise, awake, and stop not till the goal is reached.</i>'</p> <p><b>All-around development of the body, mind and soul of the individual:</b><br/>Vivekananda comprises all those studies, which are essential for the multitalented expansion of the body, mind and soul of the individual. These studies can be brought under the wide heads of physical culture, aesthetics, classics, language, religion, science and technology.</p> <p><b>Culture values of the country:</b><br/>The culture values of the country should shape an essential element of the curriculum of education. The culture of India has its lineage in her spiritual values. The</p> | <p>fangled social phenomenon i.e. globalization. The thought is that the world is evolving into a unified social system producing an equivalent higher level of shared consciousness on an earthly scale. Consequently humankind now has a communal responsibility to make easy an evolutionary movement toward global social incorporation, the building of a fresh social reality and to cultivate a planetary collective consciousness. Due to the harshness of present day international problems, the once grand thought of globalization now holds negligible concern for the preponderance of educators.</p> <p><i>Aurobindo has proclaimed to the world the good looks of the future that will be realized. He has brought not a wish but the confidence of the magnificence towards which the world is going on. The world is not an inopportune mishap: it is a wonder moving towards its look.</i> Philosophically, He established to determine Western scientific rationalism with Eastern metaphysics into a holistic account of realism.</p> <p><b>Educational interdisciplinary :</b><br/>His concentration was interdisciplinary in variety like: political science, education, sociology, psychology and philosophy. He was intensely prejudiced by Western thinking, mainly noticeably, Charles Darwin's evolutionary theory and French intellectual Henri Bergson's philosophy of cognitive evolution.</p> <p><b>Evolution of human being and global futurism:</b><br/>The opinion of approaching human evolution and global futurism became the base of his spiritual philosophy, political ideology, sociological theories, and educational deliberation.</p> <p><b>Traditional and conventional yoga practices:</b><br/>He persuaded that meditative yoga practices would supplement political action as thoughtful</p> |
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|   | <p>time-tested values are to be drinking in the opinion and lives of the students through the study of the reverends like: Ramayana, Mahabharata, Gita, Vedas and Upanishads. This will remain the eternal flow of our spiritual values into the world culture.</p>   | <p>social action. Political activism, social work, and the mission for self-realization through exclusive yogic practice can become interconnected activities. His progress toward to yoga is a combination of the physical social behavior at the metaphysical level as a holistic system of inner-self meditation and outer-social deed: knowing or seeking objective rational information, performance or cultivating prejudiced positive social and humanistic mental models and thinking or nourishing reflective surrender to the evolutionary energy of the total.</p>  |
| <p><b>Reality , crisis and solution</b></p> | <p><b>Man to the status of a machine :</b></p> <p>The extraordinary importance on the scientific and mechanical ways of life is quick reducing man to the status of a machine. Swamiji understands that mankind is passing through a crisis.</p> <p><b>Undermined Religious and moral values:</b></p> <p>Religious and moral values are being undermined.</p> <p><b>Ignored basic principles :</b></p> <p>Conflicts of manners, ideals and habits are passing through the society. Ignore for everything aged is the fashion of the day.</p> <p><b>Clarification is education; according to Vivekananda:</b></p> <p>The solutions of all these social and global troubles through education. He considers the terrible need of beginning man to his spiritual</p> | <p><b>Identifies realities:</b></p> <p>He discovers four realities i.e. material realm or physical reality, life realm or biological reality, intellectual realm or psyche vis-a-vis social reality, and metaphysical realm or higher consciousness or spiritual reality.</p> <p><b>Liberation of the individual + realization of the self+ spiritual transformation</b></p> <p>To reduce the crisis in life he gave the sights like liberation of the individual from the chain that shackles him and understanding of the self, spiritual transformation</p> <p>To bring down the heavenly nature and a divine life into the mental, vital, physical nature and life of humanity.</p>  |

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|                                       | <p>self and education.</p>  |   |
| <p><b>Significant core values</b></p> | <p><b>Abolition of poverty, unemployment and ignorance:</b></p> <p>For renewal of India, he reduces the required for the abolition of poverty, unemployment and ignorance.</p> <p><b>Need technical education:</b></p> <p>According to him we should technical education and also which may get better industries, so that men, as another of seeking for service, may earn enough to have sufficient money for them, and put sideways implausible against a rainy day.</p> <p><b>Should take all goods from the western nations:</b></p> <p>His significant contribution for us that is India should take from the Western nations all that are good in their civilization.</p> <p><b>Expansion of a balanced nation:</b></p> <p>Each nation has its uniqueness, which should not be destroyed like the spiritual cultural individuality of India. Swamiji recognize, for the development of a balanced nation, we have to unite scientific approach of the West with the spirituality of our country.</p> | <p><b>Humankind as species:</b></p> <p>Humankind as species is still in evolutionary movement and that our current state of existence is only a transitory one</p> <p><b>Human unity:</b></p> <p>current evolutionary movement is progressing on a global scale toward a point of human unity</p> <p><b>Consciousness:</b></p> <p>Consciousness is the top of past evolutionary occurrence and central tip of future evolutionary opening out</p> <p><b>Empowered humankind:</b></p> <p>The extension of consciousness, on both the individual and collective level, has now empowered humankind to direct evolutionary movement</p> <p><b>Cooperative action:</b></p> <p>For the next social evolutionary summit to be entirely realized weights cooperative action and global harmony on the part of humankind.</p> <p><b>Supermind/Life Divine:</b></p> <p>The outlying distant future is visualized as holding positive possibilities i.e., the Supermind or Life Divine that will eventually convert humankind and reality into a new species of higher integral spirit.</p> |

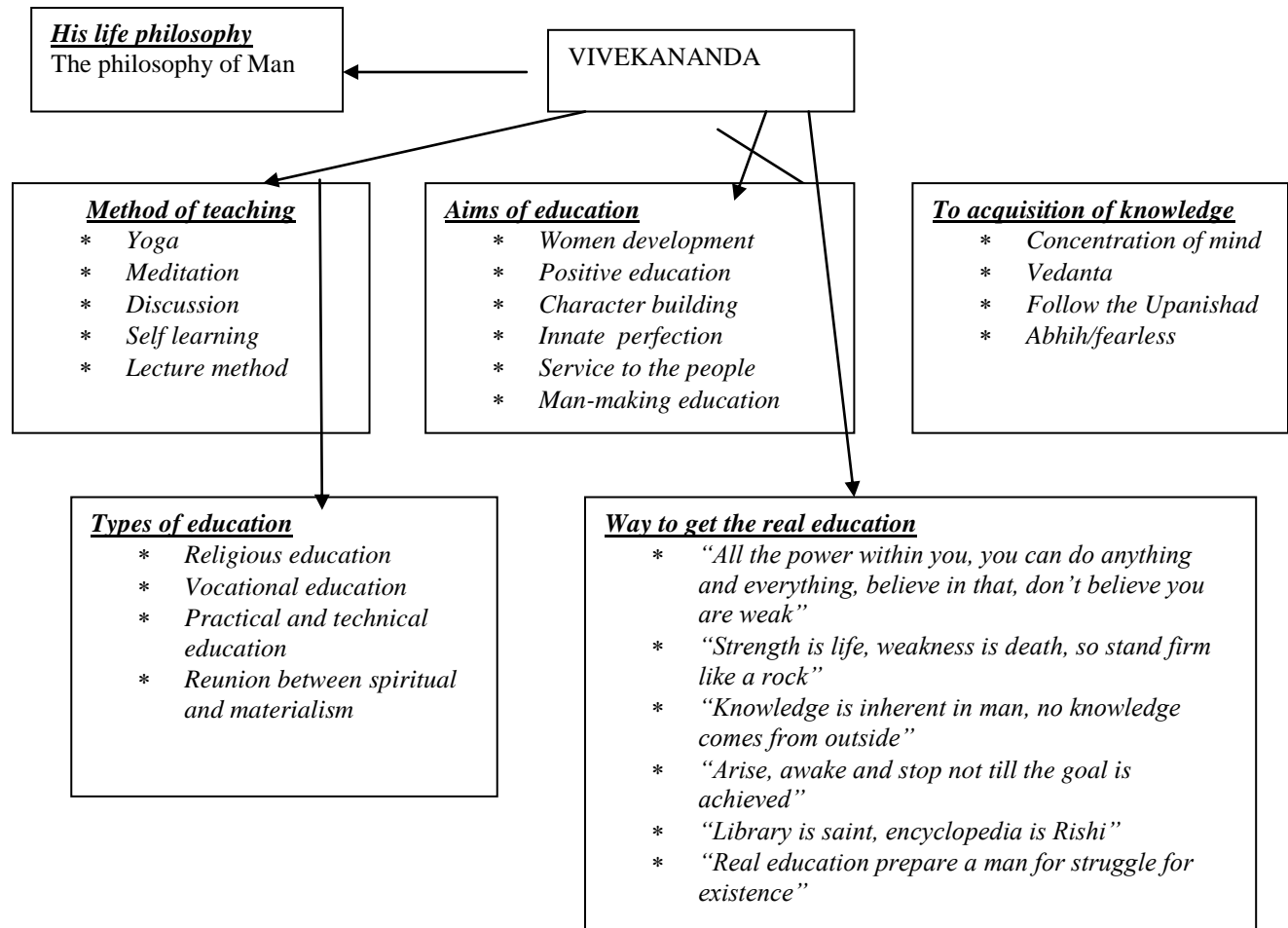
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| <p><b>Challenges and revamps</b></p> | <p><b>Women empowerment:</b><br/>                 If the women of our country achieve the true type of education, then they will be skilled to come to a decision their own problems in their defined approach. Although men and women are uniformly skilled in academic matters, yet women have a demanding ability and capability for studies relating to home and family. To fulfill his dream he promotes the opening of nursing, sewing, domestic science, cooking art, etc as ingredient of education.</p> <p><b>Future of India: based on will and integration of power</b><br/>                 Vivekananda approved the future of India is hidden within the will lie in organization, psychological explanation, accretion of infinite power, integration of power and co-ordination of wills. He gave an example: 40 millions of Englishmen lined 300 millions of people in India.</p> | <p><b>Nurturing the human energy necessary for future progress:</b><br/>                 He challenges participateto global educators in social evolution by nurturing the human energy essential for future progress. According to him educational institutions are laboratories of evolution and teachers are evolution agents.</p> <p><b>Synthesis of Western positivism with Eastern metaphysics:</b><br/>                 He premeditated his observation that educational curricular must be a combination of Western positivism with Eastern metaphysics, as well as other global cultural values for all-around development in educational environment.</p> <p><b>Humankind must first be educated:</b><br/>                 The 21st Century is going to be a historical epoch of enormous changes on a global scale that will influence global education. Humankind must first be educated for the possibility of such positive changes. His works and thoughts are education all landmarks of globalization that promotes a sense of intimacy giving rise to the future of humanity.</p> |
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**CONCLUSION**

Vivekananda defined the essential principle of education is the overall development of human personality. Everybody is gifted with definite capacities, which stay latent, although in a probable form, in childhood. Swami understood education is the process by which these fundamental potentialities in human personality apparent themselves in finishing his or her entirety improvement. On the lopsided Aurobindo is watched as one of the talented philosophers of the 20<sup>th</sup> century and was as nationalist innovatory twisted educationalist, spiritualist and moralist. He has the vital contribution in the evolution of superman mind andsturdilyassumed that life has a divine rationale and one of the most significant tasks of education is to direct the student to determine for himself the plan of life and the exact function that he himself has to cooperate in it. Aurobindo visualized education as

atool for the actual working of the spirit in the mind and body of the nationand the individual;which is called as an integral education and that motivates the students to expand the five necessaryfeatures of personality such as the physical, the vital, the mental, the psychic and the spiritual. His Integral education is considered as a procedure of organic growth and the method in which a choice of faculties could be integrated. This integration is dependent upon each child's inclination, law of development inherent disposition,rhythm of progress and inner nature. The celebration of International Day of Yoga on 21<sup>st</sup>June, 2015 is the assemble outcome of nourishing of the yoga education concept of Vivekananda and Aurobindo. Belurmath and Vivekananda rock in India are reflecting the thoughts of Vivekananda, on the other hand Pondicheri Ashram is reflecting the thoughts of Aurobindo.



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