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Thoughts of Shri Aurobindo

Dr. Varsha C. Brahmbhatt
Prof. Harsukh H. Parmar



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of
Shri Aurobindo**



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*Maniben M. P. Shah
Mahila Arts College, Kadi*

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Preface

Dear Reader,

Please think for a minute about Benjamin Franklin's quote "Either write something worth reading or do something worth writing. Then, have a glimpse into this book, and you will find ideas worth reading that are the result of mature and thorough research, worth writing about. This book is born of passion, optimism and shared vision of a bright future. We are proud to share with you, the readers, valuable insights of hard and dedicated work for a better The tomorrow. The authors are prominent educators and researchers looking into the tempestuous present to plant the seeds of the time to come.

Maharshi Aurobindo Ghose was a Philosopher, Yogi and Poet. Sri Aurobindo (born 15th August, 1872 – 5th December, 1950). He was a son of Swarnalottadevi and Krishnadhun Ghose. Aurobindo studied for the Indian Civil Service at King's College, in Cambridge, England.

He evolved as a Spiritual Guru. He developed a Spiritual Practice known as an Integral Yoga. The central theme of Integral Yoga is the evaluation of human life in to a divine life on earth.

Sri Aurobindo believed that a healthy body is necessary condition for achieving intellectual or spiritual attainment. His main focus is unpurity. Thoughts of Aurobindo offers a spiritual perspective that is desperately needed in our society.

The volume contents consist of thoughts on Aurobindo's mind, body, spiritual attainment and educational thoughts. This volume include 19 research papers make a valuable contribution to contemporary spiritual philosophy and educationalist Aurobindo.

We have made an effort here, so that today's young generation can read and understand Aurobindo's religious thoughts, about his life and follow it by reading this book. This is one of our effort to brighter your future with mental peace bring it in to your life.

Dr. Varsha C. Brahmbhatt, and
Prof. Harsukh H. Parmar

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Sri Aurobindo Biography: Family, Education and work

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Sri Aurobindo was one of the first Indians educated in England. He was a poet, thinker, freedom fighter, yogi and spiritual leader. He was born on 15 August 1872 in Kolkata, West Bengal. Sri Aurobindo is also known as Aurobindo Ghose and also spelled as Aravinda. He propounded a philosophy of divine life on earth and founded an ashram in Puducherry. His epic poem Savitri is one of the greatest works of him. His participation in the Indian freedom struggle against the British gave him popularity and gradually evolved to become a spiritual and yogic guru. He came up with a new path of spirituality known as 'integral yoga'. The main objective of his teachings was to increase the level of consciousness of people and to aware people of their true selves. He had written several books focused on Indian culture, socio-political development of the country.

Sri Aurobindo:

Birth Date: 15 August 1872

Place of Birth: Kolkata, West Bengal, India (Present-day)

Died: 5 December 1950

Place of Death: Puducherry, India

Father's Name: Dr. K.D Ghose

Mother's Name: Swarnalata Devi

Spouse: Mrinalini Devi

Alma mater: University of Cambridge

Established: Sri Aurobindo Ashram

Philosophy: Integral Yoga, Involution, Evolution, Integral psychology, Intermediate Zone, Super mind

Literary Works: The Life Divine, The Synthesis of Yoga, Savitri

Sri Aurobindo: Family and Education

When he was born his name was kept Aurobindo Akroyd Ghose. His parents want to give his upbringing in European style. So, they enrolled him in the Loreto Convent School at Darjeeling. At the age of 7, he was sent to England to complete his studies. He did his schooling

from King's College, Cambridge. And also, he had learned various foreign languages like Greek, French, Italian German, Latin, and Spanish. In 1892, he came back to India.

Sri Aurobindo: Works

He started publishing the monthly journal *Anya* with the assistance of his French friends. In the journal, he focused on the divine destiny of humankind, unification of the human race, the spirit and the significance of Indian civilizations and culture. Later, he mentioned these articles in the *Life Divine*. He also wrote his epic poem *Savitri* in 23,813 lines of blank verse. Do you it is one of the longest poems in the English language.

The Divine Life his major works includes Essays on the Gita (1922).

- *Collected Poems and Plays (1942)*

- *The Synthesis of Yoga (1948)*

- *The Human Cycle (1949)*

- *The ideal of Human Unity (1949)*

- *Savitri: A Legend and a Symbol (1950)*

- *On the Veda (1956)*

1. He wished to see free and independent India that he witnessed on 15 August, 1947 on his birthday.
2. Resurgence of Asia
3. World Union
4. The spiritual gift to India to the world
5. A step in evolution which would raise man to a higher and larger consciousness.

List of Sri Aurobindo Book

1. The Essential Aurobindo
2. The Mother
3. Psychic Being (Soul: Its Nature, Mission, Evolution)
4. Secret of the Veda, New U.S. Edition
5. The Bhagvad Geeta
6. The future evolution of man: The divine life upon earth
7. Essays On the Gita
8. Savitri First Edition
9. A Greater Psychology: An Introduction to Sri Aurobindo's Psychological Thought
10. Powers Within
11. The Yoga of Sleep and Dreams/The Night-School of Sadhana

12. Living Within: Yoga Approach to Psychological Health & Growth
13. The Mind of Light
14. The Problem of Rebirth
15. Integral Healing

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo in a uniform library edition of 37 volumes. All the 36 text volumes have been issued. The remaining reference volume, with an index and glossary, is being prepared. The Complete Works contains all the writings published earlier in the 30-volume Sri Aurobindo Birth Centenary Library, as well as around 4000 pages of new texts.

Sri Aurobindo: Ashram

In 1926, he established ashram that has witnessed tremendous growth over the years. That time, there were 124 disciples and today more than 1200 members are there.

Awakened to the Divine Mission

The famous Alipore Bomb Case was the turning point in Sri Aurobindo's life. For a year Aurobindo was an under trial prisoner in solitary confinement in the Alipore Central Jail. It was in a dingy cell of the Alipore Jail that he dreamt the dream of his future life, the divine mission ordained for him by God.

The goal aimed at by Sri Aurobindo is not merely the liberation of the individual from the chain that fetters him, but "to work out the will of the Divine in the world, to effect a spiritual transformation and to bring down the divine nature and a divine life into the mental, vital and physical nature and life of humanity" Aurobindo's Life Divine is, and will always remain, a force guiding the thoughts of men all over the world. His other publications are Essays on Gita, Ideal and Progress, Isa Upanishad, The Superman, Evolution, Heraclitus, The Ideal of the Karmayogin, The Brain of India, the Renaissance in India, Bases of Yoga, Kalidas, Vikramorvasi or The Hero and the Nymph, Poems, The Riddle of This World, etc.

Aurobindo was one of the greatest of world figures. He was an inspiration to the nationalists of India. Looked at as a religious teacher, his writings will live as long as the world survives in Pondicherry he founded a community of spiritual seekers, which took shape as the Sri Aurobindo Ashram in 1926. In that year he entrusted the work of guiding the seekers to his spiritual collaborator, Mira Alfassa (1878–1973), who was called "the Mother" in the ashram. The ashram eventually attracted seekers from many countries throughout the world.

On 5 December 1950, he left the world. His work was continued by the Mother and after her death by her successors at the Pondicherry (Puducherry) Ashram. Do you know the

international community; Auroville established on the outskirts of Pondicherry (Puducherry) celebrates Aurobindo's revolutionary utopian vision. Several authors were inspired by the works of Aurobindo Ghose and one such scholar, the late Haridas Chaudhuri, established the Institute of Integral Studies in San Francisco in 1971.

The evolutionary philosophy underlying Aurobindo's integral yoga is explored in his main prose work, *The Life Divine* (1939). Rejecting the traditional Indian approach of striving for *moksha* (liberation from the cycle of death and rebirth, or *samsara*) as a means of reaching happier, transcendental planes of existence, Aurobindo held that terrestrial life itself, in its higher evolutionary stages, is the real goal of creation. He believed that the basic principles of matter, life, and mind would be succeeded through terrestrial evolution by the principle of super mind as an intermediate power between the two spheres of the infinite and the finite. Such a future consciousness would help to create a joyful life in keeping with the highest goal of creation, expressing values such as love, harmony, unity and knowledge and successfully overcoming the age-old resistance of dark forces against efforts to manifest the divine on earth.

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ગુણવંત શાહ(૨૦૦૭): શક્યતાના શિલ્પી શ્રી અરવિંદ

Few Facts About a Great Personality Sri Aurobindo Ghose

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Introduction

Born to surgeon Krishna Dhan Ghose and Swarnalata Devi in Calcutta on August 15, 1871. Eminent writer, Raj Narayan Bose was Aurobindo's maternal grandfather. At age four, he was sent to the Loreto Convent School in Darjeeling. Later, his father enrolled him at a public school in England. After school, he won a scholarship to King's College, Cambridge, where he studied European classics. On his father's insistence, he took the Indian Civil Service Examination and passed in 1890 but failed in the horsemanship test due to which he could not enter the service. He returned to India in 1893 and worked as the vice-principal of a college in Baroda. The Maharaja of Baroda had great regard for him. Aurobindo had a talent for learning languages. Apart from Greek and Latin, he also knew French and German that enabled him to read the original works of Goethe. He also studied Indian philosophy enthusiastically. His father had sent him to England at a tender age to be steeped in western culture, but Aurobindo acquired the best of both India and the West. He drew a high salary at the Baroda Educational Service but left it to join the Bengal National College at a much lower pay and took part in the national movement.

Revolutionary Streak

India celebrates 15 August from 1947 as Independence Day because from that day onwards we the Indians were not under the British rule but under our own rule with freedom of speech, freedom of writing, freedom of visiting places etc. We all who were born after 1947 read in the history books how the British rulers treated Indians. Only a few cases, I am highlighting where cruelty of the British Raj may be realized. One was the Jallianwala Bagh incident, another one was the first Partition of Bengal (1905) in the name of religion i.e. 'Hindu Bengal and Muslim Bengal', third one cruel treatment of farmers at Patharughat of Assam. Regarding the Patharughat incident I wish to highlight a few lines, "On January 28, 1894, many local peasants gathered in a protest meeting at Patharughat (also known as Patharighat), condemning the increasing land tax levied by the British. Thousands of people from various villages came forward to take part in this meeting. While the protest meeting was going on,

Deputy Commissioner of Darrang district, JD Anderson, Mr. Barrington, SP and Mr. Remington, SDO, arrived at the venue along with a full police force. On that fateful day, hundreds of people were injured and around 140 of them were killed on spot” (blog.mygov.in/peasants-uprising-of-patharughat/). Like these plenty of examples may be cited about cruelty inflicted upon Indians during the British rule.

After returning to India he took up various works under the Maharaja of the Princely state of Baroda and was also involved in nationalist politics. Sri Aurobindo was also associated with the revolutionary movement in Bengal with ‘Anushilan Samiti’. Anyway how a person who was in the revolutionary freedom movement became a spiritual leader may be explained here. “In July 1905 then Viceroy of India, Lord Curzon, partitioned Bengal. This sparked an outburst of public anger against the British, leading to civil unrest and a nationalist campaign by groups of revolutionaries that included Aurobindo. In 1908, Khudiram Bose and Prafulla Chaki attempted to kill Magistrate Kingsford, a judge known for handing down particularly severe sentences against nationalists. However, the bomb thrown at his horse carriage missed its target and instead landed in another carriage and killed two British women, the wife and daughter of barrister Pringle Kennedy. Aurobindo was also arrested on charges of planning and overseeing the attack and imprisoned in solitary confinement in Alipore Jail. The trial of the Alipore Bomb Case lasted for a year, but eventually, he was acquitted on 6 May 1909. His defense counsel was Chittaranjan Das. During this period in the Jail, his view of life was radically changed due to spiritual experiences and realizations. Consequently, his aim went far beyond the service and liberation of the country. Aurobindo said he was “visited” by Vivekananda in the Alipore Jail: “It is a fact that I was constantly hearing the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence.” In 1910 Sri Aurobindo withdrew himself from all political activities and went into hiding at Chandan nagar in the house of Motilal Roy, while the British officials were searching him to prosecute on the basis of a signed article titled ‘To My Countrymen’, published in Karmayogin. And finally he reached Pondicherry, now Puducherry, and then a French colony. In Pondicherry he established a community of spiritual seekers, later on named as the Sri Aurobindo Ashram in 1926. In that year he entrusted the work of guiding the seekers to his spiritual collaborator, Mira Alfassa (1878–1973), who was called “the Mother” in the ashram. The ashram eventually attracted seekers from many countries throughout the world.

The American philosopher Ken Wilber has called Sri Aurobindo “India’s greatest modern philosopher sage”.

Swaraj

Sri Aurobindo was another towering personality of the Indian Independence Movement who was big votary of Swaraj. Writing about Swaraj in *Bande Mataram* (April 1907) Sri Aurobindo wrote: “We of the new school would not pitch our ideal one inch lower than absolute Swaraj, self-government as it exists in the United Kingdom.” To strive for anything less than Swaraj, he argued, “would be to insult the greatness of our past and the magnificent possibilities of our future.”

Sri Aurobindo’s idea of Swaraj was a Dharma-based system. He was mindful and appreciative of the Western concepts of freedom, democracy, and equality that has swept through much of the world. He was, however, skeptical of their ‘hues of the West’. He recognized the inherent biases prevalent in these ideas. “There was a strain of hatred and bitterness,” Sri Aurobindo wrote in his 1908 essay in *Bande Mataram*, “which showed itself in the condemnation of Brahmanical priest craft, the hostility to Hinduism.” Recent scholarly works, in particular of Vishwa Adluri (*The Nay Science: A History of German Indology*) and Meenakshi Jain (*Sati: Evangelical, Baptist Missionaries and the Changing Colonial Discourse*) have reinforced this skepticism.

Central to Sri Aurobindo’s idea of Swaraj was his notion of ‘National Education’. To him, National Education was the most immediate need of the country. He proposed dismantling of the existing education system. The full potential of Swaraj cannot be reached “by any extension or imitation of the system of the existing universities with its radically false principles, its vicious mechanical methods, its dead-alive routine tradition and its narrow and sigh less spirit.” He considered the idea of Swaraj and National Education inseparable from each other. His idea of National Education included the elements of the “inheritance of the past, the widening gains of the present, and the large potential of the future”.

Sri Aurobindo’s Swaraj, many would argue, is still an unfulfilled dream. Many of the cherished systems of modern day society are showing signs of strain. A Dharma-centric notion of Swaraj, can provide an alternative to the concept of democracy.

Indian National Movement

Aurobindo returned to India after completing his education in 1892. His mother, who was the daughter of a vedantic scholar, introduced Aurobindo to Indian philosophy despite his father’s highly Westernized outlook. Soon Aurobindo learnt Bengali language and began to read Bankim Chandra Chatterjee’s, *Anandmath*, *Dharma Tatva* and *Krishna Charitha*. These writings imbibed a sense of patriotism and spiritual favor in him. In 1893, he got employment

in Baroda at the survey settlement department. In 1900, he was appointed as English Professor at a Baroda college and after four years of service he became the principal of the college. During his stay in Baroda, Aurobindo used to write speeches for the king. It was during that time that Aurobindo used to send a series of articles entitled New Lamps for Old to an Anglo-Marathi paper, Indu Prakash. As the first few articles were a sensation, Ranade asked Aurobindo to stop such writing and take up a constructive writing on issues such as jail reforms. After this suggestion from Ranade, Aurobindo toned down the language but the articles were still radical in nature. Shri Aurobindo stated that the people do not have to depend upon the charity of the British and that the actual enemy of the nation is not the external force, but our internal forces, viz., own weakness, cowardice, selfishness, hypocrisy and sentimentalism. He, therefore, called for a new generation of manliness and revolution. Aurobindo was critical of the Congress at that time, and stated that the aims of Indian National Congress (INC) are faulty; the spirit in which it proceeded towards accomplishing goals was not with a spirit of sincerity and wholeheartedness. Further, the methods adopted were also not appropriate, and that the leaders in whom people had trust were not the right men.

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Shri Aurobindo's Thoughts on Leadership and Nationality

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ABSTRACT:

The nationalist and Indian nationalist ideas are presented in Sri Aurobindo's writings in a manner that is dazzling and illuminating thanks to the works of Sri Aurobindo. The life of Sri Aurobindo is an illuminating example of Indian patriotism, both in terms of the particulars of his life and the larger lessons that may be learned from them. He was the one who, during the early period of nationalist struggle, formulated in the most inspiring terms the true aim of Indian nationalism, and who, within a short period of two years (1906-8) through the blazing pages of the Bande Mataram, accomplished the task of fixing it in the national consciousness. If we look at the annals of Indian nationalism, we will see that he stands out as the most heroic nationalist. He was the one who, during the early period of nationalist struggle, In the annals of nationalism all across the world, no other event in history can compare to this remarkable effort of national unity.

KEY WORDS: Nationality, Leadership, Nation, Movement, Revolution.

INTRODUCTION:

The most important achievement of those years was the birth of a new spirit in the nation, a new electric current that awoke the people to the true meaning of nationalism and filled them with enthusiasm that caused waves after waves all over the country. This was the greatest thing that was accomplished during those years. Even being stifled by repression and sadness did not stop the excitement that was building up. Following each wave of repression and sadness, it regenerated the thread of the life of the movement for liberation and maintained it recognizably one throughout the almost fifty years that it has been fighting for freedom. The call of Bande Mataram resounded in every direction, and people had the overwhelming sensation that it was a magnificent time to be alive, to brave, to work together, and to hope. It was a power that could not be destroyed by anything, and it brought India to the beginning of a total triumph. The old indifference and timidity were shattered, and it was a force that was produced.

Aurobindo Ghosh's Contribution to The Indian National Movement:

Aurobindo presented an elevated, redeemed, and sanctified nationalism within the context of modern political thought and practice in India. He was not afraid to take risks and had a clear objective, which was to accomplish complete Swaraj. He never considered nationalism to be a dogmatic doctrine in any way. He held the belief that the five tenets of Indian culture—Dharma, Tapasya, Jgnam, Bhramacharya, and Shakti—serve as vital revitalizing powers that invigorate not only the movement as a whole but also its leaders and the people who follow them.

On August 15, 1872, Aurobindo was born, and his father, who was a fan of the English language, gave him the name Aurobindo Ackroyd Ghosh. Yet, when Aurobindo became older, he decided to shed his middle name. At the age of five, Aurobindo was sent to a convent school that was managed by Europeans. When he was seven years old, he was taken to England and placed in the care of a family from that country. His father gave him strict instructions not to socialize with Indians or fall under their sway in any way. As a result, Aurobindo decided to spend the better part of the next 14 years obtaining an education in England. He attended universities in Manchester, London, and Cambridge. He was also fluent in French and Roman, in addition to Greek. His time spent away from his homeland caused him to become increasingly anglicized, and he became to the point where he could scarcely speak Hindi or Bengali.

Aurobindo joined a clandestine group of Indian revolutionary thinkers and doers known as "Lotus and Daggers," despite the fact that he had had a highly Westernized education and that his father had given him very specific instructions. Aurobindo rose to prominence as the leading advocate of violent nationalism during the course of his life. Despite the fact that Aurobindo spent more than 14 years of his life in England, he maintained strong emotional ties to France. He was really taken aback by the speed with which the French built democracy through revolution; it just took five short years, but it took the British over a dozen years. This left him with a profound impression. It's not that he was overly impressed by the French Revolution; rather, he was drawn to any movement that strove for political change.

Cleisthenes' success in establishing an Athenian social and political order served as a significant source of motivation for Aurobindo. In a similar vein, Gracchi, who was responsible for bringing about revisions in the Roman Constitution, and Joan of Arc, who was responsible for liberating France from British occupation. In addition, Aurobindo was of the opinion that

Indians, who cared for ideas and culture, were more like the French and the Athenians than the British, who were more concerned with the practical side of things.

INDIAN NATIONAL MOVEMENT:

After finishing his schooling in 1892, Aurobindo went back to his home country of India. Despite the fact that his father had a very Westernized worldview, Aurobindo's mother, who was the daughter of a vedantic scholar, was the one who exposed him to Indian philosophy. As time went on, Aurobindo became fluent in Bengali and started reading works by Bankim Chandra Chatterjee, including *Anandmath*, *Dharma Tatva*, and *Krishna Charitha*. These texts instilled in him a strong feeling of national pride as well as a spiritual zeal. After moving to Baroda in 1893, he found work in the survey settlement department there. In the year 1900, he was given the position of English Professor at a college in Baroda, and after serving in that capacity for a period of four years, he was promoted to the position of Principal of the institution. During his time in Baroda, Aurobindo was in the habit of penning regal addresses for the local monarch. Around that time period, Aurobindo was contributing to an Anglo-Marathi newspaper called *Indu Prakash* by writing a series of articles under the heading *New Lights for Old*.

Because the first few pieces caused such a stir, Ranade requested Aurobindo to stop writing in such a provocative manner and instead focus his work on more beneficial topics, such as the rehabilitation of prisons. As a result of Ranade's advice, Aurobindo toned down the wording in the articles, but the writings themselves retained their radical spirit.

In these articles, Aurobindo asserted that the people do not need to rely on the charity of the British and that the actual enemy of the nation is not the external force, but rather our internal forces, namely our own weakness, cowardice, selfishness, hypocrisy, and sentimentalism. He also stated that the British were not the nation's true enemy. As a result, he pleaded with the next generation to become more manly and to join the revolution. Aurobindo was critical of the Congress at the time, and he stated that the goals of the Indian National Congress (INC) are flawed; the spirit in which it proceeded towards accomplishing goals was not with a spirit of sincerity and wholeheartedness. Aurobindo was a member of the Indian National Congress (INC). In addition, the strategies that were utilized were inappropriate, and the leaders in whom the people placed their faith were not the suitable individuals.

In addition to this, he attacked the Congress for educating its members to talk with one voice, but not to act or collaborate together. He described the Congress as a party of the middle class that desired the blessings of British rule and claimed that the party was unsuccessful in

its attempts to mobilize the working people. 1903 saw the publication of another piece by Aurobindo titled "No Compromise," which was distributed in a covert manner. Throughout the years 1904 and 1905, he participated in Congress sessions, although he felt that the meetings were unimpressive and underwhelming. According to him, moderates could never rise beyond their slavery, and their ideas are always creeping and crawling. Aurobindo viewed the partition of Bengal in 1905 as a godsend because he believed it would reawaken the dormant national feelings of the people who had been living a life of complacency for so many years before to the event. This occurred throughout the time period.

From Baroda, he informed the members of his secret club that now was the time to take the next step ahead. In March of 1906, he advocated for open rebellion and total independence in an article that was published in a Bengali journal called *Yugantar*. This essay quickly became quite famous and immediately stirred up feelings all around the nation, which resulted in demonstrations taking place all over the United States. Aurobindo was approached for assistance in editing the journal that was first published in 1906 under the name *Bande Mataram*, which was founded by Bipin Chandra Pal. Aurobindo started writing pieces for the daily, which earned him the favour of the readers but also earned him the fury of the British authorities. This anger was caused mostly by the fact that, in addition to bringing attention to the political dominance of the country, he also discussed the entire process of Westernization. Aurobindo's writings were strongly criticized by the British government, but the government was unable to pursue legal action against him because he was able to articulate his ideas in a way that was clear and concise. Aurobindo was a participant in the Surat Congress in 1907, which was ultimately unsuccessful as a result of disagreements between Bipin Chandra Pal and Gokhale, or, to put it another way, between the moderates and the radicals. Aurobindo believed that the dissolution of Congress was an act of God's providence.

In 1908, Aurobindo asserted that nationalism was eternal because it was a religion that had been given to India by God. He believed that this was the reason for its divine origin. In the same way that God cannot be killed, nationalism cannot be eradicated. According to him, *Swaraj* can only be achieved when there is confidence in God. Aurobindo was taken into custody in 1908 on suspicion of making weapons that had been used in the murders of two English women. When he was behind bars, he came to the realization that there was a higher meaning to nationalism. After being set free in 1909, Aurobindo launched two periodicals, one in the English language called *Karmayogin* and the other in the Bengali language called *Dharma*. It was through these weeklies that he began to spread the idea that nationalism is a creed, religion, or faith, and that he began to consider nationalism to be *Sanatana Dharma*.

While Aurobindo encouraged passive resistance rather than violent resistance, he did not hold the opinion that resorting to violence in order to achieve liberation is inherently evil. According to him, Kshatriyas are the people who are in charge of politics, and it is a Kshatriya's ethical responsibility to manage the political process. To preach Varanasankara is the Brahmanical duty of sanity sacrifice that must be fulfilled in order to impose politics. In his collection of essays titled *Studies on the Gita*, he argued that it is dharma to murder the enemies of one's country during a dharma yudha and that the Gita is the finest response to provide to people who avoid conflict. In point of fact, the Gita is a scripture that is revered by revolutionaries. He went on to say that both life and death were nothing more than aspects of the cosmic dance performed by the goddess Kali, also known as the Mother, who both produces and destroys.

Aurobindo mentioned three reasons that contributed to the success of Britain throughout the eighteenth and nineteenth centuries in his essay titled "Dharma and Jatiyata." He rejected three ideas that were largely accepted by the population at the time: first, that the British were superior to the Indians and that the Indians were inferior to themselves. This was something that he did not agree with because there were other guys in history such as Nana Phadnavis, Mahadaji Scindhia, Hyder Ali, etc. Second, we will discuss the positive qualities of the British and the negative characteristics of the Indians. Aurobindo's response to this was that he believed that persons like as Clive were more immoral than the Indians themselves. Finally, there was a lack of cohesion among the many Indian tribes. Aurobindo was unable to provide a definitive response to this question; all he could say was that both the Indians and the Britishers exhibited qualities that are associated with Asuras or demons, and that there was never any unity in the past. Aurobindo presented an elevated, redeemed, and sanctified nationalism within the context of modern political thought and practice in India. He was not afraid to take risks and had a clear objective, which was to accomplish complete Swaraj. He never considered nationalism to be a dogmatic doctrine in any way. He held the belief that the five tenets of Indian culture—Dharma, Tapasya, Jganam, Bhramacharya, and Shakti—serve as vital revitalizing powers that invigorate not only the movement as a whole but also its leaders and the people who follow them. He was a forerunner of those who prophesied the coming together of all people. He was of the opinion that if mankind could be brought together into a single brotherhood, it would bring an end to all kinds of divisions and barriers. He was of the opinion that the lives of men are shaped by a handful of primary variables, including collaboration, mutuality, forbearance, and love.

The Renaissance, the Reformation, the Industrial Revolution, the French Revolution, and Socialism are the five forces that, in Aurobindo's view, were responsible for the transformation of the entire European continent from a medieval scholastic Christian commonwealth into a powerful political body of nation-states that believed in the economic and military roots of power. This transformation took place over the course of the last thousand years. These movements that occurred in Europe spread out over a period of time spanning 500 years.

Because of this, the people had time to change, modify, and adapt their value patterns to the shifting social, political, and economic circumstances. Yet in India, all of these key forces that propelled Europe occurred within the period of just one century, leaving little room for secularization or mechanization to take place. According to Aurobindo, a nation that is being oppressed has the choice to either engage in an armed uprising or do nothing. According to his point of view, an armed uprising is the course of action that is the most accessible and can be carried out in the shortest amount of time. It also produces the most comprehensive results, requires the least amount of strength to endure pain and suffering, and calls for the fewest and shortest sacrifices. He also remarked that it is natural to assert that all violent tactics are evil and criminal by any established authority, particularly the ones that are oppressive. He said this in the context of saying that it is natural to proclaim that all violent methods are evil and criminal. When a nation's life and liberty are under attack, then any and all means must be adopted to preserve the right, and all such measures are justifiable. However, no nation can ignore oppressive regimes because liberty is the life breath of a nation, and when this life and liberty are under attack, and then any and all means must be adopted.

According to Aurobindo, a law that was imposed by the people on themselves had a binding force, but a law that was imposed by outsiders had a moral sanction. If the legislation in question was unfair or oppressive, it became a moral obligation to disobey the law in question. In addition, he was the one who came up with the motto "no control, no cooperation." He argued that once Indians ceased to teach in schools, work in government offices, or serve in the police force, it would be impossible for the British administration to survive for even a single day. Not only did he advocate for a boycott of British goods, but he also advocated for a boycott of the British government. According to Aurobindo, the process of achieving national freedom was a sacred Yagna, of which the boycott, Swadeshi, national education, and every other action were but components. In addition, he was of the opinion that people would not be stirred to action by a movement that was solely political and made no appeal to religion. In

point of fact, he urged individuals to keep in mind that they would be contributing to the formation of a country if they took part in a movement of spiritual nationalism.

Despite the fact that Aurobindo had negative opinions towards Westernization, he was not opposed to the concept of embracing the most positive aspects of Western history, culture, and tradition. He was adamant in his conviction that despite India's best efforts to model itself after European culture, it would never be possible for the people of India to achieve the same level of success as their European counterparts. This was due to the fact that the two cultures' histories were entirely dissimilar, and as a result, there in addition, Aurobindo was of the belief that Europeans placed a higher emphasis on egoism and individual competitive greed as the basis of society, while ignoring the significance of character. He believed that this was the case because Europeans did not value character. He was interested in developing a spiritual kind of nationalism that is distinct from the political kind of nationalism that is prevalent in Western culture. According to Aurobindo, the development of a nation must not be based on the territorial unity or shared interests of its people; rather, it must be based on the religious sensibilities of its people.

It was the year 1910 when Aurobindo arrived in the French settlement of Pondicherry and began to actively participate in the anti-partition agitations. Despite this, he still had a very strong religious instinct, and it was this instinct that eventually caused him to leave his family in Bengal and settle in Pondicherry in search of a new life, the Life Divine. Because of this self-realization, Aurobindo was able to write some of the most influential works ever published, including *The Life Divine*, *Essays on Gita*, *The Ideals of Human Unity*, *The Synthesis of Yoga*, and a great number of others. Aurobindo reached Siddhi, also known as enlightenment, in the year 1926, after spending many years of his spiritual life centered around debates and lectures. Afterwards, he spent more than twenty years meditating and realizing his spiritual potential.

At this time, he fully removed himself from any and all political activity, which led to a significant degree of animosity among a large number of people who were fighting for independence. He turned down offers from a number of freedom fighters to serve in various capacities, such as that of an editor. He was also requested to preside over the sessions of Congress meetings, but he categorically declined every single one of these opportunities. So, he only spent a little amount of time actively participating in political life. He died on 5th December, 1950.

Conclusion:

The philosophical underpinnings of Indian nationalism are the same as those of patriotism. According to this school of thought, the feeling of love for one's homeland, also known as janmabhumi, is not the only aspect of patriotism; rather, it also includes affection for the people who live there. This attitude goes even farther and instils a passion for the cultural values that have been fostered and encouraged over the course of a long history that spans at least five thousand years. And in addition to the ideals that are upheld by this remarkable culture, patriotism is, at its core, the enlightened worship of the smiling and benevolent as well as strong and mighty Shakti, whom we refer to as Mother India, Bharat Mata. According to what Sri Aurobindo stated, a nation is not a piece of land, nor is it a representation of the spirit, nor is it a fabrication of the mind; rather, a nation is a powerful Shakti that is formed of the Shaktis of all of the millions of units that comprise the nation. He went on to say that the nation is in reality a soul, that it is eternal, and that it possesses the potential to reconnect itself as one unity in diversity even when it is geographically fractured or separated. He said this as an additional point of emphasis. Indian nationalism has been a source of a huge recovery and reassertion of those values of Dharma that have been the force of upliftment for millions of people across this country. This country has been transformed as a result of the efforts of millions of its citizens. This ideology motivated thousands of people to sacrifice their lives for a cause, including great and valiant Chidambarams, courageous Padmanabhas, and courageous Shivas who braved the prospect of exile and incarceration. The force of patriotism, the value of self-sacrifice, and the value of worshiping Mother India, — this patriotism and its values live with us, and we stand in the need to remember them, collect them together, and pour them into a new system of education that we are striving to construct today. Patriotism and its values live with us. Patriotism and its values live with us.

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Shri Aurobindo's thoughts on leadership and nationality.

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Introduction:

Aurobindo Ghosh was a great scholar, true nationalist, great humanist a prophet of spirituality and a great ascetic yogi. All his creations are the dense essence of the new and rising soul of India and contain a spiritual message for mankind. His epic Savitri marks a new era in the field of spiritual poetry and is a source of inspiration for spiritual thinkers. Aurobindo Ghosh was a forerunner of nationalism in an important spiritual institution in itself. The deep sense of nationalism that was seen in him was not seen in any other person. He gave a new direction to Indian nationalism in the beginning of the 20th century by his intellectual genius and spiritual knowledge, praised the greatness of Indian culture and established revolutionary nationalism on the background of spirituality.

The knowledge of India's soul that he had was not even known to great men like Swami Vivekananda, Swami Dayanand Saraswati, Mahatma Gandhi. Aurobindo lived the life of an ascetic and yogi in Pondicherry. His powerful and bold writings for Bande Mataram and Karma Yogi surcharged the people and electrified the nation which ultimately led the nation to her freedom. It was therefore significant that when India attained her liberation in 1947, it was on 15th August, the birthday of Sri Aurobindo. This article attempts to explore and analyses the relevance of Sri Aurobindo's philosophy of nationalism by tracing the evolutionary development of a nation- unit and consequently the infusion of the consciousness of unity. A careful examination has been conducted of the social law of evolution as postulated by Sri Aurobindo whereby, he emphasizes the significance of observing the sanctity of individuality whilst observing the international law of diversity and this he proposes to achieve by means of nurturing inner oneness and not merely through external imposition.

Aurobindo Ghosh was a true nationalist, he wished that India should get independence very soon. By getting knowledge from Gita, Vedas, Upanishads, he discovered such methods which could play an important role in India's independence. After establishing a Hermitage in Pondicherry, he retired from his political life and continued the efforts of India's independence there through the power of yoga.

Aurobindo was not only a nationalist but he was also an international activist. Aurobindo Ghosh was a bitter critic of the liberal policies of the Congress, he believed that the Congress did not have a clear outline to liberate the country. He was of the view that the means and principles adopted by the Congress were wrong. Aurobindo Ghosh used to strongly criticize the British government like the Congress. Aurobindo was a bitter critic of modern capitalism, he has openly condemned the imperialist exploitation of the British. Aurobindo Ghosh demanded complete independence for India. He was of the view that independent India could become the spiritual teacher of the world. Aurobindo laid the foundation of

very high nationalism, awakened self-respect among the countrymen and clarified the picture of the soul in front of them.

Keywords: Civilization, Nationalism, Capitalism, Independence, Intellectual, Self-respect.

Objective of the Research

1. Make a study of Sri Aurobindo's Philosophy of Nationalism
2. Make a study of Sri Aurobindo's Philosophy of Internationalism.
3. Observe the need for the co- existence of the ideals of Nationalism.

As a bitter critic of the Indian National Congress -

Aurobindo was a bitter critic of the policies of the Congress, when he came back from England, then the Congress was dominated by moderate leaders So Aurobindo did not like his methodology and published his critical views in Indu Prakash magazine under the name 'New lamps of Old' Criticizing Congress's policy, methodology and leaders, he said that the leaders on whom this institution believes are not fit to be leaders. He made the following allegations on the Congress:

1. The aims of the Congress are defective.
2. Congress ignored the common man.
3. Lack of sincerity among Congress Leaders.

Strongly Criticized the British Government.

Like the Congress, Aurobindo said that the system of governance established by the British was not in favor of the interests of our country. He also criticized the education system of the British and said that English education has killed our soul. They have destroyed our rural economy and made the villagers financially poor. He criticized the behavior of the British officers and said that they do not have any kind of lofty feeling. They behave like landlords ruling over slaves. He believed that the people of the West did not have more qualities than the

Indians. Indians can run their own government. Indians are victims of slavery only because of circumstance.

Criticism of capitalism

Aurobindo a bitter critic of modern capitalism, he has openly condemned the imperialist exploitation of the British. He was of the view that the British capitalists exploit the Indian workers, so the condition of the Indian workers is deteriorating. India's wealth is going to England. Congress is not ready to say anything against this British policy, so they have strongly criticized the centralization of modern capitalism. He was of the opinion that as long as the laborers continue to be exploited, there can be no development in the progress of the nation. He did not favor communism by criticizing capitalism. They say that Communism breeds class struggle and anarchy.

Aurobindo's thoughts on socialism and capitalism

Socialist ideology is becoming popular. This ideology can take a long time to turn west and it can also improve a lot. The labor movement is becoming socialist in its reformist form everywhere. The present European civilization, based on capitalist industrialism, has reached its monstrous peak and will collapse. Our future is safe only in a socialist society, these thoughts of Aurobindo reveal his socialist outlook. It becomes clear that he was an opponent of capitalism and a strong supporter of socialism.

Views complete independence

The Congress is a supporter of the demand for incomplete independence by believing only in the love of justice of the British. Congress demands dominion status for India. Aurobindo Ghosh opposed this and demanded complete independence for India. He said that British policies can never be beneficial for India. That's why it is necessary to fulfill the goal of achieving Swaraj. Independent India can become the spiritual teacher of the world. That's why complete freedom should be our priority. Describing the concept of Swaraj as a spiritual necessity, he has further said that if India does not become independent, then the world will be deprived of the spiritual type of India, so Swaraj should be our primary goal.

Aurobindo Ghosh did not believe in the moderate program of the Congress to achieve complete independence. He said that when Indians do not have their own constitution, then it is futile to discuss that constitutional means. That's why he supported armed rebellion and passive resistance to get independence.

Views regarding state

Aurobindo did not consider the state as a complete institution. He was of the view that the state, though always savior of the interests of the people, is in reality an instrument by which the ideas of a few rulers are imposed on individuals in the name of collective interests. They used to feel that there is no harm in subjecting the person to the state for the interests of the person, but the person managing the state must be the owner of the best character and the best person of the nation. There is no soul of the state, nor is there any moral value for it, therefore the person cannot be sacrificed for the state. Aurobindo did not consider the state as evil, but he accepted that the state must do some beneficial work. They wanted to limit the functions of the state.

Aurobindo's ideas on freedom

Aurobindo's ideas about freedom were also painted in spiritual color. He has given two forms of freedom: inner freedom and External freedom. By inner freedom he meant to develop his natural qualities freely according to the voice of his soul and create harmony freely in the external environment. He believed that outer freedom is meaningless without the realization of inner freedom. If a person acts under external pressure due to internal forces, then he cannot be called free. Aurobindo was aware that in Western civilization, more emphasis is placed on external freedom. The meaning of external freedom is to believe in freedom in the field of social, economic, political etc. For this reason, Aurobindo had kept Swaraj as his political objective. The word Swaraj is derived from the Vedas. The word Swaraj is derived from the Vedas, which means moral and spiritual freedom. Aurobindo was of the view that every nation.

Thoughts on spiritual nationalism

Aurobindo propounded the concept of nationalism at a time when India was in the shackles of subjugation. Aurobindo did a very important job by adapting nationalism to ancient culture and tradition. Although Aurobindo's contemporary thought, those leaders were also inclined towards nationalism, but they did not pay any attention to the self-consciousness. Aurobindo laid the foundation of very high nationalism, awakened self-respect among the countrymen and clarified the picture of the soul in front of them. For him the nation was not just a geographical plot but was like a mother. He saw the nation as a living being and raised it on a spiritual perspective.

Thoughts on violence

Opinions of many thinkers regarding violence are different, some consider them as non-violenceists. The truth is that he was a supporter of both non-violence and violence. In his

political life, he gave the introduction of violence by emphasizing on armed revolution. Highlighting the importance of violence, he has written in the book “Geeta Rahasya”, killing the enemies of the nation in religious war is also a part of religion. It is clear from this that he was basically a non-violenceists, but considered violence as necessary. He was not opposed to non-violence but was not ready to accept it in principle as the sole criterion. He was not opposed to non-violence, but he was not ready to accept it in principle as the only criterion. When necessary, he gave more importance to violence than non-violence.

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General and Educational Philosophy of Sri Aurobindo Ghosh

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Abstract

The present paper is an attempt to know the general and educational philosophy of great philosopher Sri Aurobindo Ghosh. In this study Philosophical and Historical method was used. Books written by Sri Aurobindo Ghosh, speeches of Sri Aurobindo Ghosh, articles, newspapers, internet sources, etc. are the main source of data. Aurobindo proposed that education is nothing but bringing out and nurturing the latent potentialities; integrate oneself with self, harmonious living of individual with society, country and humanity to make oneself a complete being or integral human being. He believed that purpose of education is not merely cramming of facts or information because this will lead to temporal achievement of goals in life but education is making of character, personality and values. He believed that chief aim of education is awakening of divinity in the individual. This can be done through yoga, meditation. He had given five secondary aims of education- physical, spiritual, moral, mental and psyche development which he later called it as Integral Education. According to him, process of education is the development of one's physical, vital, spiritual, mental and psychic aspects of human. He was of the opinion that role of teacher is very minimal in the teaching-learning process as teaching will corrupt the mind of the child. So he believed that let the child explore the world around us and blossom on the basis of his/her innate abilities.

Introduction

Education entails the harmonious development of the body, mind, and spirit, as well as general character, behavior, and demeanor training. The concept of education has always evolved with the passage of time. A society's economic, social, and political structure has also changed. Every educator, whether a teacher, a supervisor, or an administrator, is led by a philosophy that he has developed through a range of educational and social experiences in his own life. This might be a good or bad ideology. The scope of Indian philosophy is quite broad; it may embrace parts of the physical, spiritual, and mental worlds that are not visible to the naked eye. Objects that can't be seen with the eyes can be perceived with intuition, and "intellectual eyes" are utilized to see abstract things. The Bible speaks of "spiritual vision" or

"divine eyes," which are capable of perceiving even the most abstract objects, and this capacity is attained via years of systematic instruction and the mercy of God. Perception of both real and abstract objects is thus regarded important in Indian philosophy.

Justification of the Study

Since independence, our government has formed several commissions and committees to investigate the educational system. Almost all commissions and initiatives emphasized future citizens' value-oriented education. Because Sri Aurobindo Ghosh has made significant contributions to educational thought and practice, the investigator hopes that studying his educational philosophy will illuminate the path and broaden the scope for full thinking along new lines, as this thinker has made significant contributions to the meaning and content of Indian educational philosophy. His innovative ideas will have a significant impact on our current understanding of the educational process's goals and purpose. All of this leads to the current research.

Objectives of the Study

- To study the life of Sri Aurobindo Ghosh
- To study the educational philosophy of Sri Aurobindo Ghosh

About Sri Aurobindo Ghosh

Aurobindo Ghosh was born to Krishnadhan Ghosh (father) and Swarnalata Devi (mother) on 15 August 1872 in Calcutta in the Bengal province of India. His father Dr. Ghosh wanted to mold him in the colors of western civilization. Therefore, he was sent to the Irish Christian School in Darjeeling for his primary education. At the age of 7 he went to study in England. He completed his education under the patronage of the priest couple there. Sri Aurobindo's philosophy is based on the belief that the intellectual development of man has reached its climax. There should be inner and spiritual development ahead of it. If man does not progress in this direction, then not only will his alternative sequence be blocked but he will also move towards his downfall. Sri Aurobindo did not consider sense experience as the highest knowledge, but considered it to be a lower order of knowledge. According to him there are many degrees of knowledge and the highest order is the spiritual experience which we can attain in this world.

In 1907, Sri Aurobindo wrote an essay titled 'A System of National Education'. In this, he explained the concept of his education and said, "In every human being there is some God-given divine power, something that is his own, which can be moved towards perfection. The task of education is to identify, develop and use it. The main goal of education should be to

fully develop the inherent power of the developing soul and prepare it for the best work." In another famous article in 1910, Sri Aurobindo wrote a sentence that became the motto of education. He wrote, "The first principle of proper education is that nothing can be taught."

AIM OF EDUCATION

All-round development of the child

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. Education helps the students to develop themselves as a whole. They emphasize on the coordinated development of various aspects of the child's body, life, mind, intellect, soul etc. Sri Aurobindo writes in Essays on the Gita, "The education of a child should be the expression of what is best, most powerful, most intimate and life-fulfilling in his nature. The mold in which the action and development of the mind should be molded is the mold of their intrinsic qualities and power. He must acquire new things, but he will receive them in the best and most vital form on the basis of his own development, type and inner strength."

Social development of the student

Sri Aurobindo considered the development of social aspect in children as an important goal of education. They imagine a divine society and a divine human being. According to him the aim of education is to develop such a complete human being, who develops not only as an individual but also as a member of the society.

Education of Nationalism

Sri Aurobindo firmly believed that like human beings, every nation also has a soul, which is the link between the human-soul and the universal-soul. Sri Aurobindo led the national education movement going on in the first decade of the twentieth century. Therefore, he wanted to develop such a national education system which is in line with Indian culture and traditions. He said that "the education we are in search of is an education appropriate to the Indian soul and need and nature and culture, not merely an education which has faith in the past also, but towards the developing soul of India.", has faith in his future needs, in the greatness of his self-creation and in his eternal soul.

Syllabus

There are three basic principles of Sri Aurobindo in the context of curriculum development: -

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

Education should be based on 'Swadeshi' principles. Aurobindo used to emphasize on the coordination of knowledge of East and West - but he believed that Western knowledge should be taught first by strengthening the foundation of Vidyarthi in indigenous knowledge. 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 presented a comprehensive five-faced plan of education according to his holistic ideology. These five aspects are physical, vital, mental, inner and spiritual. These five aspects are stages of progressive development. Also, after the beginning, the development of each side continues for life.

Method of instruction

Sri Aurobindo believed that a student could not be taught anything that was not already contained in him. The student should have the freedom to learn. It is the duty of the teacher to create suitable conditions. In the teaching-learning process, the desire and interest of the child is of utmost importance. The subject in which the student is interested in education should be taught. Also, the method of teaching should be selected according to the interest of the student. The teacher should do the teaching work in such a way that the student takes interest in the lesson and subject being taught. Sri Aurobindo emphasized the importance of adopting such a method of teaching so that the student does not consider education as a mere collection of information. He should not insist on memorization, but develop the skills necessary to acquire knowledge, considering them important. Powers like understanding, memory, judgment, imagination, reasoning, and thinking should be developed in students.

Teacher in the Eyes of Sri Aurobindo

A teacher is not just an 'instructor'. His most important function is to help the student to "understand himself". He is not the one to serve the information to the students, but a guide.

The teacher helps in the development of the creative and creative powers of the students. According to Maharishi Sri Aurobindo, the teacher should act as the gardener of the national culture. His duty is to fertilize the roots of the culture. And by irrigating the roots and making Vidyarthi a great human being.

Conclusion

Aurobindo is naturalist and nationalist philosopher whose ideas about education are obtained from national education proposed in the year 1907 which is the outcome of his educational philosophy. He proposed that education is nothing but bringing out and nurturing the latent potentialities; integrate oneself with self, harmonious living of individual with society, country and humanity to make oneself a complete being or integral human being. He believed that purpose of education is not merely cramming of facts or information because this will lead to temporal achievement of goals in life but education is making of character, personality and values. He placed high importance to the indigenous education, language as it will help the child to understand his /her past and connect with the present so that he /she can progress in the future. He was not against any western education but he believed that we should learn from western education about their advancement in knowledge.

According to him, process of education is the development of one's physical, vital, spiritual, mental and psychic aspects of human. He was of the opinion that role of teacher is very minimal in the teaching-learning process as teaching will corrupt the mind of the child. So he believed that let the child explore the world around us and blossom on the basis of his/her innate abilities. He firmly believed that each country has a set of own values, culture and history and it is the responsibility of teachers to make students aware of it and develop them in line with the values, ideals and traditions.

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Shri Aurobindo's thoughts on leadership and Nationality

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About Shri Aurobindo:

Shri Aurobindo, original name **Aurobindo Ghose**, Aurobindo also spelled **Aravinda**, born August 15, 1872, Kolkata, India. He died on December 5, 1950, Puducherry. He was yogi, seer, philosopher, poet, and Indian nationalist who propounded a philosophy of divine life on earth through spiritual evolution.

Sri Aurobindo's thoughts on leadership and Nationality

Introduction

Sri Aurobindo was a revolutionary nationalist, scholar, poet, mystic, evolutionary philosopher and a yogi. After a short political career, he became a leader of the early movement for the freedom of India from British rule and a pioneer leader to declare and work for the aim of Swarajya. His powerful and bold writings for *Bande Mataram* and *Karma Yogi* surcharged the people and electrified the nation which ultimately led the nation to her freedom. It was therefore significant that when India attained her liberation in 1947, it was on 15th August, the birthday of Sri Aurobindo.

This article attempts to explore Shri Aurobindo's philosophy of nationalism by tracing the evolutionary development of a nation- unit and consequently the infusion of the consciousness of unity. A careful examination has been conducted of the social law of evolution as postulated by Shri Aurobindo whereby, he emphasizes the significance of observing the sanctity of individuality whilst observing the international law of diversity and this he proposes to achieve by means of nurturing inner oneness and not merely through external imposition.

Objective of the Research

1. Make a study of Sri Aurobindo's thought on Nationality
2. Make a study of Sri Aurobindo's thoughts on Leadership.
3. Identify the contemporary relevance of Sri Aurobindo's thought on Nationality and Leadership

Hypothesis

This study aims to explore the thoughts of Shri Aurobindo on leadership and nationality. Initially as freedom fighter, his thoughts on nationality is totally get India free from British Rules, later on being spiritual leader his path is totally different and he was leaving spiritual life with integral yoga.

His life goal has been changed from materialistic to spiritual.

Method of Research

My goal in the proposed research is twofold:

1. Understand, summarise, and synthesize the existing literature of Sri Aurobindo and identify the parameters of the research,
2. attempt a conceptual synthesis of the thematically identified existing research,
3. provide recommendations for practice in the area of what comes to be known through new research, and The research will be qualitative in nature and involve an extensive review of the present literature. It aims to be both descriptive and explanatory. If required, it may also include historical research to identify patterns of the progression of history with regards to ideals of nationalism and leadership.

"To hope for a true change of human life without a change of human nature is an irrational and unspiritual proposition." — Sri Aurobindo Nationalism as an idea and feeling had already made way in the mind and soul of the teeming Indians. But the blazing ideas of Sri Aurobindo awakened and infused in them, with profound intensity the true meaning of nationalism, the life of which could be satiated only when the goal of Purna Swaraj was achieved in its true spirit. The moderates professed their faith in the British sense of justice, education and benefits accruing from foreign government in India. They termed the nationalist philosophy as being extremist and infeasible. Then, there existed a faction which disapproved of the servile doctrine but intellectually were so enslaved by the British that they found themselves inept to espouse the philosophy of nationalism. Consequently, they struck a compromise in which blessings of freedom could be harmoniously coalesced with blessings of subjection! There was a perilous contention amongst journalist such as N. N. Ghose of Indian Nation that "The essential conditions for nationality were absent in India owing to diversity of race, religion and language." As a reply to this unfounded belief Sri Aurobindo wrote in Bande Mataram (August 17, 1907), "Every nationality has been formed in spite of diversity of race, religion or language, and not often in spite of the coexistence of all these diversities.

He pointed out that the **English** - nation has been built not only out of various races but keep to this day their distinct individuality and each one of them clings to its language tenaciously. He referred to the striking example of Switzerland where distinct racial streams speaking three different languages and, later, professing different religions coalesced into and persist as one nation **without sacrificing a single of those diversities**.

He referred to **France** where three different languages are spoken; he pointed that in America, the candidates for White House addressed the nation in fourteen different languages; he referred to acute divisions in Russia." 4.1 Shri Aurobindo maintained that the belief that unity in race, religion and language will not bear scrutiny. **In his opinion the above elements are helpful in growth of nationalism but do not pass the test of indispensability.** Referring to the **Roman Empire** he dexterously pointed that even though it created a **common language**, a common religion and life and it did its best to obliterate racial diversities under the weight of its uniform system, **failed to make one great nation**. What then, Shri Aurobindo asked, are the **essential elements of Nationality**? And **he answered**: "We answer that there are certain essential conditions, geographical unity, a common past, a powerful common interest impelling towards unity and certain favorable political conditions which enable the impulse to realise itself in an organized government expressing the nationality and perpetuating its single and united existence. **A common enthusiasm coalescing with a common interest is the most powerful fosterer of nationality.**"

Sri Aurobindo while expounding his philosophy of Indian Nationalism which is at the same time the philosophy of patriotism transcends the customary connotation ordinarily associated with the term nationalism. In general parlance the term restricts its ultimate meaning to the love of the land of the country. Sri Aurobindo's vision however, surpasses and outshines the hitherto conventional outlook towards nationalism. **He postulates a far more integral and holistic philosophy of nationalism, a new brand altogether, which not only professes love for one's country, Janmabhumi, but also confirms its faith in love for the people of the land. Further, he expounds the love for the culture of the land which imparts the essential element of uniqueness and thereby generating within every individual the feeling of unison borne as a result of being culturally unique.**

As Shri Aurobindo wrote "A nation is not a piece of earth, not a figure of spirit, nor a fiction of mind, it is a mighty Shakti composed of the Shakti's of all the millions of units that make up the nation".

He further pointed out that so the nation is veritably a soul, which is immortal and even when geographically fragmented or divided, it has the power to reunite itself as one unity in

diversity." This consciousness of unity, according to Aurobindo, amongst the individuals living in geographical proximity, is fostered as a result of an evolutionary process of stages of development, dependent upon the existence of certain elements. First and foremost, necessity is that of a common type of civilization accompanied by an apparent order of society. This serves as a mould and proves instrumental for the edifice of the nation to be developed. In the second stage rigorous groundwork is carried out for bringing in organization directed towards nurturing unity and strengthening centrality of control. The third stage is characteristic of free internal development devoid of the threat of disorder owing to work done in the second stage. Though the spirit, form and equipoise worked out differently in different parts of the world, the aim and need of creating a social, political and economic order bearing the attribute of fixity of status, and striking unity of individual and collective interest, was uniform and widespread. The rationale and justification according to Sri Aurobindo of the formation of nation- units is not merely ceremonial or purely incidental. It has a higher and nobler purpose of providing a larger mould of human aggregation in which the race, and not only classes and individuals, may move towards its full human development. A stage must therefore come in the life of the nation when all men and women realise the dignity and freedom of human hood within them and give play to their utmost capacity. 4.3 According to Sri Aurobindo a nation-unit is basically a manifestation of the psychological unity or of the nation soul which has the quality of abandoning of egoism both individually and collectively and also venturing to think beyond communal lineation. Only then, Aurobindo says, can man rise to that third ideal of French revolution along with liberty and equality- "the greatest of all the three, though till now only an empty word on man's lips, the ideal of fraternity or, less sentimentally and more truly expressed an Inner Oneness. That no mechanism social, political, religious has ever created or can create; it must take birth in the soul and rise from hidden and divine depths within." Nationalist movement in India according to Aurobindo was a part of that world-wide movement of early twentieth century where nations were seen feeling for their source. The reason for this phenomenon is that it was these nations which needed more to feel the difference between themselves and others so that they could assert and justify their individuality as against the powerful countries which tended to absorb or efface it. Formation of even larger aggregates than nation-units seems to be a natural corollary if we were to trace the origin of the state from its most primary stage of being a tribal state till current times. The current trend and proclivity towards internationalism, globalization and formation of larger collectivities in the form of a post-nation state is also discernable in contemporary social, economic and political agendas and activities. Illustrating by means of an example of a pre-nation empire building process, Sri

Aurobindo draws a clear distinction between political unity and real unity. Historically tracing empires were founded even before the stage prior to them, of constituting mature and stable nation states could be attained. Consequently, the empires collapsed as they only exhibited political unity which was artificial and externally imposed rather than real unity which would have been an inherent and Richa Tiwari [Subject: Education] International Journal of Research in Humanities and Social Sciences [I.F. 5.761] Vol. 1, Issue: 9, December 2013 ISSN:(P) 2347-5404 ISSN:(O)2320 771X 54 Online International, Refereed, Per Reviewed & Indexed Monthly Journal www.raijmr.com RET Academy for International Journals of Multidisciplinary Research (RAIJMR) integral part nurtured and depicting a consistent path of evolution. Sri Aurobindo further explains by pointing towards Austria a non-national empire, and says, "When such a unity is broken it perishes as there is no real inner oneness but only external projection of it. But a real national unity broken up by circumstances will always preserve a tendency to recover and reassert its oneness." The basic principle underlying Sri Aurobindo's idea of nationalism is that it is imperative for real unity to manifest as inner oneness and thus help in discovery of the nation soul first and only thereafter proceed towards consolidating itself as a political unity. A distinct, unique and instinctively inherent psychological parity when established amongst the aggregate is the appropriate line of growth, which when transpires, subdues and defeats the play of centrifugal forces as it did in case of Italy, Greece under Turks and in the formation of United States of America. In functioning as well as organization the modern times are witnessing a major proclivity, towards the ideal of globalization or a world-union. A nation is an aggregate of individuals and each individual in spite of being an integral part of the collectivity is still able to retain his distinctive unique identity. Similarly, a nation being individual writ large is also a living spirit and therefore purports to have its independent aura, even while developing and inculcating within itself necessary conditions of internationalism. 4.4 In this context Sri Aurobindo draws a distinction between national ego and national soul. Ego dwelling in division begets a shallow and superficial unity as it prides itself with the attitude of being independent, self-sufficient and superior, whether individually or collectively. The true individual on the other end nurtures the attribute of being distinct yet divided from the rest. "A true individual and the true national soul are characterized by mutuality, interdependence and inner oneness that manifests in diversity. Based upon this Aurobindo perceives the nations as entities seeking and finding their inner soul by virtue of which they will remain free but mutually interdependent, and this, in turn will provide the form of world unity envisioned to be supportive and not destructive of nations." 'Thus the social law as formulated by Sri Aurobindo begins with the individual seeking his

holistic development from within and respecting the same right of others. At the same time contributing to the growth of community and perfection of humanity by means of development of the self. Law for the community or nation is similar whereby sincere effort is made for progress of the social aggregate, and also contributing in its part to the development of other nations bearing in mind the right of others to grow and flourish. An obvious question which confronts the mind- what is the contemporary relevance of philosophy of Indian nationalism as propounded by Aurobindo? Given that India is now a sovereign entity free of foreign control and stands united as a nation which was the aim of the nationalist philosophy. However, the philosophy of Indian nationalism as given by Aurobindo is as relevant today as it was during the time when India was struggling for freedom. At that time, it justified its value by providing the necessary foundation, impetus and the much needed character which was a pressing requirement for uniting the scattered and diverse masses of India, functionally as well as psychologically. Today it holds even greater significance in light of the fact that now humanity has moved ahead from the goal of uniting merely as a nation state. The call is now for a world union which requires the union of total humanity and not just India. Aurobindo's philosophy of nationalism logically begins from the basic unit- the individual. Where, the individual is required to "perfect his individuality by free development from within." our paths should be directed towards the blending of many cultures worldwide, a blending that benefits from the wealth of diversity created over time throughout the entire world." 5. Contemporary Implications Today, the rationale and justification of his theory can be seen, firstly, in his idea of generating in each individual the feeling of true oneness towards humanity- from within rather than as an externally imposed conception of unity which is ephemeral and superficial. Secondly, his theory has two-sided implication and utility upon the prevailing global shift towards the phenomenon of internationalism. In the first instance if the idea of inner oneness, as given by Aurobindo, is nurtured in its right spirit it would provide the right impetus in the right direction for the harmonious and holistic progression towards the goal of world union. At the same time, it would also help in realizing the necessity of maintaining the much stressed individuality while progressing towards an ever growing collectivity. And yet, it must be admitted that the contemporary trends in globalization do not seem to be favorable to this path. In the progress towards the ideals of internationalism, individual is today witnessing an identity crisis as now the individual is not regarded anymore as the fundamental unit of humanity but only minute part whose existence is subordinated to the common aims and interests of the organized society. This would result in piece-meal growth of internationalism as it would lead to uniformity and not a true union which has respect for individuality and diversity. Individual

according to Aurobindo "Thus there must be a constant endeavor to keep alive the creative individuality in the midst of growing Richa Tiwari [Subject: Education] International Journal of Research in Humanities and Social Sciences [I.F. 5.761] Vol. 1, Issue: 9, December 2013 ISSN:(P) 2347-5404 ISSN:(O)2320 771X 56 Online International, Refereed, Per Reviewed & Indexed Monthly Journal www.raijmr.com RET Academy for International Journals of Multidisciplinary Research (RAIJMR) internationalism in a way that every aspect retains its character or diversity by avoiding total uniformity and thus preventing its premature decay and disintegration like the Great Roman Empire". Finally, it was his immense foresight and thorough understanding of the issues that made him a visionary, which is precisely why he gave a complete philosophy of internationalism at the time when the existing political and social structure was still struggling for the formation of a nation unity. His unique quality was that, not only did he have prolific knowledge and keen insight of the interplay of various aspects-social, political, economic and cultural- of his times- at the same time he was not a captive of his age. Therefore, his writing not only reflected and addressed the then current issues but also envisioned their application, progress and implications upon the future to their perfection. An important point to observe here is that Sri Aurobindo lays equal emphasis upon, both the development of individual personality and the social aggregate of nation and nations.

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A Study on Educational Thoughts of Shri Aurobindo Ghosh in Context to Present Education

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Abstract

The present study endeavors to ascertain Aurobindo Ghosh's contribution to the sphere of education. The primary focus of the study is to better understand how he may contribute in the current educational environment to improve effectiveness and support positive teaching-learning outcomes. As a result, the researcher has started this study to provide students with the newest pedagogy for teaching and learning, so enhancing their learning experience. In order to evaluate and analyze the data with the use of secondary resources, the investigator has chosen a historical technique.

Introduction

Sri Aurobindo Ghosh was born on 15 August 1872 in Calcutta. He was a revolutionary, poet, philosopher, writer and spiritual. His entire thought and work were an endeavor to integrate all aspects of life based on the evolution of consciousness. His idealistic philosophy of life was based upon Vedantic philosophy of Upanishads. He laid great stress on the spiritual penance, yoga practice and Bhramacharya as necessary for promotion of the principle of development of human soul. According to Aurobindo, real education is that which provides a free and creative environment to the child and by developing his interest, creativity, mental, moral, and aesthetic sense finally leads to the development of his spiritual powers.

Life Philosophy of Arvind Ghosh

Sri Aurobindo's philosophy is agnostic. They believe in development. The goal of their development is the progressive realization of the divine power prevalent in the world. In his opinion, the only purpose and goal of all the developing beings in this world is to attain complete and unbroken consciousness. The evolution of consciousness has two characteristics: **First:** Matter, life, mind and intelligence do not exist separately but each subsequent level is connected to its previous level.

Second: The developed consciousness, reaching each higher level, influences its previous and subsequent levels in its own way and according to its own rules.

Sri Aurobindo says that vegetation originated from rocks and minerals and animals originated from vegetation. In this way, humans evolved from animals and it is inevitable that superhuman evolved from humans.

Objectives of the Study

1. To study the relevance of Aurobindo Ghosh educational thought in the present education system.
2. To study the significance of Aurobindo Ghosh contribution in the field of education.

Educational Philosophy of Aurobindo Ghosh

According to Sri Aurobindo, mind or conscience is the main instrument of the teacher. He considers the brain divided into four surfaces.

1. Memory power

It is the mind through which the active memory power searches out the required thing at the right time and sometimes the right thing is selected. Sometimes unnecessary items are also selected. According to Sri Aurobindo, there is no need to train the mind because it is naturally adequate for its work.

2. Real brain or psyche

The function of the mind is to accept the images sent by the senses and convert them into thoughts. The main task of a teacher is considered to be to teach the proper use of the six senses and to give instructions to improve their efficiency to the extent that their senses have power and capability.

3. Intelligence brain

Thinking happens only through this. It organizes and manipulates knowledge. Sri Aurobindo considers it very important for the education of intellect. He considers the qualities of collection, creation and coordination of intelligence as the right hand of intelligence. The left hand has critical and analytical qualities of intellect; this hand is only a servant. This hand can only touch knowledge, whereas the right hand penetrates to the depths of the soul.

4. Intuitive sense of truth

This understanding is not yet fully developed. No one has it completely but many have it in the form of incomplete and momentary light. A teacher should welcome and encourage the development of intuitive knowledge. The teacher should guide the child and his job should be to help the student to develop according to his personal temperament or nature.

Sri Aurobindo considers the aim of education to be the creation and development of the power of man's conscience and soul. Sri Aurobindo says to keep three things in mind in real education. These three are according to him. The universal brain is the soul of mankind and another force between the two, the brain of the nation.

Meaning of Education According to Aurobindo Ghosh

In the words of Aurobindo Ghosh, "Information cannot be the foundation of knowledge and mere compilation of information is not education. Thus, education can be limited only to imparting knowledge. According to him, "Education creates the powers of human mind and soul, it improves knowledge, character and culture." According to him, education fulfills the needs of modern life and It should make students active citizens.

Aims and Curriculum of education according to Aurobindo Ghosh

1. To purify the child physically and ensure complete and better development of his body.
2. To develop the conscience of the child by improving his mental functioning.
3. To purify the child's nerves and mind and develop proper use of his senses.
4. To develop the child's mental development by developing his memory, imagination, thinking and decision making powers according to his interests.
5. To develop the reasoning power of the child by training him to collect facts and draw conclusions.

Basic Principles of Education Philosophy - Aurobindo Ghosh

1. The medium of education should be mother tongue and the child should be the center of education.
2. The main basis of education should be celibacy and the subjects of education should be interesting.
3. Education should be suitable to the attitudes and psychological conditions of the child.
4. Education should unlock all the knowledge inherent in a person.
5. Education should make the child a complete human being by developing him physically, mentally, character fully, spiritually and emotionally.
6. Education should develop the morality of the child and make his practical life successful.
7. Education should be the child's friend and guide and it should pay special attention to the physical purity of the child.
8. Education should develop all the powers inherent in a person in such a way that he can fully benefit from them.

Syllabus according to Aurobindo Ghosh

The subjects of the curriculum prescribed by Sri Aurobindo at various levels of education for the moral, physical, mental and spiritual development of the child are as follows:

1. Primary Education: Mother tongue English, French, General Science, Social Studies, Mathematics and Painting.

2. Secondary and higher secondary education: Mother Tongue: English, French, Mathematics, Social Studies, Physics, Chemistry, Life Science, Botany, Health Science, Geology and Painting.

3. University Education: Indian and Western Philosophy, Psychology, Sociology, History of Civilization, English Literature, Mathematics, Physics, Chemistry, History of Science, French Literature, International Relations, Life and Science and World Integration.

Methods of Teaching

Sri Aurobindo is in favor of gradual method of teaching. In this method, as is the case at present, the child is not taught many subjects at one time. Under this, education is given on the following principles.

1. Learning by doing,
2. Child's cooperation,
3. Child's independence,
4. Display of love and sympathy,
5. Study of child's interests,
6. Mother tongue as medium of instruction,
7. Encouragement of child's personal efforts and personal experience.
8. Use of the child's powers according to the nature of the subjects,
9. On the basis of personal friendship.

Thus he supported centralization method, oral, text book method, self-study method.

Teacher, Learner and School in Education

According to Arvind, “Teacher should not be a director, a giver of orders, but a guide and a helper”, he is a friend, helper, guide and giver of knowledge who aims to make the student self-reliant. He should have knowledge of psychology. He should teach students according to their interests.

Arvind ji has supported child-centric education, its development should be according to his interests. According to him, every child has a unique copy, individual differences and is imitable. Therefore, education should be according to their interests.

He was a supporter of Arvind's Ashram system, but the institutions should be such where there is a suitable arrangement for the overall development of the students.

Contribution of Arvind Ghosh in Education

In the context of education, Arvind has given ideas from a modern, comprehensive and spiritual perspective. Emphasis on spiritual unity, establishment of Yoga University, providing education in mother tongue. Important ideas have been given regarding support of child-centric education, creation of curriculum as per requirement and teaching methods. It is an international university established by Arvind in Pondicherry.

Findings:

This study indicates that the notable educationist's contribution is pertinent to the current educational system. It supports the learner's needs, ability, motivation, interest, and attitude. The current pedagogy employed in our teaching-learning process has been prioritized by Aurobindo. In order for the students to continue being physically capable of doing his work, he placed a strong emphasis on physical development. Prior to any development, sensory purity must be attained via education.

Conclusion

In summary, the research presented above amply demonstrates that Sri Aurobindo Ghosh was a profoundly brilliant philosopher and educationist. He focuses mostly on the work or assignment that is assigned to the student that is practical. As per his perspective, it is imperative to offer learners appropriate direction and advice to enhance their professional prospects. Youngsters ought to be handled with love, compassion, and consideration in a free environment. He believed that instruction ought to be given in accordance with each child's aptitude, interest, ability, and motivation. He feels that learning via experience is the most effective way to acquire knowledge. The collaborative efforts between educators and students in the learning process were emphasized by him.

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Sri Aurobindo Thoughts on Leadership
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ABSTRACT:

The Leadership style a leader chooses to use plays a crucial role in determining the effectiveness and outcomes of their leadership. In this paper, I provide a comprehensive overview of various leadership styles, exploring the definitions, key features and characteristics, advantages and disadvantages, and examples of prominent world leaders associated with each style. The leadership styles examined include: transformational, transactional, autocratic, laissez-faire, charismatic, servant, democratic and pace-setting leadership. Each of these styles is analyzed and dissected in terms of its unique characteristics and features and its suitability in different contexts. By understanding the diverse range of leadership styles, individuals can develop their leadership capabilities and organizations can adopt effective leadership practices to drive success and create positive work environments.

LEADERSHIP, ACCORDING TO SRI AUROBINDO: -

So much for the basic concept of leadership. But what do Sri Aurobindo and the Mother say about leadership? In the terminology of Integral Management, who is a leader and what kind of a leader one should be? To answer this, I would like to quote a passage from Sri Aurobindo's the Synthesis of Yoga where he has written about the teacher of Integral Yoga. While discussing about the role of the teacher, he has actually pointed out the attributes of an ideal leader. And if we mentally replace the term subordinate wherever a reference is made of the disciple, we can grasp the passage more effectively. Here is what he says: The Teacher of the Integral Yoga will follow as far as he may the method of the Teacher within us. He will lead the disciple through the nature of the discipline. Teaching, example, influence, - these are the three instruments of the Guru.

But the wise Teacher will not seek to impose himself or his opinions on the passive acceptance of the receptive minds; he will throw in only what is productive and sure as a seed which will grow under the divine fostering within. He will seek to awaken much more than to

instruct; he will aim at the growth of the faculties and the experiences by a natural process and free expansion.

He will give a method as an aid, as a utilizable device, not as an imperative formula or a fixed routine. And he will be on his guard against any turning of the means into a limitation, against the mechanizing of process. His whole business is to awaken the divine light and set working the divine force of which he himself is only a means and an aid, a body or a channel. (SABCL, Volume 20, p. 60-61) Sri Aurobindo has explained how an ideal leader should work. As mentioned in the preceding quotation, the Guru or the leader should use ‘teaching’, ‘example’ and ‘influence’ as his instruments. Sri Aurobindo has specifically pointed out the importance of each of these three instruments. According to him, example is much more powerful than instruction. Here, we must remember that by ‘example’ he didn’t refer to the instances of external acts or ‘personal character’. It is the ‘central fact of divine realization within’ that would act as a stimulant to the aspiration in others. The very life of the Teacher in its entirety and all the actions associated with it will serve as an ideal example. However, ‘influence’ is much more important than example.

Influence is not the external authority which an ordinary leader imposes upon his subordinates; on the contrary, it is, as defined by Sri Aurobindo, “the power of his contact, of his presence, of the nearness of his soul to the soul of another.” The leader who is in possession of such a power channels it into his subordinates for their development and such an action has been termed by Sri Aurobindo as “the supreme sign of the Master”. However, Sri Aurobindo has warned that the leader must not “arrogate to himself Guruhood in a humanly vain and self-exalting spirit”.

He should be a channel, a representative of the trust from above who should act as a man who would help and guide his brothers. He should be, in the words of Sri Aurobindo, “a child leading children, a Light kindling other lights, an awakened Soul awakening souls, at highest a Power or Presence of the Divine calling to him other powers of the Divine.” (ibid.) The tasks of a leader are to lead his subordinates towards the successful accomplishment of the organizational goals, motivate them to work better by improving their morale, imposing discipline whenever and wherever required in the organization and ensuring the establishment of a perfect harmony among them. While imposing discipline, a leader should keep in mind that whatever needs to be done should be done in the right spirit. The subordinates should also realize that they are being guided by a leader who may be strict but at the same time is upright, insightful and sympathetic towards them. In his letters, Sri Aurobindo has written that efficiency and discipline—though they are indispensable for work—are dependent on the

“personality of the superior, his influence on the subordinates, his firmness, tact,’ and ‘kindness in dealing with them.”

Often the leader might have to face certain circumstances which are beyond his or her control. What should be done then? What should be the code of conduct if something untoward happens? Sri Aurobindo has advised that in such cases one should have the right inner attitude, one should be open to the Force and its power or else ego-resistance and ego-centric troubles may emerge and those can destroy a good creation. And with the help of this Force, all the difficulties of the untoward circumstances can be conquered and turned towards the right direction. But no matter how grave the situation becomes, one must have a sense of perfect equanimity (samata). Sri Aurobindo has said that the leader must make himself or herself an instrument of this invisible Force coming from above so that it could be used for the necessary purpose. Through the power of equanimity, the Force is capable of transforming not only the attitude of the individual but also the course of events and actions. A leader who believes in the philosophy of Integral Management and practices it in day-to-day activities must not think and act like the leader of an ordinary enterprise. To such a leader, work does not become an avenue of earning money by maximizing the returns on investment. On the contrary, such a leader assumes the role of a servitor and consecrates all that he or she possesses for the success of the enterprise, which becomes a medium of sadhana.

All work for the growth and development of the enterprise becomes a service to the Divine. Such a leader is truly selfless and relies entirely on the true Self and Spirit for inner guidance. There is no room for a superiority complex due to the high position enjoyed in the organizational hierarchy for it may result in ego-boosting. Such a leader must look at colleagues and subordinates as fellow-disciples and treat no work or workers as mediocre or ignorable because in Integral Management all work is looked upon as work for the Divine. Work is actually worship and the worshippers, that is, the workers, should not be discriminated. It reminds me of an incident. Once, someone complained to the Mother that people were not working satisfactorily in a particular department. The Mother said: “People work according to their nature and capacity. If you are not getting satisfaction, do it yourself.” The leader has to have empathy and while dealing with the interdepartment or inter-personal problems, he or she must see the other side of the question as well. No anger or reproach must exist for these elements tend to raise the same emotions in the people involved on the other side. And above all, the leader has to be an epitome of humility. No great work can be done if the leader is not a humble person. Another quality that must exist in a leader is right judgment. A leader must

know what is good and bad for the organization but at the same time he or she must not be judgmental towards people.

No one except the Divine can make the most precise judgment and the leader, as the instrument of the Divine's work, should only rely on the inner command about his or her course of action. I would now request you to kindly go through the compilation of Sri Aurobindo and the Mother's views on leadership that has been assigned to you as this unit's reading, and ask me in case you have any queries. The Real Leader Is Within Oneself Every human being carries hidden within him the possibility of a greater consciousness which goes beyond the bounds of his present life and enables him to share in a higher and a vaster life. Indeed, in all exceptional beings it is always this consciousness that governs their lives and organizes both the circumstances of their existence and their individual reaction to these circumstances. What the human mental consciousness does not know and cannot do, this consciousness knows and does. It is like a light that shines at the center of the being, radiating through the thick coverings of the external consciousness.

The leader is within yourselves. If you can only find Him and listen to His voice, then you will not find that people will not listen to you, because there will be a voice within the people which will make itself heard. That voice and that strength is within you. If you feel it within yourselves, if you live in its presence, if it has become yourselves, then you Will find that one word from you will awake an answering voice in others. It is the Godhead who manifests himself in the great thinker, the hero, the leader of men, the great teacher, sage, prophet, religious founder, saint, lover of man, the great poet, the great artist, the great scientist, the ascetic self-tamer, the tamer of things and events and forces. The work itself, the high poem, the perfect form of beauty, the deep love, the noble act, the divine achievement is a movement of godhead; it is the Divine in manifestation.

Shri Aurobindo Thoughts on Education
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ABSTRACT

The present paper is an attempt to know the general and educational thoughts of great philosopher Sri Aurobindo Ghosh. In this study Philosophical and Historical method was used. Books written by Sri Aurobindo Ghosh, speeches of Sri Aurobindo Ghosh, articles, newspapers, internet sources, etc. are the main source of data. Aurobindo proposed that education is nothing but bringing out and nurturing the latent potentialities; integrate oneself with self, harmonious living of individual with society, country and humanity to make oneself a complete being or integral human being. He believed that purpose of education is not merely cramming of facts or information because this will lead to temporal achievement of goals in life but education is making of character, personality and values. He placed high importance to the indigenous education, language as it will help the child to understand his /her past and connect with the present so that he /she can progress in the future. He was not against any western education but he believed that we should learn from western education about their advancement in knowledge. He believed that chief aim of education is awakening of divinity in the individual. This can be done through yoga, meditation

KEY WORDS: Education, Historical, Personality, Knowledge.

INTRODUCTION

Sri Aurobindo's (1956) concept of 'education' is not only acquiring information, but "the acquiring of various kinds of information", he points out, "is only one and not the chief of the means and necessities of education: its central aim is the building of the powers of the human mind and spirit".

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 her future need, to the greatness of her coming-self creation, to her eternal spirit."

This might be a good or bad ideology. The scope of Indian philosophy is quite broad; it may embrace parts of the physical, spiritual, and mental worlds that are not visible to the naked eye. Objects that can't be seen with the eyes can be perceived with intuition, and "intellectual eyes" are utilized to see abstract things. The Bible speaks of "spiritual vision" or "divine eyes," which are capable of perceiving even the most abstract objects, and this capacity is attained via years of systematic instruction and the mercy of God. Perception of both real and abstract objects is thus regarded important in Indian philosophy.

Objectives of the Study

- To study the life of Sri Aurobindo Ghosh
- To study the educational thoughts of Sri Aurobindo Ghosh

About Sri Aurobindo Ghosh

Aurobindo Ghosh was born to Krishnadhan Ghosh (father) and Swarnalata Devi (mother) on 15 August 1872 in Calcutta in the Bengal province of India. His father Dr. Ghosh wanted to mold him in the colors of western civilization. Therefore, he was sent to the Irish Christian School in Darjeeling for his primary education. At the age of 7 he went to study in England. He completed his education under the patronage of the priest couple there. Aurobindo considered one-sided development of man to be harmful. He laid emphasis on the all-round development of human beings to build a healthy society. For this he emphasized on the integration of oriental and western cultures. There is neither a sense of escape from ancient Indian culture nor blind imitation of western culture in his philosophy. Only an integrated form of both can develop a better education system. In 1907, Sri Aurobindo wrote an essay titled 'A System of National Education'. In this, he explained the concept of his education and said, "In every human being there is some God-given divine power, something that is his own, which can be moved towards perfection. The task of education is to identify, develop and use it. The main goal of education should be to fully develop the inherent power of the developing soul and prepare it for the best work." In another famous article in 1910, Sri Aurobindo wrote a sentence that became the motto of education. He wrote, "The first principle of proper education is that nothing can be taught."

Aurobindo's Thoughts of Education

Shri Aurobindo emphasized 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 physical purity also without which no spiritual development is possible. In this sense physical development 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, through education 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 development of morality. 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. 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. Development of conscience is another important aim of education that needs to develop by the help of teacher. Conscience has four level chitta, manas, intelligence, and knowledge. Aurobindo emphasized that the main aim of education is to promote spiritual development. According to him every human being has some fragment of divine existence within himself and education can scan it from each individual with its full extent.

Aurobindo describes **curriculum for different stages of education**—

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

In addition to this, we needed to invest a significant amount of time and energy on the educational system that the country has. During the period that he spent in India, Aurobindo was employed at Baroda College as a lecturer. At this period, he witnessed first-hand how the British educational system stifled India's naturally quick and perceptive intellect. We did not learn anything of value from it, and it performed everything in a mechanical manner, both of

which hindered our capacity to think creatively and effectively, so limiting our potential. Aurobindo's departure from Bengal precluded him from pursuing the cause on his own as he had originally intended, albeit he still had the intention. When some time had passed, he had a change of heart. The prospect of attaining a form and physique that is suitable for one's line of work is very much alive and thriving nowadays. A great number of people's lives were profoundly altered as a result of the Swadeshi movement. "The purely political parts of the Nationalist strategy and operations endured and after each wave of persecution and depression renewed the thread of life of the cause for independence and kept it recognizably one for nearly fifty years of its war," Aurobindo adds: "These parts of the strategy and operations survived and after each wave of persecution and depression renewed the thread of life of the cause for independence. After each wave of persecution and despondency, these parts of the Nationalist plan and operations renewed the thread of life of the struggle for independence and kept it recognizably one." There is a widespread perception that Sri Aurobindo was a political figure who vehemently opposed and condemned acts of terrorism on the grounds that they are incompatible with the teachings of Hinduism. Moreover, it is said that he was the pioneer in spreading the Ahimsa message all across the world. To be clear, he was neither a pacifist nor a helpless moralist. He held firmly to neither position. He took neither side with unwavering conviction. In point of fact, he admitted that the employment of physical force could be required in order to liberate the Motherland from its oppressors. But, the foundation of peace must be spiritual or, at the absolute least, psychological. This is because peace is an essential part of the ultimate objective. As he points out, it will be impossible for such peace to arrive with any sense of permanence until there is a revolution in human nature. Until then, we will continue to struggle with conflict, every other foundation, whether it a moral concept, the gospel of Ahimsa, or anything else, will invariably lead to failure and may even make the situation even more difficult.

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Sri Aurobindo Ghosh Philosophy on higher education

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Abstract/Summary:

Higher education, Study beyond the level of secondary education. Institutions of higher education include not only colleges and universities but also professional schools in such fields as law, the ology, medicine, business, music, and etc. They also include teacher-training schools, community colleges, and institutes of technology. At the end of a prescribed course of study, a degree, diploma, or certificate course. Over the past 30 years or so, an extraordinary array of topics has come up for inquiry, including knowledge, truth (and post-truth), criticality, academic freedom, higher education as a set of public goods, higher education and indigenous communities, feminism and gender, higher education and epistemic (in)justice, universities in a digital era, and ecology and higher education in the Anthropocene. A field has arisen, doubtless inchoate, but yet yielding a community of scholars, new journals and societies and propelled not least by the parallel emergence of academic development as a field of practice. Surveying this large territory and examining the relationships and lop-sidedness between its entities would amount to a laying out of the field such that we may now speak of ‘the philosophy of higher education’ without embarrassment, and in a way that simply was not possible just over 30 years ago.

However, the question then arises as to whether there is a particular path across the field that might be especially helpful. If one was bold enough to take a lead and point to such a path, what would in sight here would be a philosophy of higher education. The jump from the philosophy of higher education to a philosophy of higher education is profound.

Sri Aurobindo's philosophy of life is based on an experienced integralism. It is a synthesis of idealism, realism, naturalism and pragmatism. His life began with psychic experiences connected with his political, philosophical and poetic life, the yoga of Sri Aurobindo contains two essential movements. First, by a gathering of energies, a concentration, purification, and aspiration, the individual seeks to become conscious of his own true self or being deep within his own heart, the soul or the divine spark in man. Sri Aurobindo Ghosh, occupies a very important position among the contemporary Indian philosophers of education due to his wide knowledge of East and West, ancient and modern

system of education. He has presented an integral philosophy of education through his 'ashram' at Pondicherry. Here, experiments are conducted to evolve a new system of education which may be adopted for the reconstruction of Indian education.

Introduction:

Sri Aurobindo Ghosh, a famous sage, poet, patriot, philosopher and an educationist, is known by the name Aurobindo, was born on August 15, 1872 in Kolkata, India.

The word 'Aurobindo' means 'Lotus' in Sanskrit. His father Dr. Krishna Dhan Ghosh loved the Western culture and he wanted his son to grow up into a fake Englishman. So, Aurobindo was sent to England at the age of seven and he lived there for 14 years. He got education in London and Cambridge, and he became a master in English, Greek and Latin. He passed the Indian Civil Service Examination in 1890 but he could not appear for the horse-riding test. As a result, he was disqualified for the job and he returned to India in 1893. Aurobindo studied Sanskrit language and literature in India and served as an adviser and sometimes as secretary to the Maharaja for fourteen years in the princely state of Baroda. He became a professor of English at Baroda College. He learnt Bengali, Gujarati and Marathi, and delve deeply in the culture and philosophy of India. He practiced yoga in 1904.

Jnana (knowledge), Bhakti (devotion) and Karma (work ethics) are the three cornerstones upon which the Indian philosophy of life has been built. Those who resort to Jnana, Bhakti and Karma can walk on the divine path.

As per the instruction of the INC (Indian National Congress) he became the Principal of Bengal National College (now Jadavpur University) at Kolkata. After the Bengal Partition (1905), Aurobindo resigned from his job and became an active freedom fighter. He launched the journals Vande Mataram, Karma Yogi, Dharm and the Bengali daily Yugantar to propagate his revolutionary ideas and arouse intense feelings of nationalism among the people of India. His political and nationalistic sentiments were expressed through his writings and fiery speeches. The British Government arrested Aurobindo and put him in Alipore Jail for a year in connection with the Alipore Bomb Case in 1908.

Objective:

What is Yoga? The etymological meaning of the word is union. Yoga is derived from the Sanskrit root verb yuj implies bind, join, unite, control. It means the connecting or union of the individual consciousness with something higher, something transcendent, something eternal and divine.

When he was in jail, he spent most of his time in yoga, meditation and the study of the Gita, philosophy and spiritual literature. Once he was in Alipore jail, he realized the presence of God in a dream. After his release from the prison, he shunned all his political activities immediately and returned to Pondicherry for penance and spiritual advancement.

He spent his retired life at his ashram in Pondicherry. He became a yogi and devoted his time to yoga and meditation. He preached his philosophy of dharma, education, spiritual advancement and Bhramacharya across the country. He had set up an international ashram and International Centre of Education at Pondicherry and started several educational and social activities. He established Auroville as a city of universal culture for international cooperation and human unity. Aurobindo propounded his major philosophy and published it in *Arya* a new journal in English from 1914 to 1921. Aurobindo, the great saint, passed away on December 5, 1950. His demise put an end to a glorious chapter in the spiritual history of India.

Aurobindo thought that there is a wide gulf between the ordinary mind and the super mind. He tried to integrate them into a single whole through purna yoga. He believed that purna yoga helps man to realise the supreme, the Purushothama. According to him, "All life is "Yoga". In the words of Aurobindo "The very first lesson in this yoga is to face life and its trials with a quiet mind, a firm courage and an entire reliance on the Divine Shakti". According to Aurobindo, "An unconditional surrender to God is the first step of Yoga". In fact, Aurobindo's yoga aims at the creation of divinity in the whole man. The education of the mind is stressed in order to achieve the aim of yoga.

In The "Synthesis of Yoga" and in his "Letters on Yoga", Sri Aurobindo laid out the psychological principles and practices of the Integral Yoga or Purna Yoga. The aim of Integral yoga is to empower the person who practices it for the attainment of a conscious identity with the Divine, the true Self and to transform the psyche, life and body so they would become fit instruments for a divine life on this Earth.

Aurobindo Ghosh is a true yogi, a great philosopher and an eminent educationist. He starts his life as a political thinker but very soon he becomes a spiritual integralist. He shows mankind the way to the highest spiritual growth. His philosophy of education directly emerges from his philosophy of life based on spiritual penance, practice of yoga and Bhramacharya. He believes that any education, which involves all the three factors, will definitely develop man to the fullest extent. The journey of his life is a unique experience in harmonising the two important ends of existence, that is, spirit and matter. He tries to translate these ideals into a system of education through his Pondicherry ashram school now grown into Auroville-a city of universal culture. According to Aurobindo, real education is that which provides a free and

creative, environment to the child by developing his interests, creativity, mental, moral and aesthetic senses. Finally, they lead to the development of his spiritual powers.

Sri Aurobindo speaks of three principles of teaching, and when implemented, they provide a sound basis of a system of natural organization of the highest processes and the movements of which the human nature is capable. They also form the basis of the theory and practice of integral education, which has been propounded in detail in Sri Aurobindo's book, "The Synthesis of Yoga" and the Mother's book "On Education".

Method: Basic Principles of Aurobindo's all types of Education.

- Education should be child-centered.
- There should be perfect liberty for the child.
- Education should be related to the life of the child.
- Education should be according to the mental aptitudes and psychological needs of the child.
- Education should be imparted through the medium of mother tongue.
- Education should bring out the latent powers of the child.
- Education should help to achieve the physical purification of the child.
- Education should train the senses of the child.
- The basic foundation of education should be Bhramacharya.
- Education should develop the soul substance of an individual.
- Education should develop all faculties of the child in order to make him a complete man.
- Religious education should be a part of education to prevent corruption in the country.

According to Sri Aurobindo, there is within the universal mind and soul of humanity the mind and soul of the individual with its infinite variation, its commonness and its uniqueness and between them there stands an intermediate power, the mind of a nation, the soul of the people. In his concept of a national system of education, Sri Aurobindo aimed at taking account of all these three elements so that national education would not be a machine-made fabric, but a true building or a living evocation of the powers of the mind and spirit of the human being.

Considering that India has seen always in the human being a soul, a portion of the divinity enwrapped in the mind and body, a conscious manifestation in Nature of the universal self and spirit, he concluded that the one central object of the national system of education should be the growth of the soul and its powers and possibilities as also the preservation,

strengthening and enrichment of the nation-soul and the normative needs of its ascending movements. Not limited to these two, Sri Aurobindo put forth in its aim also the raising of both the individual soul and the national soul into the powers of the life and the ascending mind and the soul of humanity. He added "at no time will it lose sight of man's highest object, the awakening and development of his spiritual being.

Aurobindo believed that man's mind is imperfect and it is not in a position to understand the integral truth. Hence, it requires the development of intellect through increasing concentration on attention. He regarded the steady and long practice as the way to the development of the power of double and triple of multiple concentration. As the mind of the child is the great vehicle of acquiring knowledge, it should be consulted in his growth. According to him, "The first thing the teacher has to do is to accustom the pupil to concentrate attention". This enables the child to observe, compare, remember and judge various class of objects. Today the development of mind has been emphasized through Bhramacharya, meditation and yoga.

Aurobindo believed that taking up yoga will lead man to perfection. So, education without yoga is insufficient. It means a complete education needs the help of yoga. According to him, "Yoga is life, which bridges the gap between ordinary man and superman". It strengthens the power of mind. Thus, the study of yoga becomes an integral part of life and finds an important place in the present education.

Philosophical Implications of Integral Yoga:

As per Sri Aurobindo the absolute reality is sachchidananda. This triune principle involves bliss, force and existence. Transcendent is the final reality. The ultimate reality becomes the world by super mind. Thus super mind is the principle of being and the principle of becoming. In the theory of Sri Aurobindo the being and the becoming are real. The one and the many are the two aspects of the same reality. The Absolute is above multiplicity and unity as it is beyond stability and motion. Sri Aurobindo and the Absolute Reality The absolute reality is Sachchidananda, pure existence, consciousness-bliss. The three aspects of the Brahman are one. Sri Aurobindo's Theory of knowledge and Intuition Aurobindo does not rely on the intellect as an instrument of knowledge. Sri Aurobindo recognizes different methods of knowledge to different aspects of experiences and knowledge. The instruments of knowledge are the five senses vision, hearing, smell, taste and touch. Also the sixth sense the sense-mind and reason play an important role and responsibility. The senses and sense-mind are inadequate to know the fundamental reality the Absolute. Sri Aurobindo's Conception of the Self the

Brahman manifests in the form of purusha and prakriti. The former is lord of the nature and the latter the executive energy. It is responsible for the formation and movements in the worlds. The prakriti has three gunas and has two natures the lower and the higher. Higher nature is the conscious divine, it is free from ignorance and the lower one is of ignorance, mind, life and matter. The sachchidananda manifests the super mind and its power. Sri Aurobindo's Attitude towards the World The world is real as per Sri Aurobindo. The divine is hidden in the material world. The divine being arises in the universe as spirit, in mind, in life and in matter. Thus evolution takes place by involution. Sri Aurobindo's Vision of the Perfect State Sadhaka of integral yoga aims at the highest, to possess the fullness of God in every part. The perfection of the human being is the main goal of this yoga. As per Aurobindo the perfect state is the supramental gnostic being. The supramental gnostic nature is the consciousness and power of the infinite. When the evolution reaches the supramental level there will be a radical change. Sri Aurobindo's integral education emphasizes on the psychic and mental aspects as denoted by matter and spirit respectively. The inculcation of the aspects love, beauty, power and knowledge is integral education. Beauty is perceived by the physical nature. Power is identified by the control of senses. Wisdom aids to build a psychological preparation of the attentive mind. Adoration is a proper organization of required emotions and sentiments, which should be directed towards others and the communion with the Divine.

Conclusion and Discussion:

Yoga is ancient. Philosophy and yoga are essential to humans next to basic needs. The fast & modern developments are giving many physical comforts and the life is becoming easy but due to some stress and strain of everyday life internal restlessness is also increasing affecting the world peace. This causes various psycho-somatic disorders that are harmful the world. So, yoga makes life meaningful and gives answers to major problems of life. Sri Aurobindo gives a positive picture of the future of humanity and the present man is the middle term in the process of evolution. Master Aurobindo's Integral Yoga may become a panacea for all problems and difficulties. Integral Yoga has many philosophical and educational implications in many areas of life.

The principles of higher education as enunciated above may immediately imply a difficulty in its implementation because of the apparently demanding nature of its principles. However, in the current socio-economic context. We are left with no other alternative than to adopt and put to practice the principles of Integral education in our classrooms. The present day system of education is not only defective but harmful as well.

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Shri Aurobindo on Education
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ABSTRACT

Shri Aurobindo proposed that education is nothing but bringing out and nurturing the latent potentialities; integrate oneself with self, harmonious living of individual with society, country and humanity to make oneself a complete being or integral human being. caring members of society. Education, as a planned endeavor, at a personal level on a small scale or institutional level on a large scale, aims at making children capable of becoming active, responsible, productive Sri. 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 Aurobindo prescribed free and creative environment for child & stresses integrated curriculum which includes various activities, subjects and real-life experiences all in a unifying whole. He gave emphasis that curriculum should include all those subjects Which are according to need and interest of the child and promote his mental & spiritual development. It should contain creativity of life and constructive capacities. He suggested various subjects according to the different level of a child. However, the curriculum should include basically those subjects which are very relevant to the society like mother tongue, English, history, social science, history, chemistry, physics, arithmetic, general science, literature, various foreign languages and various vocational subjects. Beside the above subjects, he also emphasized on yoga, arts, crafts, and music a part of regular curriculum.

KEY WORD: Education, Discipline, Curriculum, Principles of education, Method of Teaching

Guru Brahma, Guru Vishnu, Guru Devo Maheshwara
Guru Sakshat, Param Brahma, Tasmai Shri Guravay Namah

Methods of teaching:

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.

Teacher-taught relation:

He believed that student is the Centre of the education process and every child has his own inherent interest and abilities, so it is the duty of a teacher to focus on the needs and demands of each and every student. 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.

Aurobindo has given three principles of true teaching.

The teacher should follow these principles during the teaching-learning process:

1. The first principle of true teaching is that Nothing can be taught.
2. The second principle is that mind has to be consulted in its own growth.
3. The third principle of education is to work from near too far.

Discipline

Sri. Aurobindo believed in inner discipline. He was against the strict and harsh Discipline. He also believed that Children should be provided a free environment to express himself freely. Aurobindo propagated the concept of self-discipline. The implication of Aurobindo’s philosophy in the modern and global era: Aurobindo Ghosh was an Indian philosopher, poet, yogi, guru, nationalist and great reformer. His theory best suited in the present context. Aurobindo’s philosophy is based upon the theory of evolution. Sri Aurobindo aims at the evolution of individual, nation, and humanity through 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 spite of it, there are many horrible situations that the world is facing commonly. No permanent peace has been obtained so far. The mankind is living now with a great fear and worries. Global peace, values, and harmony cannot be achieved only through the science and technology. Due to the harshness of international problems, the tremendous idea of globalization now holds

minimal concern for the majority of educators. 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. It is very necessary to uplift the human being from the materiality to spirituality. Sri Aurobindo said, "peace is the first condition, without which nothing else can be stable". A human being now engaged in searching the peace and happiness but "true happiness lies in the finding and maintenance of natural harmony of spirit, mind, and body" as Sri Aurobindo said. Sri Aurobindo has given the greater emphasis on yoga. He said, "The yoga we practice is not for ourselves alone, but for the Divine in the world, to effect a spiritual transformation and to bring down physical nature and life of humanity". He also said, "Yoga is a generic name for any discipline by which one attempts to pass out of the limits of one's ordinary mental consciousness into a greater spiritual consciousness. He also gave emphasis to national and international integration and value education, which promotes international Brotherhood and helps in character building worldwide

CURRICULUM

Sri. Aurobindo prescribed free and creative environment for child & stresses integrated curriculum which includes various activities, subjects and real-life experiences all in a unifying whole. He gave emphasis that curriculum should include all those subjects Which are according to need and interest of the child and promote his mental & spiritual development. It should contain creativity of life and constructive capacities. He suggested various subjects according to the different level of a child. However, the curriculum should include basically those subjects which are very relevant to the society like mother tongue, English, history, social science, history, chemistry, physics, arithmetic, general science, literature, various foreign languages and various vocational subjects. Beside the above subjects, he also emphasized on yoga, arts, crafts, and music a part of regular curriculum. Methods of teaching: 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. Teacher-taught relation: He believed that student is the Centre of the education process and every child has his own inherent interest and abilities, so it is the duty of a teacher to focus on the needs and demands of each and every student. 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.” Aurobindo has given three principles of true teaching. The teacher should follow these principles during the teaching-learning process: 1. The first principle of true teaching is that Nothing can be taught. 2. The second principle is that mind has to be consulted in its own growth. 3. The third principle of education is to work from near too far, from that from that which is to that which shall be. A Study of Educational Vision of Aurobindo Ghosh © The International Journal of Indian Psychology, ISSN 2348-5396 (e)| ISSN: 2349-3429 (p) | 50 Discipline: Sri. Aurobindo believed in inner discipline. He was against the strict and harsh Discipline. He also believed that Children should be provided a free environment to express himself freely. Aurobindo propagated the concept of self-discipline. The implication of Aurobindo’s philosophy in the modern and global era: Aurobindo Ghosh was an Indian philosopher, poet, yogi, guru, nationalist and great reformer. His theory best suited in the present context. Aurobindo’s philosophy is based upon the theory of evolution. Sri Aurobindo aims at the evolution of individual, nation, and humanity through 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 spite of it, there are many horrible situations that the world is facing commonly. No permanent peace has been obtained so far. The mankind is living now with a great fear and worries. Global peace, values, and harmony cannot be achieved only through the science and technology. Due to the harshness of international problems, the tremendous idea of globalization now holds minimal concern for the majority of educators. 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. It is very necessary to uplift the human being from the materiality to spirituality. Sri Aurobindo said,” peace is the first condition, without which nothing else can be stable”. A human being now engaged in searching the peace and happiness but “true happiness lies in the finding and maintenance of natural harmony of spirit, mind, and body” as Sri Aurobindo said. Sri Aurobindo has given the greater emphasis on yoga. He said, “The yoga we practice is not for ourselves alone, but for the Divine in the world, to effect a spiritual transformation and to bring down physical nature and life of humanity”. He also said, “Yoga is a generic name for any discipline by which one attempts to pass out of the limits of one’s ordinary mental consciousness into a greater spiritual consciousness. He also gave emphasis to national and

international integration and value education, which promotes international Brotherhood and helps in character building worldwide

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Mental Instrument for Action in the World by Sri Aurobindo

Falguni Soni

Masters in Psychology

The Mother notes:

Take an example. You are in your body with your deepest ideal but you find yourself before a school class and you have to teach something to the students. Well, this light is up there, this light of consciousness, but when you have to explain to your class the science you have to teach, is it more convenient to have a fund of knowledge or will the inspiration be such that you will not need this fund of knowledge? What is your personal experience? You find, don't you, that there are days where everything goes well you are eloquent, your students listen to you and understand you easily. But there are other days when what you have to teach does not come, they do not listen to you that is, you are bored and are boring. This means that in the former case your consciousness is awake and concentrated upon what you are doing, while in the second it is more or less asleep you are left to your most external means. But in this case, if you have a fund of knowledge you can tell your students something; if you have a mind trained, prepared, a good instrument responding well when you want to make use of it, and if you have also gathered all necessary notes and notions all will go very well. But if you have nothing in your head and, besides, you are not in contact with your higher consciousness, then you have no other recourse than to take a book and read out your lesson you will be obliged to make use of someone else's mind."

Sri Aurobindo and the Mother make it clear that in their view that spiritual realization is the basis and foundation of true understanding that is based in oneness and which brings harmony, balance and goodwill to our lives; while at the same time, each of the powers and instruments of the human being, including the powers of the mind, have their essential role and purpose in the manifestation and should be developed, honed, refined and perfected in order to be capable of expressing the spiritual truths, and manifesting the divine intention in the world. Not everyone holds this belief, though. It is important to remember that during the Middle Ages, Christian monasteries served as important centers for growth and learning. In general, Tibetan monasteries and Buddhist learning centers have tried to cultivate strong mental faculties. In addition to its reputation for spirituality, ancient India was also a center of scientific and mathematical research as well as advancements in the arts, architecture, medicine, and philosophy, among many other fields of study. Jewish intellectuals and leaders actively pursued both their spiritual and cerebral development. A lot of the information from the Islamic world

was transferred to the Europeans, who in turn used it to create European mental culture and the Renaissance. The Islamic world was also regarded as a leader in many fields. As a result, back then, there existed

On the other side, the focus on development of the mind has been taken up by many, particularly in the modern age, as a denial of spiritual or religious practices. The emphasis among those holding this view is on taking the mind as far as it can go, developing powers, procedures and abilities that help the mind solve the problems confronting humanity. It has even gone to the extent of developing what is now called “Artificial Intelligence”, apparently to make up for a lack of real intelligence we find in this over emphasis on the mind, the imbalances such an over emphasis cause, and the unintended consequences of such an approach in terms of the way we deal with each other, and the world in which we live.

Today's world is overflowing with spiritual seekers who overlook the importance of nurturing the mind and its innate abilities. It is believed that the mind stands in the way of obtaining a more profound comprehension that comes with spiritual growth. This understanding stems from a broader belief that the pursuit of spirituality necessitates a separation from and abandonment of life in the world. This belief was popularized by Mayavada and related schools of thought throughout the world, which prioritized spiritual realization over the development of the mind's innate ability to enhance and perfect life in the world.

Ashram

The Ashram is found in Pondicherry's eastern region. There are several buildings scattered across the area where inmates live and work. The main Ashram building, often referred to as just "the Ashram," is the center of communal activity. It is made up of a connected block of homes, some of which were housed for the majority of Sri Aurobindo and the Mother's lives. The Samadhi, a white marble shrine where their remains are interred, is located in the middle of the area, in a courtyard shaded by plants.

All the necessities for a respectable and healthy existence are provided by the Ashram to its members. The necessities of clothing, food, and shelter are all taken care of by different departments, along with health care. This trust is managed by a board of five trustees.

Life of Yoga

In 1904, Sri Aurobindo started practicing yoga. Having first gathered into it the fundamentals of spiritual experience garnered from the pathways of divine connection and spiritual enlightenment explored up to this point in India, he then left in search of a deeper

experience that would unite and harmonize Spirit and Matter, the two ends of existence. Most of yoga pathways lead from life to the Beyond and finally to the Spirit; Sri Aurobindo, on one hand, rises to the Spirit and descends with its gains, bringing the light, power, and joy of the Spirit into life to transform it. In this view, man's current existence in the material world is seen as a life in ignorance with the Inconscient at its base, but even in its darkness and nescience there are involved the presence and possibilities of the Divine. The created world is not a mistake or a vanity and illusion to be cast aside by the soul returning to heaven or Nirvana, but the scene of a spiritual evolution by which out of this material unconscioned is to be manifested progressively the Divine Consciousness in things. Mind is the highest term yet reached in the evolution, but it is not the highest of which it is capable. There is above it a Super mind or eternal Truth Consciousness which is in its nature the self-aware and self-determining light and power of a Divine Knowledge. Mind is an ignorance seeking after Truth, but this is a self-existent Knowledge harmoniously manifesting the play of its forms and forces. It is only by the descent of this super mind that the perfection dreamed of by all that is highest in humanity can come. It is possible by opening to a greater divine consciousness to rise to this power of light and bliss, discover one's true self, remain in constant union with the Divine and bring down the supramental Force for the transformation of mind and life and body. To realise this possibility has been the dynamic aim of Sri Aurobindo's Yoga.

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Sri Aurobindo's Teaching and Spiritual Method

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ABSTRACT

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things, one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all. Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the evolution must be towards the development of Super mind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it became possible for life to manifest perfection.

INTRODUCTION

Sri Aurobindo (born August 15, 1872, Calcutta [now Kolkata], India died December 5, 1950, Pondicherry [now Puducherry]) yogi, seer, philosopher, poet, and Indian nationalist who propounded a philosophy of divine life on earth through spiritual evolution. Aurobindo's education began in a Christian convent school in Darjeeling (Darjeeling). While still a boy, he was sent to England for further schooling. He entered the University of Cambridge, where he became proficient in two classical and several modern European languages. After returning to India in 1892, he held various administrative and professorial posts in Baroda (Vadodara) and Calcutta (Kolkata). Turning to his native culture, he began the serious study of Yoga and Indian languages, including classical Sanskrit. But while the former steps in evolution were taken by Nature without a conscious will in the plant and animal life, in humans Nature

becomes able to evolve by a conscious will in the instrument. It is not, however, by the mental will that this can be wholly done, for the mind goes only to a certain point and after that can only move in a circle. A conversion has to be made, a turning of the consciousness by which mind has to change into the higher principle. This method is to be found through the ancient psychological discipline and practice of Yoga. In the past, it has been attempted by a drawing away from the world and a disappearance into the height of the Self or Spirit.

Sri Aurobindo teaches that a descent of the higher principle is possible which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance or its very limited knowledge by a supramental Truth-Consciousness which will be a sufficient instrument of the inner Self and make it possible for the human being to find himself dynamically as well as inwardly and grow out of his still animal humanity into a divine race. The psychological discipline of Yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher still concealed supramental principle.

This, however, cannot be done at once or in a short time or by any rapid or miraculous transformation. Many steps have to be taken by the seeker before the supramental descent is possible. Man lives mostly in his surface mind, life and body, but there is an inner being within him with greater possibilities to which he has to awake - for it is only a very restricted influence from it that he receives now and that pushes him to a constant pursuit of a greater beauty, harmony, power and knowledge. The first process of Yoga is therefore to open the ranges of this inner being and to live from there outward, governing his outward life by an inner light and force. In doing so he discovers in himself his true soul which is not this outer mixture of mental, vital and physical elements but something of the Reality behind them, a spark from the one Divine Fire. He has to learn to live in his soul and purify and orientate by its drive towards the Truth the rest of the nature. There can follow afterwards an opening upward and descent of a higher principle of the Being. But even then it is not at once the full supramental Light and Force. For there are several ranges of consciousness between the ordinary human mind and the supramental Truth-Consciousness. These intervening ranges have to be opened up and their power brought down into the mind, life and body. Only afterwards can the full power of the Truth-Consciousness work in the nature. The process of this self-discipline or Sadhana is therefore long and difficult, but even a little of it is so much gained because it makes the ultimate release and perfection more possible.

There are many things belonging to older systems that are necessary on the way - an opening of the mind to a greater wideness and to the sense of the Self and the Infinite, an

emergence into what has been called the cosmic consciousness, mastery over the desires and passions; an outward asceticism is not essential, but the conquest of desire and attachment and a control over the body and its needs, greeds and instincts are indispensable. There is a combination of the principles of the old systems, the way of knowledge through the mind's discernment between Reality and the appearance, the heart's way of devotion, love and surrender and the way of works turning the will away from motives of self-interest to the Truth and the service of a greater Reality than the ego. For the whole being has to be trained so that it can respond and be transformed when it is possible for that greater Light and Force to work in the nature.

In this discipline, the inspiration of the Master, and in the difficult stages his control and his presence are indispensable - for it would be impossible otherwise to go through it without much stumbling and error which would prevent all chance of success. The Master is one who has risen to a higher consciousness and being and he is often regarded as its manifestation or representative. He not only helps by his teaching and still more by his influence and example but by a power to communicate his own experience to others.

CONCLUSION

This is Sri Aurobindo's teaching and method of practice. It is not his object to develop any one religion or to amalgamate the older religions or to found any new religion - for any of these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the One Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinize human nature.

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Journey of Shri Aurobindo's Ideas to the West

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ABSTRACT

Europe and Asia are analogous to two brothers who are quite unlike to one another yet have a significant impact on one another owing to the fact that they were raised in the same environment. The same may be said for both the European continent and the Asian continent. It is believed that "Pythagoras" and "Plato" were responsible for laying the intellectual foundation upon which the "brilliantly intellectual" civilizations of Greece and Rome were built. Both of these individuals, on the other hand, relied on Asian concepts such as "Egyptian, Chaldean, and Indian wisdom." In addition, "Egyptian, Chaldean, and Indian knowledge" were important in the development of "Pythagoras" and "Plato." In more recent periods, the development of the twentieth century may be traced back to the contributions that European science and philosophy made to the process. In spite of this, "Theosophy, Vedantism, Bahaism, and other Asian influences" were significant driving forces in the development of "German metaphysics," which is at the centre of everything. The evolution of political and economic systems, in addition to social movements, may all be seen as potential sources of innovation. In recent years, Europe's focus has shifted away from the theoretical, intangible, and immaterial in favour of the concrete, measurable, and tangible aspects of life. This shift occurred despite the occasional adoption of Eastern ideas. The Age of Enlightenment is a great illustration of this principle because it was during this time when "religion, philosophy, and psychology" were largely disregarded as valid areas of inquiry. Following their respective characterizations as "emotional illusions" and "barren thought-weaving," it was decided that philosophy and religion were superfluous and pointless endeavours to pursue. To put it another way, the field of psychology was established not to study man's potential but rather man's vices when it was first established. It was recommended that every possible effort be made to get an understanding of "the standards of material Nature." In order to investigate the "bodily, social, economic, and political" aspects of human beings from a purely materialistic perspective, new academic fields will need to be developed. Thus this article intends to study the ideas on west of Shri Aurobindo.

KEY WORDS: Vedantism, Theosophy, East, West, Concepts

INTRODUCTION

The evolution of political and economic systems, in addition to social movements, may all be seen as potential sources of innovation. In recent years, Europe's focus has shifted away from the theoretical, intangible, and immaterial in favour of the concrete, measurable, and tangible aspects of life. It was believed that transitioning to this way of life would, in the long run, lead to the establishment of a "better society." In addition, there was evidence to support this forecast. Never in a million years. Around the middle of the twentieth century, Sri Aurobindo made the observation that Europe was "sinking in a tragedy as enormous and as unnatural" as a consequence of the continent's efforts to differentiate spirit from matter. According to what Sri Aurobindo had to say about the topic, "Mankind has its periods of enlightenment when the Mind returns to the surface." When he uses the term "thinking," there is little question in mind that he is thinking about "deeper desires." Even in the less concrete spheres of politics, economics, social conflict, and murder, ideas and ideals are always being put in jeopardy. These are the most fundamental reasons that drive us, and they typically make themselves known during the night in our spirituality, creativity, and imaginations. To phrase it another way, they are the invisible forces that are responsible for moulding the physical universe. The entirety of the cosmos is nothing more than an extension of the central nervous system in your own brain. Someone once quoted Sri Aurobindo as saying, "The practical man who overlooks or despises the deeper life of the Idea is nevertheless aiding that which he ignores or despises." Consider the well-known king of France, Charlemagne, as an illustration of this. By the power of his sword, he established order to what had been described as "chaotic Europe," so setting the way for the establishment of the Medieval Ages. What did take place in Europe throughout that era of history? A "Catholic interpretation of human life" was acted out on a continental scale, which was an event that had a huge impact on the "spiritual progress of mankind." This was an extremely significant occurrence. Everything has a physical cause and a physical consequence, but when seen over the course of millennia, these physical causes and physical consequences take on a more profound and spiritually significant dimension.

REALITY V/s IDEAS

When Sri Aurobindo referred to "the essential and efficient engines of human action," what exactly did he mean by those words? Some place the responsibility for the strains on the state of the economy, while others refer to concerns over politics. Both perspectives present man as an agent who can also respond to his environment. According to Sri Aurobindo, placing

one's attention solely on material things is the most significant mistake that one may make. The capacity (or should I say the obligation) to take the initiative is what differentiates humans from other animals and elevates us to the status of a species that is not of the animal kingdom. It would be quite interesting to look at the connections that exist between thoughts and material things, between philosophy and religion, and between Europe and India. Every one of these connections possesses a fascinating dynamic. In spite of the fact that they had a history of competing in violent duels, these twosomes had previously danced together. Sri Aurobindo, the most influential spiritual person to emerge from India in the 20th century, made the discovery that there is a positive tension that may be found between these three different schools of thought. a degree of stress that, depending on the individual, may either have beneficial or harmful effects. Which one, ideas or the real world, ought to occupy the driver's seat? Is it inevitable that there will always be a conflict between the pursuit of intellectual inquiry and the fervent practice of religion? It would appear that Europe and India are going in quite opposite directions; is there anything that the two continents could possibly teach one another? In recent years, Europe's focus has shifted away from the theoretical, intangible, and immaterial in favour of the concrete, measurable, and tangible aspects of life. This shift occurred despite the occasional adoption of Eastern ideas. The Age of Enlightenment is a great illustration of this principle because it was during this time when "religion, philosophy, and psychology" were largely disregarded as valid areas of inquiry. Following their respective characterizations as "emotional illusions" and "barren thought-weaving," it was decided that philosophy and religion were superfluous and pointless endeavours to pursue. To put it another way, the field of psychology was established not to study man's potential but rather man's vices when it was first established. It was strongly recommended that any and all efforts be made to acquire knowledge of "the norms of material Nature." To investigate the "bodily, social, economic, and political" aspects of human beings from a purely materialistic perspective, new academic fields will need to be developed. It was believed that transitioning to this way of life would, in the long run, lead to the establishment of a "better society." In addition, there was evidence to support this forecast. Never in a million years. Around the middle of the twentieth century, Sri Aurobindo made the observation that Europe was "sinking in a tragedy as enormous and as unnatural" as a consequence of the continent's efforts to differentiate spirit from matter. This observation was made by Sri Aurobindo. Yet leaving the material world behind fully is a choice that comes with its own challenges and complications. According to Sri Aurobindo, India's "excessive spirituality" has also declared bankruptcy. "It is true that Europe's knowledge was "unilluminated," and that its structure was "soulless," but for a while,

India was similarly disinterested in dealing with "the facts of existence and the shocks of a swiftly changing" reality. "Inadequacy on both the mental and somatic levels" is something that our spiritual awareness must feel; rather than being something that it should encourage, this is something that it must experience. Last but not least, Sri Aurobindo disagrees with the concept of a "break between the Soul and its ways." The Western world is in serious need of the knowledge that may be found in the East, which is to search for the "law and truth of the spirit" and to uncover "an inner reality bigger than the material." The Eastern region has sent a warning to the Western region, advising them to be on the alert for indicators of "exaggerated intellectuality," "mechanical brilliance" acting alone, and "erroneous Absolute concepts." A message from the Western world that the Eastern world desperately needs to hear states that "Man also is God, and it is through his developing manhood that he approaches the Godhead; Life also is the Divine, its progressive expansion is the self-expression of the Brahman, and to deny Life is to diminish the Godhead within us." This is a message that the Eastern world needs to hear as soon as possible.

RELIGION & PHILOSOPHY

When it comes to concepts that are concerned with the spiritual, two important influences in our world are philosophy and religion. Philosophy and the many religions According to a quote that is attributed to Socrates, Sri Aurobindo defines religion as "the attempt to make truth active in the soul of man." It is conceivable for these two forces to come into conflict with one another, and if that occurs, the outcome is almost always terrible for both parties involved. While operating as a group, they are not nearly as effective as they are capable of being individually. When asked about the connection between religion and philosophy, Sri Aurobindo provided the following response: "They are fundamental to each other; a religion that is not the manifestation of philosophic truth degenerates into superstition and obscurantism, and a philosophy that does not dynamism itself with the religious spirit is a barren light, because it cannot be practiced." Yet, unless each of them goes through a spiritual transformation and is resurrected, there is no way that they will ever be able to realize their full potential. How do we bring our faith "into the spirit," and what kind of faith do we have to begin with? What, exactly, do we think, and how can we "bring to life" the principles that guide our philosophy? These are only some of the significant questions that Sri Aurobindo has left for us to ponder. Our religious convictions need to be serious enough to serve as a source of motivation for our intellectual pursuits, and vice versa. Our spiritual practices and beliefs need to be easy enough for us to follow in their footsteps. In the end, but certainly not least, our

minds need to have the intestinal fortitude to comprehend the magnitude of the work at hand, which is to usher matter into a time that is more vibrant and complex.

EDUCATION

In addition to this, we needed to invest a significant amount of time and energy on the educational system that the country has. During the period that he spent in India, Aurobindo was employed at Baroda College as a lecturer. At this period, he witnessed first-hand how the British educational system stifled India's naturally quick and perceptive intellect. We did not learn anything of value from it, and it performed everything in a mechanical manner, both of which hindered our capacity to think creatively and effectively, so limiting our potential. Aurobindo's departure from Bengal precluded him from pursuing the cause on his own as he had originally intended, albeit he still had the intention. When some time had passed, he had a change of heart. The prospect of attaining a form and physique that is suitable for one's line of work is very much alive and thriving nowadays. A great number of people's lives were profoundly altered as a result of the Swadeshi movement. "The purely political parts of the Nationalist strategy and operations endured and after each wave of persecution and depression renewed the thread of life of the cause for independence and kept it recognizably one for nearly fifty years of its war," Aurobindo adds: "These parts of the strategy and operations survived and after each wave of persecution and depression renewed the thread of life of the cause for independence. After each wave of persecution and despondency, these parts of the Nationalist plan and operations renewed the thread of life of the struggle for independence and kept it recognizably one." There is a widespread perception that Sri Aurobindo was a political figure who vehemently opposed and condemned acts of terrorism on the grounds that they are incompatible with the teachings of Hinduism. Moreover, it is said that he was the pioneer in spreading the Ahimsa message all across the world. To be clear, he was neither a pacifist nor a helpless moralist. He held firmly to neither position. He took neither side with unwavering conviction. In point of fact, he admitted that the employment of physical force could be required in order to liberate the Motherland from its oppressors. But, the foundation of peace must be spiritual or, at the absolute least, psychological. This is because peace is an essential part of the ultimate objective. As he points out, it will be impossible for such peace to arrive with any sense of permanence until there is a revolution in human nature. Until then, we will continue to struggle with conflict, every other foundation, whether it a moral concept, the gospel of Ahimsa, or anything else, will invariably lead to failure and may even make the situation even more difficult.

CONCLUSION

The attitude that Aurobindo takes to India is one that is both basic and comprehensive. He is responsible for the creation of a blueprint for India's ideal political and social order, in addition to an entirely fresh method of approaching spirituality. Both of these accomplishments are a direct result of his hard work. Because of the method by which he blends politics with philosophy, or the philosophy of politics, he is seen as a visionary, and he stands out from other people as a result. In the Gita, the *urdhvamuladhahashakhah* calls for the beginning of a spiritual period, and he has made it possible for that time to begin. This period of time in spiritual history would be framed by the realms of society, politics, and the economics (XV.1). As more time passes, the consciousness of nature will have advanced, and man's consciousness will have developed alongside it. As a result, we will be able to witness the transformation of the Divine, as well as the Oneness of the internal and external worlds. The points of view and ideologies held by Sri Aurobindo are not abstract; rather, they are germane to the more practical aspects of governing a nation. It is absolutely necessary for his vision to incorporate both enlightened intellectualism and intuitive spirituality in order for it to become a reality. Sri Aurobindo has given humanity a structure that may be used to comprehend and pursue the Life. Nonetheless, in light of these facts, humankind is going to need to make some adjustments to its way of life and its progression. In conclusion, it is important to bear in mind The Mother's reawakening words, which imply that "The world is getting poised for a tremendous upheaval." If I requested for your help with something, what response do you think you would get? Terrorism, bigotry and provincialism, pseudo-secularism, the requirement for a reservation policy, and other potential contributing elements may help portray a grim image of the present situation. The most important challenge of the day is figuring out how to tackle such enormous problems. The terrible truth is that people are typically driven by their own self-interest, which is what has led to the current crisis. This is what has led to the current scenario. The concepts of bahun hitay and bahun sukhay do not have any relevance or relevance in the real world. In addition, their behaviour is the result of a state of mind, and that state of mind is formed by the environment in which they find themselves. Because the mind is susceptible to the influences of its environment, the scope of any conclusions that can be drawn from that level will be restricted. The educational curriculum that Sri Aurobindo developed is advantageous in this respect. To go from the intellectual level of consciousness to the psychic level and the spiritual level of awareness, one must first acknowledge that all people are divine sparks and then actively seek touch with the divine that resides within them. Individuals who operate from

a higher level of consciousness are not motivated by their own trivial interests, and as a result, they steer clear of situations that might end in a conflict between themselves and another party.

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શક્યતાના શિલ્પી શ્રી અરવિંદ
પ્રા. ધર્મેન્દ્રભાઈ કે. ચૌધરી
એસોસિયેટ પ્રોફેસર,
મનોવિજ્ઞાન વિભાગ
મણીબેન એમ.પી.શાહ મહિલા આર્ટ્સ કોલેજ, કડી

માણસમાં પડેલી શક્યતાઓ અપરંપાર છે. જન્માંતરની ઉત્ક્રાંતિની યાત્રા એટલે શક્યતાઓનું મહાકાવ્ય. શ્રી અરવિંદ કહે છે કે માણસએ ઉત્ક્રાંતિનું આખરી પરિણામ નથી.

આશ્ચર્યની બાબત એ છે કે, આપણને બોંબમાં પડેલી સ્ફોટક શક્યતા સમજાય છે. પરંતુ આપના સ્વમાં પડેલી અનંત અને અગણિત શક્યતાઓ સમજાતી નથી.

ઉત્ક્રાંતિ એટલે આવિષ્કાર (unfolding) શ્રી અરવિંદને હું શક્યતાના શિલ્પ કહું છું, એટલા માટે કે આપણી અંદર પડેલી અનંત શક્યતાઓનું દર્શન એમણે આપણી સમક્ષ મુક્યું છે. શ્રી અરવિંદે આપણને કોઈ નવો ધર્મ નથી આપ્યો. પણ નવા માનવનું એટલેકે અતિમાનવનું દર્શન આપ્યું છે.

અનુભવે સમજાય છે, કે શ્રી અરવિંદનું સાહિત્ય ઘણા સાધકોને ઝટપટ નથી સમજાતું, શ્રી અરવિંદના મહાકાવ્ય ‘સાવિત્રી’ ઉપર થતા ભાષ્યો મોટામોટાને નથી સમજાતા તોય પ્રતિષ્ઠા ખાતર વિચારોનો માર સહન કરતા રહે છે. ખરેખર તો લોકોને સાદી ભાષામાં સમજાવી શકે તેવા ભાષ્યકારની આજના યુગમાં ખાસ જરૂર છે.

દર વર્ષે હજારો સાધકો પોંડીચેરી જઈ શ્રી અરવિંદની સમાધિ પર માથું ટેકવીને વિલા મોઢે પાછા ફરે છે. એમના જીવનમાં જરા અમથું પણ જીવન પરિવર્તન કે આત્મરૂપાંતરણ થતું નથી. તોય, ફિલોસોફીની વાતો કર્યા જાય છે. અધ્યાત્મ એ ખરેખર ફેશન નથી. ‘મતલબ, Those who have no mind, Talk about Super Mind’

આજના સ્પર્ધાત્મક યુગનો માનવી, તાણથી ત્રાસેલો માનવી, શાંતિ અને સુખની શોધમાં દર-દર ભટકી રહ્યો છે. પથ્થર એટલા પૂજે દેવ, કોઈ અદ્રશ્ય શક્તિના આશીર્વાદ પ્રાપ્ત કરવા ઉત્સુક છે. પોતાની આધુનિક જીંદગી જીવતા જીવતા કશીક ઈશ્વરીય કૃપા પામવા દર દર ભટકી રહ્યા છે. એમના માટે શ્રી અરવિંદ બિલકુલ કામ ન લાગે તેવા મહામાનવ ગણાય તેઓ આનંદ વિરોધી અને દ્રવ્ય વિરોધી ફિલોસોફર નથી.

આજનો મનુષ્ય પોતાના પર પોતાનું વર્ચસ્વ ઝંખે છે. અને અપ્રાપ્ય ગણાતી પૂર્ણતા પામવા મથે છે. શ્રી અરવિંદ કહે છે કે દિવ્ય જીવનનું આ પરોઢ અનંત ભાવી સંભાવનાઓ લઈને આપણે બારણે ટકોરા મારી રહ્યું છે. આવનારી સદીઓમાં માનવજાત કોઈ ઉંચી છલાંગ લગાવવાની તૈયારી કરી રહી છે.

માણસ સદીઓથી અવ્યવહારુ પ્રામાણિકતાને બાજુમાં રાખી વ્યવહારી અપ્રમાણિકતાની પસંદગી કરતો રહ્યો છે. આપણી આજુબાજુ જરાક ધારીને જોઈયું તો સમજાઈ જશે કે વ્યવહારુ અપ્રામાણિકતાનો સ્વીકાર કરીને જીવનારા લોકો બહુમતીમાં જોવા મળે છે.

સાધનાનો દેખાડો ન હોય, વ્યવહારમાં તો અપ્રામાણિકતા ચલાવવી જ પડે, એવી માન્યતા મોટાભાગના સાધકો સેવતા હોય છે. પરંતુ સાચું અધ્યાત્મ વ્યવહાર શુદ્ધિ, મિત્ત શુદ્ધિ અને આત્મ શુદ્ધિ વિનાનું કેવી રીતે હોઈ શકે.

પોતાના વ્યક્તિત્વમાં રહેલા બે મોઢાં- ચાવવાના અને દેખાડવાના જુદા રાખીને બેઠેલા માનવીએ ધીરે ધીરે પણ મક્કમ મનથી સ્વચ્છ જીવન પ્રાપ્ત કરવાની મથામણ કરે તેનું નામ અધ્યાત્મ છે.

એક માનવી તરીકે ઉપર ઉઠવાના પ્રયત્નોમાં મળેલી નિષ્ફળતા પણ સફળ જણાતી, માત્ર આત્મવંચના કરતા અનેક ગણી મુલ્યવાન છે. શ્રી અરવિંદના પાવન ચરણોમાં સ્વચ્છ નિષ્ફળતા મુકીએ તો પણ હૃદય પવન થઈ જાય છે.

ઉત્ક્રાંતિની પ્રક્રિયામાં આપણે ધીરે-ધીરે પણ મજબૂતાઈથી એક સંકલ્પ કરવાનો છે, કે આપણે આપણી જાતને અને ઉત્ક્રાંતિમાતાને છેતરવી નથી.

ડાર્વિન પહેલાનો ઉત્ક્રાંતિ વિચાર:

ઘણા લોકોના મનમાં એવી છાપ ઢ્રઢ થઈ છે, કે ઉત્ક્રાંતિનો ખ્યાલ દુનિયાને સૌપ્રથમ ડાર્વિને ૧૮૫૯માં ‘ઓરીજીન ઓફ સ્પેસીઝ’ પુસ્તક પ્રગટ કર્યું તે પછી જ મળ્યો. આ વાત સાવ સાચી નથી.

ડાર્વિનના પુરોગામીઓ અંગે ટૂંકમાં જાણીએ, હર્બટ સ્પેન્સરે ૧૮૫૨માં ‘ડેવલપમેન્ટ હાયપોથેસીસ’ નામના નિબંધમાં અને ૧૮૫૫માં ‘ધ પ્રિન્સિપલ ઓફ ફિઝિયોલોજી’ નામના પુસ્તકમાં ઉત્ક્રાંતિનો સિદ્ધાંત રજૂ કરેલો. ડાર્વિન પહેલા ઇમેન્યુઅલ કેન્ટે વર્ષો પહેલા વાનરોમાંથી માણસો વિકાસ પામ્યા હોવાની સંભાવના રજૂ કરેલી.

એજ પ્રમાણે ગોથેએ પણ વનસ્પતિના રૂપાંતરણોની વાત કરી હતી. આમ તે વેળાએ ઉત્ક્રાંતિના વિચારો અવ્યવસ્થિત રીતે પ્રસરેલા તો હતા.

હર્બટ સ્પેન્સર સિવિલ એન્જીનીયર હતો. ધરતીના પડોમાં ધરબાયેલા પ્રાણીઓના અવશેષોને બારીકાઈથી તપાસતો આમ કરતી વખતે એના મનમાં ઉત્ક્રાંતિનો ખ્યાલ ખુબ મજબૂત બન્યો અને પછી એણે પોતાની આસપાસની સર્વે ઘટનાઓની ચકાસણી એ ખ્યાલને આધારે કરવા માંડી એને ૧૮૫૨માં ‘ડેવલપમેન્ટ હાયપોથેસીસ’ શીર્ષક હેઠળ નિબંધ લખ્યો તેમાં ઉત્ક્રાંતિના સિદ્ધાંતના બીજ પડેલા હતા. ૧૮૫૫માં એણે ‘ધ પ્રિન્સિપલ ઓફ ફિઝિયોલોજી’ લખીને મની ઉત્ક્રાંતિનું આલેખન પણ કર્યું હતું.

ચાર્લ્સ ડાર્વિનનો ઉત્ક્રાંતિવાદ :

ડાર્વિનના ઐતિહાસિક પુસ્તકનું સાચું શીર્ષક છે ‘On The Origin of Species by Means of Nature Selection’.

ડાર્વિનનો ઉત્ક્રાંતિવાદનો સાર એ હતો કે વનસ્પતિઓ અને પ્રાણીઓ આજે જેવા દેખાય છે તેજ સ્વરૂપે પેદા થયા ન હતા બધા જીવો આજના સ્વરૂપે પહોંચતા પહેલા ક્રમશઃ પરિવર્તન પામ્યા છે. આવા પરિવર્તનને ઉત્ક્રાંતિ કહે છે.

આ વિચાર સાવ નવો ન હતો. એ આપણે જોઈ ગયા છીએ. ડાર્વિને આ સિદ્ધાંતને એટલો સુગ્રથિત રીતે રજૂ કર્યો કે લોકોને એની વાત ગળે ઉતરી ગઈ. સર્વેક્ષણ માટેના એક વહાણમાં ડાર્વિનને નેચરાલિસ્ટ તરીકેની નોકરી મળી તેથી આખી દુનિયાનું ભ્રમણ કરીને અનેક જાતના પ્રાણીઓ અને વનસ્પતિઓનો અભ્યાસ કરવાની તક પ્રાપ્ત થઈ. અવલોકનને અંતે એને સમજાયું કે જીવો વચ્ચે ‘બચવાની જહેમત’ નિમિત્તે સતત એક પ્રકારની હુંસાતુંસી ચાલ્યા કરે છે. આ હુંસાતુંસીને અંતે જે બચી જાય તે જીવોના સંતાન પણ તેમના જેટલાજ મજબૂત હોય છે.

જિરાફ પહેલા લાંબી ડોકવાળા ન હતા જે થોડાક જિરાફ અન્ય જિરાફ કરતા સહેજ લાંબી ડોકવાળા હતા. તેમને ખોરાક મેળવવામાં સરળતા રહી. તેથી બચી ગયા અને તેમના સંતાનોને વારસામાં પ્રમાણમાં લાંબી ડોક મળી. આમ જિરાફની ડોક કાળક્રમે લાંબી થઈ આ પ્રક્રિયાને ડાર્વિને ‘નેચરલ સીલેક્શન’ કરીને ઓળખાવી.

આમ ઉત્ક્રાંતિનો સંબંધ વિકાસ અને આવિષ્કાર સાથે છે. સાવ સરળ જીવો સંકુલ બનતા ગયા અને આજની સ્થિતિએ શી રીતે પહોંચ્યા તેની અબજો વર્ષોની વાર્તા એટલે ઉત્ક્રાંતિ. પ્રાણીઓથી એક પેઢીથી બીજી પેઢીએ થતું પરિવર્તન દેખીતું ન હોય, પરંતુ અસંખ્ય પેઢીઓ પછી એ પરિવર્તન સ્પષ્ટ દેખાય છે.

ટૂંકમાં કહીએ તો ડાર્વિનને કારણે આપણને અમીબાથી તે આદમ સુધીના વિકાસના સાતત્યની ભાળ મળી આ પ્રદાન ખરેખર મહાન હતું.

ઉત્ક્રાંતિની વાત કરતી વખતે બે મુદ્દાઓ ખાસ સમજી લેવાના છે.

૧) ઉત્ક્રાંતિ અંગેની ડાર્વિનના સંશોધનની દિશા ભૂતકાળ ભણીની હતી.

૨) ઉત્ક્રાંતિની પ્રક્રિયામાં પૂર્ણ વિરામ ન હોય, તેથી આજે પણ તે ચાલુ છે.

શ્રી અરવિંદના ઉત્ક્રાંત માનવ્ય અંગેના વિચારોને સમજવામાં આવેલ મુદ્દાઓ આપણે ઉપકારક થશે.

જ્યારે કોઈ પણ વિજ્ઞાની કે આધ્યાત્મકવાદી કથાક નવા આવિષ્કારને વ્યક્ત કરે ત્યારે ધર્મગુરુઓ તરફથી એનો ઉગ્ર વિરોધ થયો છે.

ખ્રિસ્તી ધર્મગુરુઓએ પ્રિન્ટિંગ પ્રેસની શોધ થઈ તેનો પણ વિરોધ કરેલો. ઇમેન્યુઅલ કેન્ટે કરેલું ‘ફાઈસ્ટ પ્રભુનું શાસન ધરતીની સમીપ આજ્યું. પણ આપણા પર તો ધર્મગુરુઓનું શાસન સ્થાપ્યું છે.’ ગેલેલિયોએ પણ પોતાની શોધ બદલ ધર્મગુરુઓની માફી માગવી પડેલી. ધર્મગુરુઓએ ડાર્વિનની ‘બાઈબલ – વિરોધી’ વાતોનો ખુબ વિરોધ કર્યો. માણસ મૂળે વાનરમાંથી ઉતરી આવ્યો છે એથી ડાર્વિનની વાતથી તેઓ રોષે ભરાયેલા.

સાચું છે કે ઉત્ક્રાંત માનવનું પૂછડું ભૂતકાળમાં લંબાયું છે. પરંતુ એનું મોં તો ભવિષ્ય તરફ જ હોવું જોઈએ.

શ્રી અરવિંદે કહ્યું:

આપણે

ભૂતકાળની ઉષાઓના નહિ

ભાવિના મધ્યાહનોના

સંતોનો છીએ.

ભૂતકાળ આપણે માટે

પવિત્ર તો હોવો જોઈએ

પરંતુ...

ભવિષ્ય તો એના કરતા પણ વધારે પવિત્ર છે.

વિશ્વનિર્મિતિની પ્રક્રિયાનો વિરાટ સંદર્ભ સમજાય એ હેતુથી કાર્લ સેગનની વાત ટૂંકમાં સમજી લઈએ.

કોસ્મિક કેલેન્ડર :

આપણી પૃથ્વી ઘણી વૃદ્ધ છે, અને માનવજાત ઘણી જુવાન છે. આ શબ્દો કાર્લ સેગનના છે. ‘ધ ટ્રેગોન્સ ઓફ ઇડન’ નામના પુસ્તકમાં સેગને એક અનોખું કેલેન્ડર રજૂ કર્યું છે. અને એનું નામ રાખ્યું ‘કોસ્મિક કેલેન્ડર’ બ્રહ્માંડની ઉત્પત્તિ થઈ અને કરોડો વર્ષો પછી અનુક્રમે સૂર્ય, પૃથ્વી, પૃથ્વી ઉપરની જીવસૃષ્ટી અને છેક છેવટે માણસની ઉત્પત્તિ થઈ આ બધી અંતરિક્ષની રહસ્યમય ઘટનાઓને માત્ર એકજ વર્ષના નાના સમયગાળામાં એટલેકે, જાન્યુઆરી થી ડિસેમ્બર કેલેન્ડરમાં જ સમાવી લેવામાં આવે તો! કાર્લ સેગને એમ કરીને આપણને કાલદેવતાની લીલાની ઝલક આપી છે.

ડાર્વિન પછીનો ઉત્ક્રાંતિ – વિચાર:

ડાર્વિન પછીનો ઉત્ક્રાંતિ વિચાર અંગે અત્યંત મૌલિક રીતે વિચારનારાઓમાં ચાર મનીષીઓના નામ મુખ્ય ગણાય:

A) જુલિયન હક્સલે

B) હેન્રી બર્ગસો

C) દ શાર્ડીન

D) શ્રી અરવિંદ

આ ચારેય મનીષીઓ સમકાલીન હતા. એ અર્થમાં, ચારેય જણા વચ્ચે અમુક વર્ષોનો એવો ગાળો વીત્યો જેમાં તેઓ જરૂર ભેગા થઈ શક્યા હોત.

ઉત્ક્રાંતિ અંગેના એમના વિચારો એકજ દિશામાં વહેતી સમાંતર નદીઓ જેવા જણાયા.

ઉપરોક્ત ચારેયમાંથી આપણે શ્રી આરવિંદ વિશે વાતો કરીશું.

ઉત્ક્રાંત માનવ્યના ક્રાંતદ્રષ્ટા શ્રી અરવિંદ:

શ્રી અરવિંદ અંગે આપણે જે કઈ બોલીએ તેમાં આપણી સમજની મર્યાદા આવી જાય છે એ સ્વાભાવિક છે. શ્રી અરવિંદ જ ક્યાંક કહ્યું છે કે તેઓ મૂળભૂત રીતે કવિ હતા. ફિલોસોફર ન હતા.

આપણી ભારતીય પરંપરામાં કવિને ‘ક્રાંતદર્શી’ કહ્યો છે. આમ શ્રી અરવિંદ અતીત, અનાગત અને સુક્ષ્મનું રહસ્ય પામનારા ક્રાંતદ્રષ્ટા હતા. એમના જીવન દર્શનને સમજવાની આપણી પાત્રતા કેટલી? એવો પ્રશ્ન થાય. પણ, ફાંફા મારવાનો અને મથામણ કરવાનો આપણને અધિકાર છે.

મારી રજૂઆતને હું ત્રણ વિભાગોમાં વહેંચવા ઈચ્છું છું.

૧) જીવનયાત્રા એટલે અઝ્નીયાત્રા

૨) માણસનું હોવું સંક્રમણશીલ છે

૩) અતિમનસ્, અતિમાનવ અને દિવ્યજીવન.

૧) જીવનયાત્રા એટલે અઝ્નીયાત્રા :

પરિશુદ્ધ અસ્તિત્વ સમપાતીત અને અવકાશાતીત છે. શ્રી અરવિંદ સર્જનની મહાન યાત્રાને અઝ્નીયાત્રા ગણાવે છે. ‘સાવિત્રી’ની પંક્તિઓ જુઓ...

અટલ ઊડાણના પડળો પર

પથરાયું ઉજ્જવળ સ્મિત;

સકલ ભુવનની શાંતિ થકી

પ્રજવલિત અઝ્નીની ક્રાંતિ !

અંતઃક્રાંતિ (Involution):

પ્રત્યેક પરમાણું કે કોષમાં શાશ્વતીનો અને અનંતતાનો અંશ પડેલો છે એ સૌમાં અઝ્ની કેવો? ઋગ્વેદમાં જણાવ્યા પ્રમાણે ‘હુંફાળી સોનેરી ધૂળ’ જેવો અઝ્ની કણ-કણમાં પડેલો છે. આ અઝ્ની ઉત્ક્રાંતિનું વાહન છે.

અહીં ઉત્ક્રાંતિની અત્યંત મૌલિક વાત ધ્યાને લેવી જોઈએ કે ઉત્ક્રાંતિની સંકલ્પનામાં જ એક બાબત અભિપ્રેત છે. અને તે એ છે કે ઉત્ક્રાંતિ પામે એવું કશુંક પહેલા અસ્તિત્વના ગર્ભમાં હોવું જ જોઈએ.

આ માટે બે બાબતોનું મહત્વ છે.

૧) ચેતાતાનું પદાર્થમાં અવરોહણ

૨) પદાર્થનું ચેતના આરોહણ

અવરોહણની પ્રક્રિયા અંતઃક્રાંતિની જનેતા છે અને આરોહણની પ્રક્રિયા ઉત્ક્રાંતિની જનેતા છે.

અવરોહણ એ આરોહણની પૂર્વશરત છે. ચેતનામાં બધું જ સમાયું છે. અને અંતઃક્રાંતિ એટલે પોતાના જ પડછાયામાં પ્રકાશની છલાંગ.

આ છલાંગના પરિણામો:

- એકમાંથી એનેકનું સર્જન થાય
- ચેતનામાંથી શક્તિનું સર્જન થાય
- નિ:સીમમાંથી સીમિતનું સર્જન થાય
- આત્મામાંથી દ્રવ્યનું સર્જન થાય
- નિરકારમાંથી આકારનું સર્જન થાય
- બીઈગમાંથી બિકમિંગનું સર્જન થાય
- ‘He’ માંથી ‘She’ નું સર્જન થાય.

બીઈગ એટલે કે અસ્તિત્વના ત્રણ લક્ષણો આ પ્રમાણે ગણાવી શકાય.

- ૧) અસ્તિત્વ શાશ્વત
- ૨) અનંત
- ૩) એક છે.

આ પરમ અસ્તિત્વ કે પરમ ચેતના એકી વખતે દ્રવ્ય નથી બનતી. એ તો છેલ્લી બાબત છે. જેને
Densitication of Consciousness- ચેતનનું સઘનીકરણ કહી શકાય.

ટૂંકમાં અવરોહણ અને આરોહણની ગતિનું “તે” છે. ‘તે’ માંથી કશુંક બને ત્યારે ‘હોવા’ માંથી ‘થવાની’
એટલે કે બીઈગમાંથી બિકમિંગની પ્રક્રિયા થઈ કહેવાય ઇશોપનિષદમાં આ પ્રક્રિયાને ‘સંભૂતિ’ કહી છે.

આમ જો દ્રવ્ય સ્વયંપર્યાત ન હોય તો એમાંથી કશું જ ન પ્રગટે. આ મૂળા બેભાન દ્રવ્યને જગાડનારું
બળ તે અગ્નિ છે. આ બળ સતત ચેતનાની શોધમાં હોય છે. આવી અંતઃક્રાંતિ વગર ઉત્ક્રાંતિ શક્ય નથી.

જેમ કરોળિયો પોતાનામાંથી જ જાળું પેદા કરે છે. અને જાળામાંજ પોતાનું સ્થાન ગ્રહણ કરે છે. તેથી
કહ્યું:

- દ્રવ્યમાં જીવન અવગુંઠીત છે.
- જીવનમાં મન અવગુંઠીત છે
- મનમાં અતિમાનસ અવગુંઠીત હોવું જોઈએ.

માણસ તો સર્જનયાત્રાનું અલ્પ વિરામ છે.

શ્રી અરવિંદ કહે છે કે, પ્રાણી એટલે માણસને પ્રગટ કરવા માટેની પ્રયોગશાળા. માણસ પણ
અતિમાનવને પ્રગટ કરવા માટેની પ્રયોગશાળા ન હોઈ શકે?

આમ માણસ એ કઈ સર્જનની વિરાટ પ્રક્રિયાનું પૂર્ણ વિરામ નથી; એતો સર્જનની મહાન યાત્રાનું
અલ્પવિરામ છે.

ટૂંકમાં માણસ એ સર્જનયાત્રા નું આખરી ફરજંદ નથી હજી તો એના અસ્તિત્વમાં પડેલી અપાર
શક્યતાઓનું અનાવરણ થવાનું બાકી છે. શ્રી અરવિંદ કહે છે કે: અપૂર્ણતા એ શાપ નથી એની નિંદા ન થવી

જોઈએ. એતો વિશેષાધિકાર છે અને ખાતરી પણ છે. ભૂલ વગર અને પાપ વગર તો આપણે માત્ર ગતિવિહીન અને સ્થૂળ યોનીઓના પ્રાણીઓ જેવા જ બની રહ્યું. એક મહાન કોસ્મિક નાટકમાં હજુ આપણા વ્યક્તિત્વને અસ્તિત્વની ભાળ મળી નથી. (She has not found him) તેથી કોઈ પ્લેટો કે કોઈ માઈકલ એન્જેલોને તમે સંતુષ્ટ નથી જોતા સંતુષ્ટ ડુક્કર થવા કરતા અસંતુષ્ટ સોક્રેટીસ થવું સારું.

આમ, અપૂર્ણતા એ અભિશાપ નથી.

શ્રી અરવિંદ કહે છે કે આપણી સંવેદનીબ્રિયોની મર્યાદાને કારણે અંધકારની શોધ થઈ છે. હકીકતમાં પ્રકાશ સિવાય કશું છે જ નહિ.

ઈસુના ગીરી પ્રવચનમાં આનંદની વાત આવે છે. અગ્નિની યાત્રા પુરી નથી થઈ તેથી દુઃખ નામની ચીજ ટકી રહી છે. બાકી સર્વત્ર આનંદ જ આનંદ છે.

તૈત્તિરીવ ઉપનીષદમાં કહ્યું છે,

જો તે આકાશની માફક

આનંદ સ્વરૂપ ન હોત તો

કોણ જીવતું રહેત !

સાથે જ પરમાત્મા આનંદ આપનારો છે.

શ્રી અરવિંદ કહે છે “આપણી માનવજાત એ પાપ અને અપાપની મિલન ભૂમિ છે. અને આ શારીરિક જન્મમાં અનંત તરફ વધુને વધુ ઝૂકવું એતો આપણો વિશેષાધિકાર છે.

માણસની મહાનતા, એ શું છે. તેના પરથી નહિ, પરંતુ એ કંઈ શક્યતાઓને આંબે છે તેના પર અવલંબે છે સવિત્રીમાં શ્રી અરવિંદના આ શબ્દો તો જુઓ !

The greater destiny a waits you in your front.

The life you lead conceals the light you.

અગ્નિને શ્રી અરવિંદ પોતાના અત્યંત મૌલિક દ્રષ્ટિકોણથી જુએ છે. એમને મન અગ્નિ દ્રવ્યનો સ્વરૂપોનો સર્જક છે. અને દ્રવ્યને પરિવર્તિત કરનાર શક્તિ છે. ઋગ્વેદમાં અગ્નિને સાક્ષાત શક્તિનો પુત્ર કહ્યો છે. આ અગ્નિના ત્રણ પ્રકાર છે.

૧) સામાન્ય અગ્નિ

૨) વિદ્યુત અગ્નિ

૩) સૌર અગ્નિ

અગ્નિ માનીએ એટલે સ્થૂળ બાબત નથી. માનસિક શક્તિ એ પણ સુક્ષ્મ અગ્નિ જ છે. વળી જીવન શક્તિ એ પણ અગ્નિ અને આત્મશક્તિ જ છે. એ પણ અગ્નિનો જ એક આવિર્ભાવ છે.

ટૂંકમાં સ્થૂળ અગ્નિનો સબંધ આપણી ભીતર બેઠેલો કૃષ્ણ સ્વરૂપ જઠરાગ્નિ સાથે છે. એ વાત સમજી લેવાની છે. $E=mc^2$ નું સમીકરણ આઈન્સ્ટાઇને આપ્યું છે. પરંતુ એમાં શક્તિ (E) અને દ્રવ્ય (m) ને ચેતનાના સ્વરૂપો તરીકે જોવામાં નથી આવ્યા.

સિમીતમાં નિ:સીમનો વાસ છે. જેમકે બીજમાં વૃક્ષોનો જીવનમાં દ્રવ્યમાં મનમાં પરમ જ્યોતિનો વાસ છે. અગ્નિના બે સ્વરૂપોની વાત શ્રી અરવિંદે કરી છે.

(A) સ્વર્ગનો ઉદર્વ ચેતનાત્મક અગ્નિ

(B) પૃથ્વીનો અવચેતનાત્મક અગ્નિ

દુ:ખનું કારણ આ બે વચ્ચેનો સમયગાળો છે. આ બે વચ્ચેની નાનકડી જ્યોતિ તે મનુષ્ય માણસો હજી વેદનાના પ્રેમમાં છે. તેથી હજી આજે પણ ગુલગથા આગળ ઇસુ ક્રોસ પર ચડે છે.

આત્માની પ્રાપ્તિના વિજયનું ધ્યેય તો ઇનામ હોઈ શકે, ક્રોસ નહિ. આ જગતમાં માત્ર બે સહજ સુસંવાદી ગતિઓ છે.

(A) પ્રાણીઓમાં મળતી અવચેતનાત્મક સુસંવાદીગતિ – આ ગતિ પ્રાકૃતિક છે.

(B) આત્માની ગતિ આ આદર્શ કે પછી અધ્યાત્મિક ગતિ છે.

માણસની ગતિ આ બે વચ્ચેની સંક્રમણશીલ અવસ્થામાં થતી ગતિ છે. એ ગતિમાં આવાસ છે અને અપૂર્ણતા છે. આ અપૂર્ણતામાંથી છૂટવા માટે શક્તિ જોઈએ.

સંદર્ભ સૂચિ:

- શિક્ષણ ચિંતકોનું શિક્ષણ દર્શન – બી. કે. શાહ પ્રકાશન – અમદાવાદ
- શિક્ષણના તાત્વિક અને સમાજશાસ્ત્રીય આધારો- વારીષણ પ્રકાશન
- ગુગલ સર્ચ
- શક્યતાના શિલ્પી – શ્રી અરવિંદ – ગુણવંત શાહ

શ્રી અરવિંદ ઘોષનું જીવન સાહિત્ય
માનસી પરેશકુમાર પટેલ
ગુજરાતી વિભાગ
મણિબેન એમ. પી. શાહ મહિલા આર્ટ્સ કોલેજ, કડી

અરવિંદ ઘોષ અથવા શ્રી અરવિંદ એક ભારતીય તત્ત્વજ્ઞાની, યોગી, મહર્ષિ, કવિ અને ભારતીય રાષ્ટ્રવાદી હતા.તેઓ એક પત્રકાર પણ હતા, જેઓ વંદે માતરમ્ જેવા અખબારોનું સંપાદન કરતા હતા. તેઓ બ્રિટિશ વસાહતી શાસનથી સ્વતંત્રતા માટેની ભારતીય ચળવળમાં જોડાયા હતા. ૧૯૧૦ સુધી તેઓ તેના પ્રભાવશાળી નેતાઓમાંના એક હતા, અને ત્યારબાદ તેઓ આધ્યાત્મિક સુધારક બન્યા હતા. તેમણે માનવ પ્રગતિ અને આધ્યાત્મિક ઉત્ક્રાંતિ પરના તેમના દૃષ્ટિકોણનો પરિચય કરાવ્યો હતો.

જન્મ:-

શ્રી અરવિંદ ઘોષનો જન્મ 15 ઓગસ્ટ 1872નાં રોજ કોલકતા ખાતે થયો હતો. તે વખતે આ વિસ્તાર બ્રિટિશ ઈન્ડિયામાં આવતો હતો. તેઓ જાણીતા સ્વાતંત્ર્ય સેનાની અને અધ્યાત્મ ગુરુ હતા. તેમના પિતાનું નામ કૃષ્ણધન ઘોષ હતું. તેમની માતાનું નામ સ્વર્ણલતા દેવી હતું. તેમના પિતા રંગપુર અને ખુલના ખાતે સર્જન તરીકે વ્યવસાય કરતા હતા. ઉપરાંત બ્રહ્મો સમાજનાં સભ્ય હતા.

અભ્યાસ:-

યુવાન અરવિંદનો ઉછેર અંગ્રેજી બોલતા થયો હતો, પરંતુ નોકરો સાથે વાતચીત કરવા માટે તેઓ હિન્દુસ્તાનીનો ઉપયોગ કરતા હતા. તેમનો પરિવાર બંગાળી હોવા છતાં, તેમના પિતા બ્રિટિશ સંસ્કૃતિને શ્રેષ્ઠ માનતા હતા. તેને અને તેના બે ભાઈ-બહેનોને દાર્જિલિંગની અંગ્રેજી બોલતી લોરેટો હાઉસ બોર્ડિંગ સ્કૂલમાં મોકલવામાં આવ્યા હતા, તેઓની ભાષા કૌશલ્ય સુધારવા માટે.

તેઓ એક આધ્યાત્મિક અનુભૂતિમાં માનતા હતા, જેણે માનવ સ્વભાવને માત્ર મુક્ત જ નથી કર્યો, પરંતુ તેમાં પરિવર્તન પણ લાવ્યું છે, જેણે પૃથ્વી પર દૈવી જીવનને સક્ષમ બનાવ્યું છે. ૧૯૨૬માં તેમના આધ્યાત્મિક સહયોગી મિરા આલ્ફ્રાસા ની મદદથી શ્રી અરવિંદ આશ્રમની સ્થાપના કરવામાં આવી હતી. પોંડિચેરીમાં શ્રી અરવિંદે એક આધ્યાત્મિક અભ્યાસ વિકસાવ્યો હતો, જેને તેઓ ઇન્ટિગ્રલ યોગ કહેતા હતા. તેમની આધ્યાત્મિક દૃષ્ટિનો મુખ્ય વિષય માનવ જીવનનો દૈવી શરીરમાં દૈવી જીવનમાં વિકાસ હતો.

તેમની મુખ્ય સાહિત્યિક કૃતિઓ ધ લાઇફ ડિવાઇન, જે ઇન્ટિગ્રલ યોગના દાર્શનિક પાસા સાથે સંબંધિત છે સિન્થેસિસ ઓફ યોગા, જે અભિન્ન યોગના સિદ્ધાંતો અને પદ્ધતિઓ સાથે સંબંધિત છે અને સાવિત્રી: અ લિજેન્ડ એન્ડ અ સિમ્બોલ, એક મહાકાવ્ય છે. ન્યાયિક જાહેર સુનાવણીમાં તેમના સંગઠન સાથે સંકળાયેલા સંખ્યાબંધ

બોમ્બ ઘડાકાઓ બાદ તેમની ધરપકડ કરવામાં આવી હતી, જ્યાં તેમને અલીપોર ષડયંત્ર માટે દેશદ્રોહના આરોપોનો સામનો કરવો પડ્યો હતો. જો કે, શ્રી અરવિંદને ભારતમાં બ્રિટીશ વસાહતી શાસન વિરુદ્ધ લેખો લખવા બદલ જ દોષિત ઠેરવી જેલમાં ધકેલી દેવામાં આવ્યા. સુનાવણી દરમિયાન ફરિયાદી પક્ષના સાક્ષી નરેન્દ્રનાથ ગોસ્વામીની હત્યા બાદ પુરાવાઓના અભાવે તેમને છોડી મૂકવામાં આવ્યા હતા. જેલમાં તેમના રોકાણ દરમિયાન તેમને રહસ્યવાદી અને આધ્યાત્મિક અનુભવો થયા. ત્યારબાદ તેઓ પોંડિચેરી ગયા અને આધ્યાત્મિક કાર્ય માટે રાજકારણ છોડી દીધું.

વિશ્વનાં વિચારબળો પર પ્રભાવ પાડનાર રામકૃષ્ણ પરમહંસ, સ્વામી વિવેકાનંદ, મહાત્મા ગાંધીજી અને રવીન્દ્રનાથ ઠાકુરની પરંપરામાં બેસતી ભારતીય વિભૂતિ. તેઓ અંગ્રેજી અને ફ્રેન્ચના અધ્યાપક હતા, મહાન રાજકીય નેતા હતા, કવિ અને નાટ્યકાર હતા, સાહિત્યમર્મજ્ઞ અને કવિતાના મીમાંસક હતા, ફિલસૂફ, ભાષ્યકાર અને અનુવાદક પણ હતા. પણ આ સૌ ઉપરાંત તેઓ મહાન યોગી અને દ્રષ્ટા હતા. તેમનું સાહિત્ય પણ એ ઊર્ધ્વ ચેતનામાંથી સર્જાયું છે.

વડોદરા રાજ્યની નોકરીમાં શ્રીઅરવિંદે મહેસૂલ ખાતામાં, મહારાજાના રહસ્યમંત્રી તરીકે, અંગ્રેજી અને ફ્રેન્ચના અધ્યાપક તરીકે એમ વિવિધ કામગીરીઓ સંભાળેલી. કોલેજના વાઇસ-પ્રિન્સિપાલપદે પણ નિમાયેલા. 1901માં તેઓ કોલકાતામાં ભૂપાલચંદ્ર બોઝની સૌથી મોટી પુત્રી મૃણાલિની સાથે લગ્નગુંથિથી જોડાયા. વડોદરામાં હતા ત્યારે અંગ્રેજીમાં કાવ્યો લખતા અને તેમનો એક કાવ્યસંગ્રહ પણ પ્રગટ થયેલો. 1904માં મહારાષ્ટ્રીય યોગી વિષ્ણુ પ્રભાકર લેલે પાસેથી તેઓ યોગ શીખ્યા. 1905માં બંગાળની લડત આવી. બંગાળના ક્રાન્તિકારીઓ સાથે તેઓ ગાઢ સંપર્કમાં હતા. 1907માં સૂરત કોંગ્રેસ મળી ત્યારે પોતે હાજર રહેલા. તે સમયે તેઓ રાષ્ટ્રનેતા તરીકે પ્રસિદ્ધિ પામી ચૂક્યા હતા. શ્રીઅરવિંદે ‘યુગાન્તર’ અને ‘વંદે માતરમ્’માં ક્રાન્તિકારી લખાણો લખેલાં. સરકારની તેમના પર ખફા મરજી ઊતરી. ‘વંદે માતરમ્’ પર રાજદ્રોહનો કેસ થયો. શ્રીઅરવિંદની ધરપકડ થઈ. જામીન પર છૂટ્યા પછી બંગાળની નેશનલ પાર્ટીના નેતા તરીકે દેશભરમાં પ્રસિદ્ધિ પામ્યા. મુંબઈ, નાશિક, નાગપુર વગેરે સ્થળોએ જાહેર ભાષણો આપ્યાં. 1908માં તેમના પર અલીપુર બોમ્બ કેસ થયો અને 1909માં તેમને અલીપુરની જેલમાં મોકલી દેવાયા. અહીં તેમને જે આધ્યાત્મિક અનુભવ થયો એનું વર્ણન તેમણે ઉત્તરપાડા વ્યાખ્યાનમાં કર્યું છે. જેલમાં તેમને ‘વાસુદેવઃ સર્વમ્ ઇતિ’નો સાક્ષાત્કર થયો અને ભગવાને કહ્યું હતું તેમ તેઓ નિર્દોષ છૂટ્યા. પ્રભુએ પોતાના કરણ (Instrument) તરીકે તેમને પસંદ કર્યા હોઈ તેમણે એનું કામ કરવાનું હતું. એ પ્રમાણે તેમણે જેલવાસ દરમિયાન ગીતાનું મનન કર્યું અને એનું જે અર્થઘટન કર્યું તે ‘ગીતા નિબંધો’માં મળે છે. આ કેસમાં તેઓ 1909માં નિર્દોષ જાહેર થયા અને પછી અંતરના અવાજને અનુસરી 1910માં ફ્રેન્ચ હક્કમત હેઠળના ચન્દ્રનગરમાં ગયા અને ત્યાંથી પુકુચેરી ગયા. તેમનું લેખનકાર્ય તો ચાલુ જ હતું. તેમણે પોતે શરૂ કરેલ ‘કર્મયોગિન’ પત્રમાં લખેલા ‘દુ માય કન્ડ્રીમેન’ લેખ માટે તેમના ઉપર રાજદ્રોહનો આરોપ મુકાયેલો અને વૉરંટ પણ નીકળેલું; પરંતુ હાઈકોર્ટે એ લેખને રાજદ્રોહી ન ગણતાં વૉરંટ પાછું ખેંચાયેલું. પછી તેમણે ‘હિંદુ’માં એક પત્ર પ્રગટ કરી રાજકારણમાંથી સ્વૈચ્છિક નિવૃત્તિ લીધાની જાહેરાત કરી.

1914માં શ્રીઅરવિંદે ‘આર્ય’ શરૂ કર્યું અને એમાં તત્ત્વજ્ઞાનવિષયક લેખો ક્રમશઃ પ્રગટ થવા લાગ્યા. તેમનાં ‘ધ લાઇફ ડિવાઇન’, ‘ધ સિન્થેસિસ ઓફ યોગ’, ‘ધ આઇડિયલ ઓફ હ્યૂમન યુનિટી’, ‘ધ હ્યૂમન સાઇકલ’, ‘ધ ફ્યૂચર પોએટ્રી’ વગેરે પુસ્તકોનાં લખાણો સૌપ્રથમ ‘આર્ય’માં હપતાવાર છપાયાં હતાં. ‘કર્મયોગિન’માં પણ તેઓ લખતા. 1914ના માર્ચની 29મીએ શ્રીમાતાજી શ્રીઅરવિંદને પ્રથમ વાર પુદુચેરીમાં મળ્યાં. 22મી ફેબ્રુઆરી, 1915ના રોજ તે પાછાં ફાન્સ ગયાં. શ્રીમાતાજીનું 1920માં પુદુચેરીમાં પુનરાગમન થયું. પછી તે ત્યાં જ રહ્યાં. 1922માં તેમણે શ્રીઅરવિંદના નિવાસની બધી વ્યવસ્થા સંભાળી લીધી. 1918માં શ્રીઅરવિંદનાં પત્ની મૃણાલિનીનું અવસાન થયું. 1926ના નવેમ્બરની 24મીએ શ્રીઅરવિંદમાં અધિમનસનું અવતરણ થયું. ત્યારથી આ દિવસ સિદ્ધિદિન તરીકે ઊજવાય છે. હવે તેઓ સાધના માટે સંપૂર્ણપણે નિવૃત્ત થયા. કોઈને મુલાકાત આપતા નહિ. વરસમાં ત્રણ દિવસ જ દર્શન આપતા. આશ્રમનો હવાલો શ્રીમાતાજીએ સંભાળી લીધો. 1930થી 1938 દરમિયાન શ્રી અરવિંદ સાધકોને જે પત્રો લખતા તેમાંથી પણ પુસ્તકો થયાં છે. આ ગાળામાં તેમણે પોતાનું મહાકાવ્ય ‘સાવિત્રી’ અને અન્ય કાવ્યો લખ્યાં. 1938માં શ્રીઅરવિંદના જમણા પગને અકસ્માત થયો. સાધકો સાથેનો પત્રવ્યવહાર બંધ કર્યો. 1939ના એપ્રિલની 24મીએ તેમણે પ્રથમ વાર દર્શન આપ્યાં. એ પછી આ દિવસ દર્શન-દિન બન્યો. એટલે વર્ષમાં કુલ ચાર દર્શન-દિન થયા. 1940માં બીજા વિશ્વયુદ્ધમાં શ્રીઅરવિંદ અને શ્રીમાતાજીએ મિત્રરાજ્યોને ટેકાની જાહેરાત કરી અને પોતાની આધ્યાત્મિક શક્તિ મિત્રરાજ્યોના પક્ષે મૂકી. 1947ના ઓગસ્ટની 15મીએ ભારતને સ્વતંત્રતા મળી એ પ્રસંગે ઓલ ઇન્ડિયા રેડિયોને આપેલા સંદેશમાં તેમણે કહેલું: “મારો જન્મદિન અને હિંદની સ્વતંત્રતાપ્રાપ્તિનો દિન આમ એક જ દિવસે બંને આવે છે એ ઘટનાને, એક યોગી તરીકે, હું કોઈ સાદા યોગાનુયોગ તરીકે યા તો કોઈ ગમે તેમ બની આવેલા અકસ્માત તરીકે ગણતો નથી; પરંતુ આ ઘટના દ્વારા હું મારા જીવનના આરંભકાળથી મેં હાથ ધરેલા કાર્યમાં પ્રભુની જે દિવ્ય શક્તિ મારાં પગલાંને દોરી રહી છે તેની સંમતિ નિહાળું છું, એ કાર્ય ઉપર તેની મહેચ્છા અંકાતી જોઉં છું.” એ જ સંદેશમાં હિંદના ભાગલા જવા જ જોઈએ અને જશે પણ ખરા જ એવી આગાહી તેમણે કરી હતી. એ જ રીતે ગાંધીજીના નિધનસમયે ‘પ્રકાશ છે જ’ એમ કહી એમાં સ્થિર થવાનું તેમણે ઉદબોધેલું. અતલ નિરાશા અને વિષાદમાં પણ પ્રભુના આશાકિરણ પ્રત્યે તેમણે પ્રજાને પ્રેરેલી. ‘ધ હ્યૂમન સાઇકલ’માં તેમણે ચીન વિશે જે લખ્યું તે પણ ચેતવણીરૂપ હતું. શ્રી અરવિંદના આર્ષદર્શનની એમાં ઝાંખી થાય છે. 1950ના ડિસેમ્બરની 5મીએ તેમણે સમાધિ લીધી. ડિસેમ્બરની 9મીએ આશ્રમના ચોકમાં શ્રીઅરવિંદના દેહને સમાધિ આપવામાં આવી.

રવિન્દ્રનાથ હિબર્ટ લેક્ચર્સ આપવા જતાં પુદુચેરી રોકાયેલા અને શ્રી અરવિંદને 1928ના ફેબ્રુઆરીની 16મીએ મળેલા. કિશનસિંહ ચાવડા એ વખતે પુદુચેરીમાં હતા. અત્યાર સુધી તેમણે ટાગોરને જોયા ન હતા. શ્રીઅરવિંદને મળવા ગયા ત્યારે પ્રફુલ્લ જણાતા રવિન્દ્રનાથ તેમને મળીને પાછા આવ્યા ત્યારે તેમનાં ‘નેત્રો અશ્રુભીનાં હતાં.’ આનું રહસ્ય થોડાં વર્ષો પછી કિશનસિંહે ખુદ રવિન્દ્રનાથ જ પૂછ્યું ત્યારે તેમણે કહ્યું: “એ મારા જીવનનો મહાધન્ય પ્રસંગ હતો. તમે મારા અંતઃકરણની મહામૂલ્યવાન પ્રતીતિને સ્પર્શ કર્યો છે. જ્યારે શ્રી અરવિંદને મળવા ઉપર ગયો ત્યારે વર્ષોથી વિખૂટા પડેલા બંધુને મળવાના ઉત્સાહમાં મારું ચિત્ત હસતું હતું.

આનંદ સમાતો ન હતો. જઈને બાથ ભરીને ભેટવા કેટલો ઉત્કંઠિત હતો તે હું જ જાણું છું, પણ ઉપર જઈને મેં જે જોયું તેનાથી હું ગંભીર થઈ ગયો. મારી સામે મારા બંધુને બદલે એક ભવ્ય જીવનવિભૂતિ બેઠી હતી. બાથ ભરવા ખુલ્લા થયેલા મારા બન્ને હાથ અંજલિ બનીને પ્રણામી રહ્યા. જે સહજ હતું. પાછો વળ્યો ત્યારે અહંકાર રડી પડ્યો, પણ અંતરમાં બેઠેલો કવિ શાંત સ્મિતમાં સમાધિસ્થ હતો.”

તા. 8 જુલાઈ, 1950ના રોજ કનૈયાલાલ મુનશીની બાબતમાં અપવાદ કરીને શ્રીઅરવિંદે તેમને દર્શન આપેલાં. પોતાનું આ વિરલ સદભાગ્ય વર્ણવતાં તેમણે કહેલું કે તેમણે છેલ્લે એમને 1909માં મુંબઈમાં જોયા હતા; પરંતુ આ વખતે તેમને કંઈક જુદું જ જોવાનું મળ્યું. તેમણે એક પરમ સુંદર વાર્ધક્યનાં દર્શન કર્યાં. એમની આસપાસના વાતાવરણમાં એક પ્રેરક ગાંભીર્ય ભરેલું હતું. શ્રીઅરવિંદ એક ગાદી મઢેલી ખુરશી ઉપર શાંત અનાકમક ગૌરવથી બેઠેલા હતા. એમની આછી એવી સફેદ દાઢી, સરસ ઓળેલા લાંબા સફેદ વાળ, એની વચ્ચે એમની કાંતિમાન મુખાકૃતિ ઓપી રહી હતી. એ અપરિચિત સ્વરૂપ એક પૂજ્યભાવ પ્રેરી રહ્યું હતું. એ પૂજનીયતાના પ્રખર ભારણ આગળ શ્રી મુનશી નમ્ર, અતિનમ્ર બની રહ્યા. એમનાં ચક્ષુની અંદર જ્ઞાન અને પ્રજ્ઞાનો એક ગહન પ્રકાશ પ્રગટી રહ્યો હતો. એમને લાઘેલી આત્માની વિશાળ પ્રજ્ઞાંતિએ એમના આખા વ્યક્તિત્વને એક ઓજસ્વી મૂર્તિમંત સત્વ રૂપે પલટી નાખ્યું હતું. પણ એ કોઈ વજ્ર વીંઝતું ડુદ્ધ સ્વરૂપ ન હતું. એ હતું આંતર ચૈતન્યની જ્યોતિષી ઝળહળતું કોક પરમ સ્વરૂપ.

શ્રી અરવિંદનું મહાકાવ્ય ‘સાવિત્રી’ એ પદ્યમાં રચાયેલી એમની મહત્વની કૃતિ છે, જેમ ગદ્યમાં ‘લાઇફ ડિવાઇન’. ‘સાવિત્રી’ને શ્રીમાતાજીએ ‘શ્રીઅરવિંદદર્શનના સર્વોત્તમ આવિષ્કાર’ તરીકે વર્ણવ્યું છે. સાવિત્રી ‘એક પુરાણકથા અને પ્રતીક’ છે. આ મહાકાવ્ય 12 સર્ગમાં રચાયું છે. એનો મુખ્ય વિષય છે મૃત્યુ ઉપરનો વિજય. શ્રીઅરવિંદની પ્રારંભિક કાવ્યકૃતિ ‘લવ એન્ડ ડેથ’માં પણ આ જ વિષય નિરૂપાયો છે. પ્રિયંવદાના મૃત્યુને પલટવાનું કાર્ય નાયક રુડને હાથે થાય છે. પણ ‘સાવિત્રી’માં ક્રમ ઊલટો છે. ત્યાં સાવિત્રી યમ ઉપર વિજય મેળવી સત્યવાનને પુનર્જીવિત કરે છે, જ્યારે ‘પ્રેમ અને મૃત્યુ’માં રુડ પ્રિયંવદાના મૃત્યુને પાછું ઠેલે છે. બંને કાવ્યો પુરાણ ઉપર આધારિત છે. ‘સાવિત્રી’ની કથા મહાભારતના આરણ્યક પર્વમાં 248મા અધ્યાયથી શરૂ થાય છે. મદ્ર દેશનો રાજા અશ્વપતિ નિઃસંતાન હતો. સંતાનપ્રાપ્તિ માટે તેણે ઉગ્ર તપસ્યા કરી. અઢાર વર્ષ સુધીની તપસ્યાને પરિણામે સાવિત્રીદેવી પ્રસન્ન થયાં અને રાજાને બ્રહ્મા તરફથી એક પુત્ર અને પોતાના તરફથી એક પુત્રી મળશે એવું વરદાન આપ્યું. સાવિત્રીદેવીની કૃપાને પરિણામે પુત્રી જન્મી હોઈ એનું નામ સાવિત્રી રાખવામાં આવ્યું. લગ્નની ઉંમર થઈ પણ સાવિત્રીના પ્રભાવશાળી વ્યક્તિત્વને કારણે કોઈ રાજકુમારે એને માટે માગું મોકલ્યું નહિ. છેવટે પિતાએ સાવિત્રીને પોતાનો જીવનસાથી પસંદ કરી લાવવાનું જણાવ્યું. સાવિત્રીએ ધૃમત્સેન રાજાના પુત્ર સત્યવાન ઉપર પસંદગી ઉતારી. પણ દેવર્ષિ નારદે કહ્યું કે સત્યવાન સુયોગ્ય છે પણ હવે એનું આયુષ્ય એક વર્ષનું જ હોવાથી તે સમયે તે મૃત્યુ પામશે. માતાએ એને ઘણું સમજાવી પણ તે પોતાના નિર્ણયમાં અફર રહી અને સત્યવાન સાથે એનું લગ્ન થયું. તે સત્યવાનની સાથે રહેવા લાગી. ભવિષ્યવાણી પ્રમાણે સત્યવાનના આયુષ્યને ત્રણ દિવસ રહ્યા ત્યારે તેણે એક પગ પર ઊભા રહીને ઉપવાસ કર્યો. છેલ્લા

દિવસે સત્યવાન જંગલમાં સમિધ લેવા ગયો ત્યારે સાવિત્રી પણ એની સાથે ગઈ. જંગલમાં સત્યવાનનું મરણ થયું. યમરાજ આવ્યા અને સત્યવાનના આત્માને પાશમાં લીધો. સાવિત્રી યમરાજની પાછળ પાછળ ચાલવા માંડી અને યમરાજ સાથે તેની પ્રશ્નોત્તરી થઈ. સાવિત્રીના પ્રશ્નો અને ઉત્તરોથી યમરાજ પ્રસન્ન થયા અને એને સાત વરદાનો આપ્યાં જેમાંનું છેલ્લું સત્યવાનને જીવતદાનનું હતું. આ રીતે મૃત્યુ ઉપર વિજય મેળવીને બન્ને ઘરે પાછાં ફર્યાં. શ્રીઅરવિંદે આ મહાકાવ્યમાં મૂળના કથાવસ્તુને જાળવીને એનું પ્રતીકમાં રૂપાન્તર કર્યું છે. અહીં શ્રીઅરવિંદે જગતની ઉત્પત્તિ વિશે નવી જ વાત કહે છે અને અશ્વપતિનું પાત્ર એક દિવ્ય સત્વ બની જાય છે.

અશ્વપતિ એને પોતાનો પતિ શોધવા જણાવે છે. સાવિત્રી સત્યવાનની પસંદગી કરે છે. નારદ ભવિષ્યવાણી ઉચ્ચારે છે. મનુષ્યજીવન સાથે દુઃખ કઈ રીતે જોડાયેલું છે એનું વીગતે નિરૂપણ છઠ્ઠા સર્ગમાં કરવામાં આવે છે. સાતમા સર્ગમાં સાવિત્રી યમરાજનો સામનો કરવા યોગસાધના કરે છે. આમ, આ મહાકાવ્યમાં અશ્વપતિનો યોગ અને સાવિત્રીનો યોગ એમ બે યોગ નિરૂપાયા છે. પછી સાવિત્રીનું સત્યવાનની સાથે જંગલમાં જવું, સત્યવાનનું મૃત્યુ થવું, યમરાજ સાથે ચર્ચા અને વિશ્વક્રમ વિશે વિચારવિમર્શ થાય છે. સાવિત્રી એવું દિવ્ય રૂપ બતાવે છે કે ઈશ્વરી યોજનાને અનુસરતા યમરાજ છેવટે એ દિવ્ય રૂપમાં લય પામે છે. એ પછી સત્યવાન અને સાવિત્રી સત્યલોકમાં આરોહણ કરે છે અને જગતમાં દિવ્યતાનું સામ્રાજ્ય સ્થાપવા પ્રયત્ન કરે છે.

શ્રીઅરવિંદનાં વિવેચનાત્મક લખાણોમાં ‘The Future Poetry’ ગ્રંથ અત્યંત મહત્વનો છે. એ પુસ્તકને કવિતાના કાવ્યજોએ વિવેચનમાં એક નવા જ પ્રસ્થાન તરીકે ગણ્યું છે તેનાથી કવિતાના મૂલ્યાંકન માટે નવું જ ધોરણ સ્થપાય છે. આ ગ્રંથ ઉપરથી પ્રો. ગોકાકે ‘Overhead Aesthesis’ નામની લેખમાળા લખી શ્રીઅરવિંદના મૌલિક વિવેચનને બિરદાવ્યું હતું. ‘ભાવિ કવિતા’ની લેખમાળા ‘આર્ય’માં જેમ્સ કઝિન્સના ‘ન્યૂ વેઝ ઇન ઇંગ્લિશ લિટરેચર’ના અવલોકન રૂપે શ્રીઅરવિંદે યોજેલી. કાવ્યની પ્રેરણા, કવિતાની પ્રક્રિયા, કવિતાનો ઇતિહાસ, પ્રશિષ્ટ અને અર્વાચીન અંગ્રેજી કવિતાનું રસદર્શન, કવિતાનો છંદોલય અને ગતિ, કાવ્યનો આનંદ વગેરે વિષયોની આ ગ્રંથમાં મૌલિક વિચારણા આપવામાં આવી છે. કવિતાને સમજવાની એ નવી દૃષ્ટિ આપે છે. શ્રીઅરવિંદની કાવ્યવિભાવના મંત્રકવિતાની છે. ઉમાશંકર જોશીના અભિપ્રાય અનુસાર “શ્રી-અરવિંદે તેમની મંત્રકવિતા ભાવના દ્વારા બ્રાહ્મી (મિસ્ટિક) કવિતાનો આદર્શ રજૂ કર્યો છે. સૌંદર્ય કરતાં બીજું ઘણુંબધું રસસંવેદનમાં હોય છે અને રસસંવેદન કરતાં બીજું ઘણુંબધું (દર્શન) ઊંચી કવિતામાં હોય છે, એમ બતાવીને મંત્રકવિતાની નવી દર્શનમીમાંસા એ આપે છે.”

અર્વાચીન યુગમાં મહાત્મા ગાંધી, રવીન્દ્રનાથ અને શ્રીઅરવિંદે અસંખ્ય પત્રો લખ્યા છે. શ્રીઅરવિંદના પત્રોના ઘણા ગ્રંથો પ્રગટ થયા છે. તેમના પત્રોના બીજા ભાગમાં સાહિત્યપદાર્થ, સાહિત્યની સર્જનપ્રક્રિયા, સાહિત્યનું મૂલ્યાંકન, વિવિધ સાહિત્યસર્જકો વગેરે વિશે ઘણી દ્યોતક સામગ્રી મળે છે.

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ડૉ. દિવ્યેશ એમ. પટેલ

આસિસ્ટન્ટ પ્રોફેસર

વૈદ્યશ્રી એમ.એમ. પટેલ કોલેજ ઓફ એજ્યુકેશન,

ગુલબાઈ ટેકરા, અમદાવાદ

પ્રસ્તાવના:

નવી રાષ્ટ્રીય શિક્ષણ નીતિ – 2020 ની પ્રસ્તાવનામાં જ આ નીતિનું કેન્દ્રબિંદુ સ્પષ્ટ રીતે સૂચિત કરવામાં આવ્યું છે કે, “The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this Policy.” જ્યારે આપણા વારસાનો જ આધાર લઈ આગળ વધવાનું હોય ત્યારે આપણા ચિંતકોએ પોતાના ચિંતન થકી શિક્ષણના જે વિવિધ આયામો અનાવરિત કર્યા છે તેનો ઉપયોગ કરવાનો સમય આવી ગયો છે તેમ કહી શકાય. દેશભરમાં સ્થાપિત IKS (Indian Knowledge System) કેન્દ્રો પર આ કામ પૂર જોશમાં ચાલી રહ્યું છે. ભારતીય જ્ઞાનસાગરમાં અનેક મોતીઓ એવા છે કે જે સમગ્ર વિશ્વને દિશા પૂરી પાડી શકે છે. મહાત્મા ગાંધીજી, સ્વામી વિવેકાનંદ, ડૉ. રાધાકૃષ્ણન, આચાર્ય વિનોબા ભાવે, શ્રી રવિન્દ્રનાથ ટાગોર, શ્રી અરવિંદ વગેરે આધુનિક ચિંતકોએ પણ સમૃદ્ધ ભારતીય વારસાને આધાર સ્વરૂપે લઈ વર્તમાન પ્રવાહોના સાંપેક્ષમાં શિક્ષણ વ્યવસ્થાના વૈવિધ્યસભર મોડેલ રજૂ કરેલ છે. દરેક ચિંતક પોતાની આગવી શૈલીથી શિક્ષણને એક નવા સ્વરૂપે આપણી સમક્ષ મૂકે છે. આ તમામ ચિંતનને એક માળામાં પરોવીને NEP – 2020 ની ભારત કેન્દ્રિત શિક્ષણ વ્યવસ્થા ઊભી કરવા માટે પગરણ માંડી શકાય છે. આ ચિંતકો પૈકી કેટલાકનો અભિગમ પૃથક રહ્યો છે જ્યારે કેટલાક સમગ્રલક્ષી અનુભવ ધરાવે છે. શ્રી અરવિંદ ‘સમગ્ર મનુષ્ય’ ના વિકાસની વાત કરીને શિક્ષણ માટેનું વિશિષ્ટ ચિંતન રજૂ કરે છે.

શ્રી અરવિંદની શિક્ષણ ચિંતનયાત્રા:

શ્રી અરવિંદના શિક્ષણ ચિંતનમાં ડૂબકી લગાવતા અગાઉ તેઓએ શાળાશિક્ષણમાં માંડેલા પગરણથી માંડીને ચિંતનના ક્ષેત્રમાં પ્રવેશ સુધીની યાત્રાની પૃષ્ઠભૂમિનો ખ્યાલ મેળવવો જરૂરી છે. શ્રી અરવિંદ ધોષ ભારતના અંગ્રેજ શાસન દરમિયાન થયેલા અનેક મહાપુરુષો પૈકીનાં એક હતા. તેઓના શિક્ષણ ચિંતનનું NEP – 2020 માં પ્રતિબિંબ ઊભું કરવા માટે તેઓના જીવનવૃત્તાંતનો સારરૂપ પરિચય મેળવવો અનિવાર્ય છે. તેઓના જીવનમાંથી પસાર થતાં એક વાતની અનુભૂતિ ચોક્કસ થાય કે પશ્ચિમી શિક્ષણના પાયા પર રચાયેલ આ વ્યક્તિત્વ ભારતીયતાના રંગે આટલી હદે કઈ રીતે રંગાયું હશે? શૈક્ષણિક મનોવિજ્ઞાનમાં અનેક મનોવૈજ્ઞાનિકો અવારનવાર એ વાત સિદ્ધ કરવાનો પ્રયત્ન કરે છે કે કોઈપણ વ્યક્તિને બાલ્યાવસ્થા દરમિયાન પૂરું પાડવામાં આવેલું વાતાવરણ તેના ઘડતરમાં ચાવીરૂપ ભૂમિકા ભજવે છે. પરંતુ જેમ વિજ્ઞાન જેવા વિજ્ઞાનમાં પણ અપવાદરૂપ દ્રષ્ટાંતો જોવા મળે છે તેમ મનોવિજ્ઞાનના આ પ્રતિપાદિત સિદ્ધાંતનું અપવાદરૂપ દ્રષ્ટાંત એટલે શ્રી

અરવિંદ ઘોષ. બે અંતિમ છેડા પર તેઓની બાલ્યાવસ્થાનું શિક્ષણ અને ખેડાણનું ક્ષેત્ર મૂકી શકાય. તેઓ બાલ્યાવસ્થામાં જે પ્રકારની શિક્ષણ વ્યવસ્થામાં પસાર થયા તેના મૂળ તેઓના પિતાજી ડૉ. કૃષ્ણધનની વિચારસરણીમાં પડેલા છે તેમ કહી શકાય. વ્યવસાયે તબીબ એવા ડૉ. કૃષ્ણધન પર પશ્ચિમી સંસ્કૃતિ અને તેના સંશોધનોનો ગાઢ પ્રભાવ હતો. શ્રી અરવિંદ ભારતીય સંસ્કૃતિ, સાહિત્ય અને ધર્મથી દૂર રહીને પશ્ચિમી શિક્ષણ વ્યવસ્થામાં ઉછરે તે માટેની પૂરતી ગોઠવણ તેઓએ કરી રાખી હતી. ભારતીય સમાજ વ્યવસ્થા, સંસ્કૃતિ, પરંપરાઓ, ધર્મ અને સૌથી વિશેષ ભાષા સુદ્ધાથી શ્રી અરવિંદ વિમુખ રહે તે માટે અંગ્રેજી શિક્ષિકા બહેનની વ્યવસ્થા કરવામાં આવી હતી. પોતાના ત્રણેય પુત્રોને કોન્વેન્ટ સ્કૂલમાં દાખલ કરતી વખતે દાર્જિલિંગની સ્કૂલના પાદરી રેવરેન્ડ ડ્રેવેટને સ્પષ્ટ સૂચના આપવામાં આવી કે, “આ છોકરાઓ સહેજ પણ ભારતીય અસરમાં ન આવી જાય તેની ખાસ કાળજી રાખવાની.” શ્રી અરવિંદ માટે અંગ્રેજી જ માતૃભાષા હતી! લંડનની સંત પોલ શાળામાં છ વર્ષ અને કેમ્બ્રિજની કિંગ્ઝ કોલેજમાં બે વર્ષના અભ્યાસ દરમિયાન અંગ્રેજીમાં કાવ્યો લખી અનેક ઇનામો પ્રાપ્ત કર્યા. છેક વીસમાં વર્ષે તેઓ પોતાના દેશ ભારત, માતા-પિતા, ગામ, કુટુંબ વગેરેના સંપર્કમાં આવ્યા.

પશ્ચિમી સંસ્કૃતિના આટલા યુસ્ત બંદોબસ્ત વચ્ચે ઉછરેલ વ્યક્તિ ભારતીય ચિંતનમાં આટલું વિરલ પ્રદાન કરનાર કેવી રીતે બન્યા હશે? કદાચ ભારત આવ્યા બાદ આંબેડકર, રાજા રવિ વર્મા જેવા અનેક મહાપુરુષોના જીવનને પ્રભાવિત કરનાર સાહિત્ય, સંસ્કૃતિ અને પુસ્તકોના ચાહક એવા મહારાજા સયાજીરાવ ગાયકવાડનું સાનિધ્ય જવાબદાર હોય શકે. વડોદરાની જ કોલેજમાં અંગ્રેજી અને ફ્રેંચના અધ્યાપક ઉપરાંત ઉપાચાર્ય તરીકેના બાર વર્ષના કાર્યકાળ દરમિયાન તેઓએ સ્વ પ્રયત્ને સંસ્કૃત ભાષા, તેના શાસ્ત્રો, ભારતની અર્વાચીન ભાષાઓ, ભારતના ભૂતકાળ અને વર્તમાન સ્વરૂપને આત્મસાત્ કરી લીધું. આ ઉપક્રમ જ તેઓના ચિંતનનો પાયો બન્યો. અંગ્રેજી અને ફ્રેંચના અધ્યાપક હોવા છતાં ભારતીય સાહિત્યનો અભ્યાસ તેઓની જ્ઞાનપીપાસાને જ આભારી છે. આ સમયગાળા દરમિયાન સ્વાતંત્ર્યની હવા ચારેબાજુ ફેલાયેલ હતી. સૌ કોઈ પોતાની રીતે ફાળો આપવા તત્પર હતા. શ્રી અરવિંદ પણ તેનાથી અળગા રહી શક્યા નહીં. તેઓએ પોતાના માટેની એક અલગ જ ભૂમિકા વિચારી રાખેલ હતી. તેઓના મનમાં એ ખ્યાલ સ્પષ્ટ હતો કે મારે તલવાર, બંદૂક કે શરીરબળથી નહીં પરંતુ જ્ઞાનબળથી દેશની દુર્દશાનો ઉદ્ધાર કરવા માટે યોગદાન આપવું છે. એ વિચારને તેઓ દ્રઢપણે માનતા હતા કે બ્રહ્મ તેજ છે કે જે પોતે જ્ઞાન પર જ આધાર રાખે છે. તેઓ જ્ઞાનબળ તરફ આગળ વધ્યા હોવાથી સ્વાભાવિક રીતે જ શિક્ષણ વ્યવસ્થા અંગેનું ચિંતન મનમાં આકાર લે જ. શું ચાલી રહ્યું છે અને શું હોવું જોઈએ તેનું એક માનસચિત્ર શિક્ષણ સાથે સંકળાયેલ દરેક વ્યક્તિના વિચારવિશ્વમાં હોય છે.

શ્રી અરવિંદ જ્ઞાનબળ પ્રાપ્તિના માર્ગે આગળ વધી રહ્યા હતા ત્યારે શિક્ષણક્ષેત્રે ક્રાંતિયુગ ચાલી રહ્યો હતો. તત્ત્વજ્ઞાન અને મનોવિજ્ઞાનના પ્રદાનકર્તાઓ શિક્ષણના વાસ્તવિક સ્વરૂપને વધારે સ્પષ્ટ કરવા મથી રહ્યા હતા આધુનિક તત્ત્વજ્ઞાનીઓ વિશ્વને જોવાના નવા દ્રષ્ટિકોણોની ચર્ચા કરી રહ્યા હતા. એક તરફ મનોવિજ્ઞાનીઓ પણ વર્તનવાદ, બોધાત્મવાદ, સમષ્ટિવાદ વગેરે જેવા સિદ્ધાંતો થકી શિક્ષણની પ્રક્રિયાને વધુ અસરકારક

બનાવવાના પ્રયત્નો કરી રહ્યા હતા. તો બીજી તરફ પશ્ચિમી શિક્ષણ વ્યવસ્થા અપ્રસ્તુત, અયોગ્ય, બિનસરકારક અને અસંબંધ હોવાના સૂર પણ ચિંતકો દ્વારા રજૂ કરવામાં આવી રહ્યા હતા. તો વળી ‘શાળામુક્ત સમાજ’ જેવા આત્યંતિક વિચારો પણ આગની જેમ ફેલાઈ રહ્યા હતા. આઝાદી મેળવવા મથતા ભારતમાં મેકોલેની શિક્ષણ વ્યવસ્થાના પાયા મજબૂત બની રહ્યા હતા. શિક્ષણની આ વૈશ્વિક અને સ્થાનિક પૃષ્ઠભૂમિને ધ્યાનમાં રાખીને શ્રી અરવિંદ પણ વર્તમાન શિક્ષણ વ્યવસ્થા અંગે માનતા હતા કે, “પ્રવર્તમાન શાળાઓ અને વિશ્વ વિદ્યાલયોમાં અપાતું શિક્ષણ નકામું હોવા ઉપરાંત રાષ્ટ્રીય ચિંત, રાષ્ટ્રાત્મા અને રાષ્ટ્ર ચારિત્ર્યનો અધઃપાત કરી, નિર્બળ બનાવનારું હોઈ શિક્ષિત માણસને રાષ્ટ્ર વિમુખ બનાવનારું છે.” જરા આજની પરિસ્થિતિને તટસ્થ રીતે મૂલવીએ તો શું આપણે કહી શકીએ કે આજની શિક્ષણ વ્યવસ્થા રાષ્ટ્ર પ્રત્યેની પોતાની ફરજો નિભાવતા નાગરિકો તૈયાર કરી રહી છે. અરે સ્વચ્છતા જેવા પાયાના પાઠો કે પછી પર્યાવરણ પ્રત્યેની સંવેદના જાગૃત ન કરી શકનાર શિક્ષણ વ્યવસ્થા ચારિત્ર્ય નિર્માણની તો વાત જ શી રીતે કરી શકે? જે ખૂટતી કડીની અનુભૂતિ શ્રી અરવિંદને થઈ હતી તે જ અનુભૂતિના પ્રત્યાઘાત સ્વરૂપે NEP – 2020 એ આકાર લીધો. રાષ્ટ્ર પ્રત્યેની ભાવના કે તેના ગૌરવપૂર્ણ ઇતિહાસથી વિમુખ પેઢીમાં રાષ્ટ્ર ચિંત જાગૃત કરવાનો પ્રયત્ન એટલે નવી રાષ્ટ્રીય શિક્ષણનીતિ. ક્યાં છે આજે એ રાષ્ટ્રીય ચિંત, રાષ્ટ્રાત્મા અને રાષ્ટ્ર ચારિત્ર્ય. NEP – 2020 એ રાષ્ટ્રાત્મા અને રાષ્ટ્ર ચારિત્ર્ય કેળવવાનું ધ્યેય પ્રાપ્ત કરવા માટેનું પ્રથમ પગલું છે. આ શિક્ષણ નીતિ ભારતકેન્દ્રી હોવાની વાત તો સર્વવિદિત છે. આમ જોવા જઈએ તો શ્રી અરવિંદના મનમાં શિક્ષણ થકી જે પામવાનો વિચાર હતો તે તરફ જ નવી શિક્ષણ નીતિ આંગળી ચીંધી રહી છે. એક એવો નાગરિક કે જે પોતાના રાષ્ટ્રમૂળ સાથે જોડાયેલો હોય અને વિશ્વના આકાશમાં ઘટાદાર વૃક્ષ તરીકે વિસ્તરેલ હોય. શ્રી અરવિંદના શિક્ષણ ચિંતનમાંથી શિક્ષણના ઉદ્દેશો, પ્રક્રિયા, સાધનો વગેરે જેવા મોતીઓ તો ક્યારનાય શોધી કાઢવામાં આવેલ છે. જરૂર છે તેને પુનઃ લોકો સુધી પહોંચાડીને નવી શિક્ષણનીતિને વધારે અસરકારક બનાવવી. ભારતીય ચિંતકોએ ભારતીય મૂલ્યોને આધારે શિક્ષણ અંગેનું ગાઢ ચિંતન કરેલ જ છે. NEP – 2020 જ્યારે ભારતીયતાની વાત કરી રહી છે ત્યારે તેને આપણાં પોતાના ચિંતકોના ચિંતનના દ્રષ્ટિકોણથી તપાસીએ તો ધ્યેય સ્પષ્ટતા વધારે મજબૂત બની શકે છે. શ્રી અરવિંદના શિક્ષણ, પશ્ચિમી પ્રભાવ, ભારતીય ચિંતન તરફના મંડાણ વગેરેની આટલી પૃષ્ઠભૂમિ તૈયાર કર્યા બાદ શ્રી અરવિંદ ઘોષના નીચેના શિક્ષણ ચિંતન બિન્દુઓના રાષ્ટ્રીય શિક્ષણ નીતિ – 2020 માં જોવા મળતા પ્રતિબિંબને વિશાળ પરિપ્રેક્ષ્યમાં સમજી શકાશે.

- 1) શિક્ષણની વિભાવના: શ્રી અરવિંદના મતે સાચી કેળવણીના ત્રણ નિર્દેશકો છે. (1) માણસ કેન્દ્રી – વ્યક્તિની અનન્યતાને પોષક (2) રાષ્ટ્ર અથવા પ્રજા કેન્દ્રી (3) વિશ્વ માનવતાનો વિકાસ. તેઓ માનતા હતા કે, “જે કેળવણી માનવમાં જે-જે વસ્તુઓ રહેલી છે તે બધીને પૂરેપૂરી રીતે બહાર લઈ આવવામાં મદદ કરતી હોય અને માનવજીવનના પૂર્ણ હેતુ તથા વિકાસને સિદ્ધ કરવા માટે તૈયાર કરતી હોય એ જ માત્ર સાચી અને જીવંત કેળવણી છે.” હવે આ વિભાવનાનાં સંદર્ભમાં આજની શિક્ષણ વ્યવસ્થાને તપાસીએ તો તેને કેળવણી કહી શકાય કે કેમ તે પ્રશ્ન છે. NEP – 2020 ની તો પ્રસ્તાવનાની શરૂઆત જ એ વિધાનથી થાય

છે કે, 'Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development.' માનવની ક્ષમતાનો સંપૂર્ણ વિકાસ અને રાષ્ટ્ર વિકાસમાં ફાળો આ બંને બાબતો શ્રી અરવિંદની શિક્ષણની વિભાવના સાથે સુસંગત જણાઈ આવે છે. શ્રી અરવિંદે ખૂબ સુંદર વાત કરી છે કે કેળવણી થકી વ્યક્તિ જે પ્રજામાંથી આવે છે તેની સાથે સૌપ્રથમ સંબંધ સ્થાપિત કરે અને ત્યારબાદ જ એક વ્યક્તિ તરીકે માનવજીવનના ધ્યેય પ્રાપ્તિ માટે અગ્રેસર બને. તેઓ NEP – 2020 ની માફક જ રાષ્ટ્ર માટે રાષ્ટ્ર-આત્મા અને ધર્મના સંરક્ષણ પર ભાર મૂકે છે.

- 2) જ્ઞાનની વિભાવના: NEP – 2020 એ જ્ઞાન પ્રાપ્તિના હેતુને જીવન જીવવા માટેની તૈયારી સ્વરૂપે જુએ છે. તે સ્વના જ્ઞાન અને આજીવન જ્ઞાન પ્રાપ્તિની પણ વાત કરે છે. તો વળી જ્ઞાનના ખંડિત સ્વરૂપ નહીં પણ તેના ઐક્ય પર ભાર મૂકે છે. ભારતીય જ્ઞાન પ્રણાલીના પુનઃસ્થાપન કરવાના હેતુસર સમગ્ર દેશમાં અનેક IKS કેન્દ્રોની સ્થાપના પણ થઈ ચૂકી છે. જ્ઞાન એ મનુષ્યમાં ઊંડે પડેલ એક એવું મોતી છે કે જેના પ્રકટીકરણનું કાર્ય શિક્ષણનું છે. 'ભારતીય જ્ઞાન' થી બાળકો પરિચિત થાય તેવો ઉદ્દેશ આ શિક્ષણનીતિનો રહેલો છે. બાળકો માત્ર જ્ઞાનને ગ્રહણ કરનાર ન બની રહેતા જ્ઞાનના સર્જક બને તેવા પ્રયત્નો પણ જરૂરી છે. બીજી બાજુ શ્રી અરવિંદે સમન્વયવાદી અભિગમ રજૂ કરીને પૂર્ણજ્ઞાન અંગેનો સ્વતંત્ર અભિગમ વિકસાવ્યો. તેઓએ જ્ઞાન-અજ્ઞાન ના દ્વૈતની સમસ્યાના ઉકેલ માટેના પ્રયત્નો કર્યા. દરેક વ્યક્તિમાં ચેતનશક્તિ રહેલ હોય છે. આ ચેતનશક્તિને સીમિત બનાવીને આત્મ-અજ્ઞાન હોવું એટલે જ અજ્ઞાન. પરમ શક્તિથી પોતાની જાતને ભિન્ન ગણવી એટલે જ અજ્ઞાન. અજ્ઞાન એ શાપ નથી પણ એક તક છે જ્ઞાનના હેતુપૂર્વકના અવતરણની. મહત્વની વાત એ છે કે અજ્ઞાન માનસની કક્ષાએ ઉદ્ભવે છે. માણસ જગતની ભિન્નતાઓને સ્વીકારવા તત્પર હોઈ એકતાને અવગણે છે. આજે જ્ઞાન વિષયોની વાડાબંધીમાં ખંડિત થઈ ગયું હોય સમગ્રલક્ષી ઐક્ય પેદા કરી શકતું નથી. આ વિભાવના ભારતીય જ્ઞાનમીમાંસામાં દર્શાવેલ પરા-અપરા જ્ઞાન સાથે સંલગ્ન હોવાનું જણાઈ આવે છે. શિક્ષણનીતિમાં પણ જ્ઞાનના વિસ્ફોટમાંથી યથાર્થ જ્ઞાન શોધવાના કૌશલ્યની વાત કરેલ છે.

- 3) જ્ઞાન પ્રાપ્તિના માર્ગો: શ્રી અરવિંદ જ્ઞાન-પ્રાપ્તિના ચાર માર્ગો સૂચિત કરે છે. (1) તાદાત્મ્ય દ્વારા (2) સીધા સંપર્ક દ્વારા (3) જોય વસ્તુથી પૃથક થયેલું જ્ઞાન (4) અપ્રત્યક્ષ સંબંધ દ્વારા. સીધા સંપર્ક દ્વારા શિક્ષણને આપણે આનુભવિક શિક્ષણ કહી શકીએ કે જેની વાત NEP – 2020 માં પણ કરી છે. અપ્રત્યક્ષ સંબંધ દ્વારા પ્રાપ્ત થતું જ્ઞાન એટલે પરાનુભવિક જ્ઞાન કે જે ઉચ્ચ શિક્ષણમાં વિશેષ મહત્વ ધરાવે છે. પરંતુ શ્રી અરવિંદ દ્વારા રજૂ થયેલ તાદાત્મ્ય થકી જ્ઞાનપ્રાપ્તિની વાત ચાવીરૂપ સ્થાન ધરાવે છે. કારણ કે આ માર્ગમાં જ્ઞાતા, જોય અને જ્ઞાન એકરૂપ બની જાય છે. ધૂમકેતુનો 'જુમો ભિસ્તી' પાઠ શીખતી વખતે રેલ્વેના પાટામાં વેણુના ફસાયેલ પગને કાઢવા માટે ધમપછાડા કરતાં જુમાની સ્થિતિ સાથે અનુભૂતિના સ્તરે જઈ એકાત્મભાવ અનુભવો ત્યારે તાદાત્મ્ય સધાય છે. આવા Holistic development ની વાત શિક્ષણ નીતિમાં પણ થઈ છે.

- 4) નીતિ – આચાર: NEP – 2020 અનુસાર પ્રાથમિક શિક્ષણથી જ નૈતિકતાના પાઠ શીખવવા જરૂરી છે. શિક્ષક નૈતિકતાના વાહક છે. તેઓ સંસ્કૃતિ, રાષ્ટ્ર, સમાજ, પરંપરાઓ તેમજ વૈશ્વિક મૂલ્યોને પેઢી દર પેઢી વહન કરે છે. શ્રી અરવિંદના માટે નૈતિકતા એ ઉત્ક્રાંતિનું એક સોપાન માત્ર છે. નૈતિકતાના સોપાન સુધી પહોંચતા અગાઉ જગત નૈતિકતાવિહીન હતું, જ્યારે નૈતિકતા પછી જગત અતિનૈતિકતાના સોપાન પર હશે. મહત્વની વાત એ છે કે આ તમામ સોપાનોમાં મનુષ્ય સચ્ચેદાનંદ થકી નૈતિકતા તરફ ગતિ કરે છે. આ ગતિ આત્માને આનંદ આપે છે. આ આનંદની પ્રાપ્તિ જ નૈતિકતા તરફની ગતિ માટેનું પ્રેરણ બની રહે છે. પૂર્ણવાદી અભિગમ ધરાવતા શ્રી અરવિંદ આ ત્રણેય સ્તરોને ધ્યાન પર લે છે. પાઠ્યપુસ્તકોના ઉપયોગથી મનને માત્ર શિક્ષિત કરી શકાય અને શિક્ષિત મન એ જીવનની કેળવણીની ખાતરી આપતું નથી. આથી નૈતિકતાની કેળવણી માટે પાઠ્યપુસ્તકો પર આધાર રાખવો ભૂલભરેલું છે. જો બાળકોને ખરેખર નૈતિકતાના પાઠ શીખવવા હોય તો નૈતિકતા સાથે સંલગ્ન સંવેગોને ઉચિત ક્રિયાઓમાં રૂપાંતરિત કરવા પડે. સ્વચ્છતાના પાઠ શીખવવા હોય તો આખો દિવસ જાહેર સ્થળે જેવો જ કોઈ કચરો ફેંકે તો તરત જ ઉપાડી લેવાનું શ્રમદાન કરીએ તો સંવેગ ઊભો થઈ શકે. તમારા કુટુંબના લોકો બહાર નીકળે ત્યારે કેટલો કચરો ક્યાં ફેંકે છે તેનું અવલોકન કરીને નોંધ કરવાની થાય તો જાગૃતિ આવે. આમ નૈતિકતા હેઠળ આવતા પસંદગીના વર્તન માટેના સંવેગોને ઓળખીને તેની ક્રિયામાં રૂપાંતરિત કરવું પડે.
- 5) શારીરિક કેળવણી: NEP – 2020 માં પણ ECCE (Early Childhood Care and Education) ના તબક્કે સંપૂર્ણ શારીરિક વિકાસની વાત કરેલ છે. શારીરિક શિક્ષણ અંતર્ગત રમતગમત થકી સ્વાસ્થ્યવર્ધનની પણ વાત કરેલ છે. શારીરિક શિક્ષણને એક વ્યાવસાયિક તાલીમી કોર્સ તરીકે પણ આપવાની વાત કરવામાં આવેલ છે. એક વિરોધાભાસી લક્ષ્ય પણ NEP – 2020 માં જોવા મળે છે. શિક્ષકકેન્દ્રિત પ્રકરણ પાંચમાં શારીરિક શિક્ષણના શિક્ષકો પૂરતા પ્રમાણમાં હોવા જોઈએ તે બાબત પર ભાર મૂકવામાં આવેલ છે. વાસ્તવિકતા જોવા જઈએ તો શાળામાં શારીરિક શિક્ષણ આપતા આગવા શિક્ષકને આજની પેઢીએ જોયા જ નથી. ભારતીય ચિંતનમાં શારીરિક વિકાસને અન્નમય કોશ તરીકે આગવું મહત્વ આપવામાં આવેલ છે ત્યારે શાળામાં દાખલ થતાં બાળકના શારીરિક વિકાસ માટેની વ્યવસ્થા અથાગ અને ગંભીર પ્રયત્ન માંગી લે છે. એક તરફ NEP – 2020 શારીરિક કેળવણી પર અનેક જગ્યાએ ભાર મૂકે છે ત્યારે તે માટેની મનોશારીરિક ક્ષેત્રની ટેકસોનોમી તો છે જ પણ ભારતીય જ્ઞાન પ્રણાલી તરફ નજર નાખવામાં આવે ત્યારે અનેક સંદર્ભો પૈકી શ્રી અરવિંદનું ચિંતન દિશા પૂરીપાડી શકે છે. માનવ શરીર એક વ્યવસ્થાતંત્ર છે. તે શિસ્ત અને નિયમોને અનુસરે છે. તેથી તેની કેળવણી જન્મથી જ શરૂ થઈ જાય છે. શ્રી અરવિંદના મતે શરીરને કેળવવું હોય તો ત્રણ બાબતો ધ્યાનમાં રાખવી જરૂરી છે. (1) શરીરની ક્રિયાઓ પર કાબૂ અને નિયંત્રણ (2) શરીરના તમામ અંગો અને હલનચલનનો સુમેળભર્યો વિકાસ (3) શરીરમાં રહેલ ખામી કે વિકૃતિનું નિરાકરણ. પ્રશ્ન એ છે કે શું શિક્ષકને એ ખબર છે કે પછી ઓળખતા આવડે છે કે કાબૂ અને નિયંત્રણ ધરાવતી શારીરિક ક્રિયાઓ કોને કહેવાય? હલનચલનનો સુમેળભર્યો વિકાસ કેવો હોય? કે પછી શરીરની

વિકૃતિનો ઈલાજ શો હોય? અધ્યેતાના શારીરિક વિકાસના નિર્દેશકો અંગેની તાલીમ પ્રાપ્ત કરેલા શિક્ષકો જ આ કામ કરશે.

- 6) **ઇન્દ્રિયોની તાલીમ:** NEP – 2020 માં ઇન્દ્રિયોની તાલીમ માટેની કોઈ ચોક્કસ વાત કરવામાં આવી નથી. જોકે જ્યારે IKS ની વાત કરવામાં આવે ત્યારે ઇન્દ્રિયોનો એક સાધન તરીકે વિકાસ પર ભારતીય શાસ્ત્રોમાં વિશેષ ભાર મૂકવામાં આવેલ છે. જ્યારે શ્રી અરવિંદના મતે બાળક જ્યાં સુધી જ્ઞાનપ્રાપ્તિમાં રસ નહીં લે ત્યાં સુધી તે પ્રક્રિયા સાથે તાદાત્મ્ય સાધશે નહીં. બાળકોની ઇન્દ્રિયોને સાધન તરીકે ઉપયોગમાં લઈને આ રસ કેળવી શકાય છે. ઇન્દ્રિયોની તાલીમ દરમિયાન ‘ચોક્સાઈ’ અને સંવેદનશીલતા’ ખૂબ અગત્યની બાબતો છે. શિક્ષકે વર્ગખંડમાં બાળકો તમામ ઇન્દ્રિયોનો ઉપયોગ કરે તેટલું માત્ર સુનિશ્ચિત નથી કરવાનું પણ તેનો ચોક્કસાઈપૂર્વક ઉપયોગ કરે તે પણ જોવાનું છે. સમગ્ર પ્રક્રિયામાં ઇન્દ્રિયોના ઉપયોગ દરમિયાન જે બાબતની ઉણપ જણાઈ આવે છે તે દૂર કરીને ઇન્દ્રિયોના પૂર્ણ વિકાસ માટે સભાન રહેવું જોઈએ. શ્રી અરવિંદના મતે ઇન્દ્રિયોના દોષ દૂર કરવામાં નાડીશુદ્ધિ મહત્વની ભૂમિકા ભજવે છે. આનો અર્થ એ થયો કે એક શિક્ષક તરીકે ઇન્દ્રિયોનો જ્ઞાનપ્રાપ્તિના સાધન તરીકે ઉપયોગ કરવા માટે તેની શરીરરચનાનું પણ જ્ઞાન હોવું જરૂરી છે. શ્રી અરવિંદ એક પગલું આગળ વધીને છઠ્ઠી ઇન્દ્રિયના વિકાસની વાત કરે છે કે જે ક્યારેય શિક્ષક-પ્રશિક્ષણની તાલીમનો ભાગ બન્યો જ નથી. NEP – 2020 માં ECCE (Early Childhood Care Education) ના તબક્કે સંપૂર્ણ શારીરિક વિકાસની વાત કરેલ છે પણ જ્ઞાનપ્રાપ્તિના સાધન તરીકે ઇન્દ્રિયોના વિકાસની વાત કરેલ નથી.
- 7) **માનસિક વિકાસ:** શ્રી અરવિંદના મતે માનસિક વિકાસમાં ધ્યાન મહત્વની ભૂમિકા ભજવે છે. બાળકમાં ધ્યાનની શક્તિ કેળવવા પર શિક્ષણ કેન્દ્રિત હોવું જોઈએ. ધ્યાનના ક્રમિક અભ્યાસ દ્વારા અધ્યયન માટેનું અનુશીલન પ્રાપ્ત કરી શકાય છે. ધ્યાન ઉપરાંત સ્મૃતિશક્તિ અને નિર્ણયશક્તિનો વિકાસ પણ અત્યંત જરૂરી છે. ગોખણિયું જ્ઞાન નહીં પરંતુ વસ્તુઓના સૂક્ષ્મ નિરીક્ષણના આધારે તેને સમજવાની રહે છે. NEP – 2020 પણ ગોખણિયા શિક્ષણપ્રથાને નાબૂદ કરવાની વાત કરે છે. પરંતુ અહીં એક વાત યાદ રાખવી જરૂરી છે કે ગોખણિયા શિક્ષણનો વિરોધ એ સ્મૃતિનો વિરોધ નથી. જ્ઞાનનું ધારણ કરી સ્મૃતિ થકી પાછું મેળવવાની પ્રક્રિયા તો શિક્ષણમાં અંતર્નિહિત રીતે સમાયેલ છે. શ્રી અરવિંદ માનસિક વિકાસના એક મહત્વના ઘટક એવા કલ્પનાશક્તિના વિકાસની વાત કરે છે. કલ્પના નવા વિચારોનું સર્જન કરી ઉત્કલ્પનાઓનું નિર્માણ કરે છે. તે જોયના વાસ્તવિક સ્વરૂપ સુધી પહોંચવામાં મદદ કરે છે. વર્ગખંડમાં કોઈપણ વિષયમાં શિક્ષક કેટલી વખત કલ્પનાનો ઉપયોગ કરવાની તકો પૂરી પાડે છે? શું કાવ્યની દસ પંક્તિઓ બાદની બીજી બે પંક્તિ રચના પોતે કરીને બતાવે છે અને બાળકોને તેમ કરવા કહે છે. શું વાર્તાના વિવિધ અંત માટે વિચારવાની તકો આપે છે? કલ્પના એ સર્જનાત્મકતાનું મૂળ છે કે જેના વિકાસ માટે NEP – 2020 અનેક જગ્યાએ ભાર મૂકે છે.

- 8) તર્કશક્તિનો વિકાસ: શ્રી અરવિંદ બાળકની તાર્કિક શક્તિના વિકાસ પર ખૂબ ભાર મૂકે છે. તે માટે તેઓ બાળકોને કેટલાક તથ્યો આપીને અનુમાન કરવા માટે પ્રેરીને કારણ-અસર સંબંધોની સ્થાપના માટે પ્રેરિત કરવાની વાત કરે છે. NEP – 2020 ના જે પાયાના સિદ્ધાંતો છે તેમાં Critical અને Creative thinking ના વિકાસ માટે તર્કના વિકાસ પર ભાર મૂકવામાં આવ્યો છે.
- 9) પ્રાણની કેળવણી: શ્રી અરવિંદના મતે મનુષ્યની સર્જનાત્મક કે વિનાશક પ્રવૃત્તિઓના મૂળમાં તેનું પ્રાણમય સ્વરૂપ રહેલું છે. આ સ્વરૂપને તાલીમબદ્ધ કરવું સૌથી મુશ્કેલ છે, અને કદાચ એટલા માટે જ આ અંગેના ખૂબ ઓછા પ્રયત્નો થયા છે. બાળક ઇન્દ્રિયોનો ઉપયોગ શરૂ કરે ત્યારથી જ પ્રાણની કેળવણી આપવાથી તેને તાલીમબદ્ધ કરી શકાય છે. NEP – 2020 માં સ્વાસ્થ્ય સંબંધી અનેક બાબતોનો ઉલ્લેખ કરવામાં આવ્યો છે. તેના માટે યોગના માર્ગને પણ ચીંધવામાં આવેલ છે. પરંતુ ભારતીય જ્ઞાન એવા પંચકોશ વિકાસ અંતર્ગત પણ પ્રાણમય કોશના વિકાસને આવરી શકાય છે.
- 10) અંતઃસ્ફુરણ: શ્રી અરવિંદના મતે મનની એક શક્તિ અંતઃસ્ફુરણ છે. આ એક એવી શક્તિ છે કે જે પ્રકટીકરણ દ્વારા મનુષ્યને ભગવાન બનાવી શકે છે. તેમના મતે આ શક્તિનો વિકાસ ખૂબ ઓછો થયો હોવાથી ક્યારેક જ જોવા મળે છે. આ એક એવો ચમકારો છે કે જેને તર્કની એરણે ચડાવવો મુશ્કેલ છે. તેઓના મતે બાળકોની અંતઃસ્ફુરણાત્મક શક્તિઓના વિકાસ માટે શિક્ષણશાસ્ત્રીઓ દ્વારા ખૂબ મર્યાદિત પ્રયાસો થયા છે. જ્ઞાનપ્રાપ્તિના આ ઉચ્ચત્તમ માર્ગ અંગે NEP – 2020 માં કોઈ ઉલ્લેખ નથી પરંતુ ‘ભારતીય જ્ઞાન પ્રણાલી’ અંતર્ગત તેને સાંકળી શકવાનો અવકાશ રહેલો છે.
- 11) શિક્ષણ પદ્ધતિઓ: શ્રી અરવિંદ શિક્ષણને ટુકડા સ્વરૂપે રજૂ કરવાની પ્રવર્તમાન પદ્ધતિથી સંતુષ્ટ નહોતા. વિષયોનું વૈવિધ્ય અને તેમાં પણ વિષયાંગોનો વિસ્તાર બાળકને ગૂંચવી નાખે છે. તે દરેક વિષયને એક અલગ બોક્સમાં રાખીને જોવાનો પ્રયત્ન કરે છે. આ અભિગમ બાળકમાં એકાત્મનો અભિગમ કેળવતી નથી. તેઓએ આપેલ એકીકરણનો સિદ્ધાંત જોડવાની વાત કરે છે. NEP – 2020 માં પણ બહુશાખેય અભિગમ થકી વિવિધ શાખાઓને જોડવા પર ભાર મૂકવામાં આવેલ છે. તેમાં પદ્ધતિઓના કેટલાક શબ્દોનો ઉપયોગ કરવામાં આવેલ હતો જેમ કે, ‘Experiential, Holistic, Integrated, Inquiry-Driven, Discovery-Oriented, Learner-Centered, Discussion-Based, Flexible and of Course, Enjoyable.’ વગેરે. શિક્ષણ પદ્ધતિઓ થકી ગયાનું ઐક્ય સધાય તે જરૂરી છે.
- 12) ભાષા શિક્ષણ: શ્રી અરવિંદની ચિંતન યાત્રાની પૃષ્ઠભૂમિમાં આપણે જોયું કે તેઓએ અનેક વિદેશી પ્રશિષ્ટ અને અર્વાચીન ભાષાઓ પર પ્રભુત્વ મેળવ્યું હતું. તેમની દ્રષ્ટિએ ભાષા શિક્ષણના માનસિક સાધનો જ્યાં સુધી પૂર્ણ વિકાસ ન પામે ત્યાં સુધી બાળકને ભાષા શીખવવાનો યોગ્ય સમય આવ્યો નથી તેમ કહી શકાય. તેઓના મતે બાળકની માતૃભાષા જ અન્ય ભાષાઓ શીખવા માટેનું શિસ્ત કેળવવા માટે પૂરતી છે. બાળક જ્યાં સુધી માતૃભાષાની ભાષાવૈજ્ઞાનિકતા પૂરેપૂરી ન સમજી લે ત્યાં સુધી અન્ય ભાષા શીખવવાનો પ્રયત્ન નિરર્થક છે. માતૃભાષામાં આપતું શિક્ષણ જ જો શ્રેષ્ઠ માધ્યમ હોય તો માતૃભાષામાં બાળકના વિકાસ પર

શક્તિ કેન્દ્રિત કરવી જોઈએ. NEP – 2020 ના અભ્યાસક્રમ કેન્દ્રિત ચોથા પ્રકરણમાં શિક્ષણના માધ્યમ તરીકે માતૃભાષા પર ભાર મૂકવામાં આવ્યો છે. જો કે શ્રી અરવિંદના મતથી વિરુદ્ધ બાલ્યાવસ્થા દરમિયાન બાળકની અનેક ભાષાઓ શીખવાની ક્ષમતા હોવાની વાત મનોવિજ્ઞાન કરે છે. NEP - 2020 માં પણ બહુભાષિતા પર ભાર મૂકવામાં આવ્યો છે. NEP – 2020 ના પ્રકરણ – 4 માં સ્પષ્ટ રીતે કહેવામાં આવ્યું છે કે પાંચમા ધોરણ સુધી માતૃભાષા થકી શિક્ષણ આપવું અને જો શક્ય હોય તો આઠમાં ધોરણ સુધી તેને લંબાવવું. પ્રાથમિક શિક્ષણ તો ઠીક પરંતુ ઉચ્ચ શિક્ષણ પણ માતૃભાષામાં પ્રાપ્ત થાય તે માટે ઈજનેરી અને તબીબી જેવા તકનીકી વ્યાવસાયો પણ માતૃભાષામાં ડીગ્રી પ્રાપ્ત કરવાનો વિકલ્પ આપે છે.

ઉપસંહાર:

શ્રી અરવિંદ વિશે વાત કરીએ તો પૌંડિચેરીનો ઉલ્લેખ કરવો જ ઘટે. પોતાના 78 વર્ષના આયુષ્ય દરમિયાન 40 જેટલા વર્ષો તેઓએ આ સ્થાને તત્વના અન્વેષણ માટેની સાધનામાં ગાળ્યા. કહેવાય છે કે કેળવણીને દિશા આપનાર તત્વજ્ઞાન દીવાદાંડી જેવું કામ કરે છે. શ્રી અરવિંદે કેળવણીના તત્વજ્ઞાનને એક નવી દિશા આપવાનું કામ કર્યું છે. એકીકરણના સિદ્ધાંત થકી તેઓ કેળવણીની પ્રક્રિયા અને જીવનના ઉદ્દેશો વચ્ચે ઐક્ય સાધવાનું કામ કરે છે. તેમના મતે વિકાસની અપાર સંભાવનાઓ ધરાવતા મનુષ્યને અતિમાનસના સ્તરે લાવી શકાય છે. જ્ઞાનપ્રાપ્તિના અનેક સાધનો પૈકી અંતઃસ્ફુરણ અંગે તેઓએ ખૂબ કામ કરેલ છે. મેઘાવી વ્યક્તિઓમાં પ્રકટ થતી આ શક્તિનો યોગ્ય વિકાસ કરવામાં આવે તો દેશને ઉચ્ચ શ્રેણીના મહાપુરુષો મળી શકે છે. આજે જ્યારે શિક્ષણ જ્ઞાનાત્મક વિકાસકેન્દ્રી બની રહ્યું છે ત્યારે શ્રી અરવિંદે કરેલ ‘સમગ્રલક્ષી વિકાસ’ થકી ‘સમગ્ર મનુષ્ય’ ના વિકાસના માર્ગે આગળ વધવામાં આવે તો જ NEP – 2020 ના ભારતકેન્દ્રી જ્ઞાન પ્રણાલીનું સ્વપ્ન સાકાર થઈ શકશે. છેવટે તો શિક્ષક-પ્રશિક્ષણ સંસ્થાઓએ જ ભારતીય જ્ઞાન પ્રણાલીમાં પ્રભુત્વ ધરાવતા શિક્ષકો તૈયાર કરવા પડશે કે જે શ્રી અરવિંદ જેવા ચિંતકોના ચિંતનને આધુનિક કલેવર આપી ‘સમગ્ર મનુષ્ય’ નો વિકાસ સાધી શકે. છેવટે શ્રી અરવિંદની શિક્ષણ વ્યવસ્થા અંગેના આકોશના પ્રતિસાદ સ્વરૂપે એટલી ખાતરી આપી શકાય કે,

“પ્રવર્તમાન શાળાઓ અને વિશ્વ વિદ્યાલયોમાં અપાતું શિક્ષણ એવું બનાવીશું કે તે રાષ્ટ્રીય ચિંત, રાષ્ટ્રાત્મા અને રાષ્ટ્ર ચારિત્ર્યનો વિકાસ કરી, પ્રબળ બનાવીને શિક્ષિત માણસને રાષ્ટ્રાભિમુખ બનાવીશું.”

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નૈતિક શિક્ષણના પથદર્શક શ્રીઅરવિંદ ઘોષ

ડૉ.અર્યના ડી. પટેલ

એસોસીએટ પ્રોફેસર,

વૈદ્યશ્રી એમ.એમ.પટેલ કોલેજ ઓફ એજ્યુકેશન, ગુલબાઈ ટેકરા, અમદાવાદ 380006.

પ્રસ્તાવના:

શિક્ષણનો મુખ્ય ધ્યેય એ વિદ્યાર્થીનો સર્વાંગી વિકાસ કરવાનો છે. નૈતિક શિક્ષણ એ સર્વાંગી વિકાસ કરવા માટેનું અગત્યનું ઘટક છે. કોઠારી પંચના મંતવ્ય મુજબ "ભારતનું ભાવિ વર્ગખંડમાં ઘડાઈ રહ્યું છે." આથી વર્તમાન સમયમાં દેશમાં ભવિષ્યના ઉત્તમ નાગરિકોનું ઘડતર કરવું હોય તો વિદ્યાર્થીને નૈતિક શિક્ષણ આપવું અતિ આવશ્યક છે. નૈતિક શિક્ષણ અંગે ઉત્તમ અને મહત્વના વિચારો ઇ.સ. 1872 માં જન્મેલા શ્રી મહર્ષિ અરવિંદઘોષે આપ્યા હતા. એડિંગબર્ગમાં તબીબી તાલીમ પામેલા અને પશ્ચિમની સિદ્ધિઓ અને સભ્યતાથી પ્રભાવિત થયેલા શ્રીકૃષ્ણધન ઘોષ અને માતા સવર્ણલતા દેવીએ કલકત્તામાં 15મી ઓગસ્ટ ઇ.સ.1872ના દિવસે ત્રીજા સંતાનને જન્મ આપી ભારતને એક મહાન ફિલોસોફર, મહર્ષિ, કવિ અને નાટ્યકાર, અંગ્રેજી અને ફ્રેન્ચના ઉત્તમ અધ્યાપક, સાહિત્યમર્મજ્ઞ, ભાષ્યકાર અને યોગી એવા

અરવિંદ ઘોષની ભેટ આપી. જેમનું બાળપણ પશ્ચિમની સંસ્કૃતિથી રંગાયેલું અને કેમ્બ્રિજ યુનિવર્સિટીની કિંગ્સ કોલેજમાં અભ્યાસ કરી 13 વર્ષ પછી ભારત પાછા ફર્યા. ભારતથી ઘણા વર્ષો દૂર રહેવા છતાં સંપૂર્ણ રીતે તેઓ ભારતીય હતા. તેમણે મહારાજા સયાજીરાવના અંગત મદદનીશ અને ત્યારબાદ વડોદરા કોલેજમાં અંગ્રેજી અને ફ્રેન્ચના ઉપાચાર્ય પદે કારકિર્દીની શરૂઆત કરી.

મહર્ષિ અરવિંદ માનતા હતા કે, વ્યક્તિની નૈતિક અને ભાવાત્મક સંપૂર્ણતાથી અલિપ્ત રીતે થતું તેનું બૌદ્ધિક શિક્ષણ માનવજાતની પ્રગતિ માટે હાનિકારક છે. તેમણે એ વિષય ઉપર પણ ભાર મૂક્યો કે માનવીની માનસિક અને બૌદ્ધિક પ્રકૃતિ પણ તેની નૈતિક પ્રકૃતિ પર નિર્ભર છે.

નૈતિક શિક્ષણનો ઉદ્દેશ:

માનવીનું અંતિમ ધ્યેય આધ્યાત્મિકતા દ્વારા મોક્ષ પ્રાપ્તિ છે. ત્યાં સુધી પહોંચવા માટે શારીરિક, સાંવેગિક, માનસિક, નૈતિક અને આધ્યાત્મિકતા આ પાંચ બાબત નો વિકાસ કરવો પડે છે. કેળવણી એટલે માનવીના મન અને આત્માના ઘડતરની પ્રક્રિયા. તેમના મંતવ્ય પ્રમાણે શૈક્ષણિક ઉદ્દેશો નીચે પ્રમાણેના છે.

- બાળકની નૈતિક પ્રકૃતિની ખીલવણી કરવી.
- બાળક જાતે નૈતિક શિક્ષણ દ્વારા નૈતિક મૂલ્યો સ્વીકારે અને આ મૂલ્યને પોતાની જાતનો એક ભાગ બનાવે.
- બાળક નૈતિક શિક્ષણ માટે ઘર અને સમાજની શિસ્ત સ્વ પ્રેરણા થી સ્વીકારે.
- બાળક નીતિમય આચાર વિચારને સ્વૈચ્છિક રીતે સ્વીકારે.

નૈતિક શિક્ષણનું સ્વરૂપ :

મહર્ષિ અરવિંદ નીતિ અને ધર્મના પુસ્તકોને નીતિ શિક્ષણનું સ્વરૂપ આપવા સામે વિરોધ ઉઠાવે છે. આવા શિક્ષણને તેઓ 'મિથ્યાભિમાન' અને 'ભ્રામક' લેખે છે, કારણ કે ધર્મ અને નીતિ પરના ગ્રંથોના શિક્ષણને મન સાથે સંબંધ છે, પણ હૃદય જે નીતિ શિક્ષણનું કેન્દ્ર છે તે આવા શિક્ષણથી અલિપ્ત જ રહે છે. મનના શિક્ષણથી હૃદય ઉન્નત બને એ આશા રાખવી ખોટી છે.

બાળકના નૈતિક શિક્ષણમાં મહર્ષિ અરવિંદ ત્રણ બાબતો ઉપર ભાર મૂકે છે: 1.સંવેગ 2.સંસ્કાર 3.સ્વભાવ. બાળકને નૈતિક શિક્ષણ આપવું એટલે યોગ્ય સંવેગોની તેને ટેવ પાડવી, ઉમદા સંસ્કારોનું તેનામાં સિંચન કરવું, તેનામાં ઉન્નત માનસિક, સાંવેગિક અને શારીરિક ટેવોની આદત પાડવી અને તેની પ્રકૃતિની મૂળભૂત વૃત્તિઓને સદાચાર દ્વારા અભિવ્યક્ત કરવી. આમ, મહર્ષિ અરવિંદ બાળકની ઉમદા સંવેગાત્મક, માનસિક અને શારીરિક ટેવોના ઘડતરને, ઊંચા સંસ્કારોને અને પ્રકૃતિની મૂળભૂત વૃત્તિઓના સદાચાર દ્વારા પ્રાગટ્યને નૈતિક કેળવણીના સ્વરૂપ તરીકે દર્શાવે છે.

શિક્ષણની પદ્ધતિ :

તેઓ સ્પષ્ટ માને છે ધાર્મિક અને નૈતિક ગ્રંથોના પુસ્તકોના અભ્યાસમાં એક ભય એ રહ્યો છે કે નીતિનો વિચાર એ કુત્રિમ બની જાય છે. તેનાથી કોઈ શ્રેય સધાતુ નથી. જે દ્વારા બાળકના હૃદયને સ્પર્શી શકાય તે જ સાચી નૈતિક કેળવણી છે.

નૈતિક ટેવો, સંસ્કાર અને વૃત્તિઓના આવિષ્કારને બાહ્ય નિયમો દ્વારા કોઈ ચોક્કસ માળખામાં ઢાળી ના શકાય. જે નિયમો બાળક ઉપર બહારથી લાદવામાં આવે છે તેનો તે જો સ્વીકાર કરે તો તે સાચો નહીં પણ દંભી બની જાય છે.

આ સ્વીકારમાં બાળકનું હૃદય હોતું નથી. આ જાતની નીતિમયતા યુરોપ શીખવાડી રહી છે. બાળક જો એને સ્વેચ્છાથી સ્વીકારે અને તેનું તે સ્વપ્રેરણાથી અનુસરણ કરે તો તે તેના જીવનનો ભાગ બને છે. જેમ બાળકના મનના શિક્ષણમાં બને તેમ તેના દિલના શિક્ષણમાં પણ બનવું જોઈએ. તેને પોતાની સંપૂર્ણતાની પ્રાપ્તિ માટેના સનમાર્ગે બાળકને મૂકી દેવું અને તેને તે માર્ગનું અનુસરણ કરવા પ્રોત્સાહિત કરવો. આપણે બાળકના પ્રત્યેક કદમનું કાળજીપૂર્વક નિરીક્ષણ કરવું, તેને જોઈતા સૂચનો કરવા, જરૂર પડે ત્યાં સહાય આપવી, પણ કદી તેના આગે કદમમાં અંતરાય રૂપ બનવું નહીં.

શિક્ષકની ભૂમિકા:

તેમના મતે શાળાઓમાં શિક્ષક બાળકોનો ઉત્તમ નીતિ માર્ગદર્શક બનતા હોય છે. પોતાના જીવનને આદર્શમય બનાવી તે પોતે બાળકોને અનુકરણનો નમૂનો પૂરો પાડે છે. બાળકો એ શિક્ષકે શાંતિથી ચીંધેલા માર્ગોને અનુસરવા માટે અને એકબીજાને સહાય કે પ્રભાવિત કરવા માટે પરસ્પર તૈયાર હોય છે. તેઓશ્રી ઇંગ્લેન્ડની છાત્રાલય વાળી શાળાઓના શિક્ષકોને નીતિ શિક્ષણ માટેના શાળાના ફાળાને આવકારે છે પણ આ

નીતિ નિયમોના પાલન માટે ભય અને વધુ પડતી શિસ્તનો ઉપયોગ કરવામાં આવે છે તેને તેઓ વખોડી નાખે છે. કારણ કે આ દુષણથી આ શાળાઓની જે થોડી પણ સારી અસર થાય છે તે ભુસાઈ જાય છે. તેમને મન પ્રાચીન ભારતની શિક્ષણ પદ્ધતિ સૌથી શ્રેષ્ઠ હતી. જેમાં ગુરુ પોતાના જ્ઞાન અને ચારિત્ર્યના પ્રભાવથી વિદ્યાર્થીઓમાં ઉત્તમ આજ્ઞા પાલનને ઉત્પન્ન કરી શકતા અને સંપૂર્ણ આદર્શ ભાવ અને તેના આચરણનું સન્માન પૂર્વક વિદ્યાર્થીઓ દ્વારા અનુસરણ કરાવતા. તે જ નૈતિક શિક્ષણની સૌથી વધુ ચડિયાતી પદ્ધતિ છે.

મહર્ષિ અરવિંદ નૈતિક તાલીમ માટેના પ્રથમ સિદ્ધાંત તરીકે ‘આજ્ઞા’ અને ‘દબાણ’ કરતાં ‘સૂચન’ અને ‘આવકાર’ને વધુ ઇચ્છનીય ગણે છે. તેઓ કહે છે કે કાળજીપૂર્વક પસંદ કરેલા મહાન આત્માઓના વિચારો, સાહિત્યના ઊંડા ગ્રંથો, જેના દ્વારા ઉત્કૃષ્ટ લાગણીઓ, આદર્શો અને ભાવનાઓ કેળવી શકાય છે. ઇતિહાસની કેટલીક નોંધો અને ઉમદા વિચારોને અમલમાં મૂકતા જીવન ચરિત્રને પણ નીતિ શિક્ષણમાં એક ઉમદા સાધન તરીકે સ્થાન મળેલું છે. એક ઉત્તમ શિક્ષક બાળકમાં નીતિના સંસ્કાર રેડવામાં અને પોતાના વિશુદ્ધ ચારિત્ર્ય આચાર વિચારનું આબેહૂબ દ્રષ્ટાંત પૂરું પાડી શકે તેમ છે.

ઉપસંહાર:

આમ, મહર્ષિ અરવિંદ જીવનમાં અને કેળવણીમાં નૈતિક શિક્ષણને ભૌતિક શિક્ષણ કરતાં વધુ મહત્વનું સ્થાન આપે છે. નૈતિક શિક્ષણને તેઓ હૃદયના શિક્ષણનું સ્વરૂપ આપે છે. કેટલાક બૌદ્ધિક, સંવેગમય અને શારીરિક ટેવોની ખીલવણી, સંસ્કારોનું સિંચન, આચરણ અને ઊંડા ગ્રંથોના સત્સંગ ઉપર ભાર મૂકે છે. ધર્મની જડ માન્યતાઓ અને કર્મકાંડના શિક્ષણ દ્વારા બાળકને નીતિમય અને પવિત્ર ન બનાવી શકાય જ્યાં સુધી ધાર્મિક શિક્ષણને નીતિમય આચરણમાં ન મૂકી શકાય ત્યાં સુધી તેનો કોઈ ઉપયોગ નથી. અનેક પ્રકારની સાધનાઓ, આધ્યાત્મિક તાલીમ અને તેનું પાલન એ જ નીતિમય જીવન માટેની તૈયારીનો અસરકારક માર્ગ છે. એમના જ શબ્દોમાં કહીએ તો

જે કોઈ ચાહે ધરણી ઉપરે સ્વર્ગને લાવવાને,
તેણે જાતે ધરણી તણી માટી પરે આવવાનું,
પૃથ્વી કેરો મલિન પ્રકૃતિ બોજ ઉઠાવવાનો,
કષ્ટે છાયો વિકટ પથ આ વિશ્વનો કાપવાનો.

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ગુજરાતી વિભાગ,
મણિબેન એમ. પી. શાહ મહિલા આર્ટ્સ કોલેજ, કડી

પંદરમી ઓગસ્ટે શ્રી મહર્ષિ અરવિંદ ઘોષનો જન્મ દિવસ છે. અને આ દિવસે જ આપણને સ્વરાજ મળ્યું છે. શ્રી અરવિંદના આશ્રમવાસીઓ માને છે કે આ કોઈ આકસ્મિક ઘટના નથી. શ્રી અરવિંદે સ્વરાજ માટે ઉત્ક્રાંતિપૂર્વક કામ કર્યું અને છેવટે જ્યારે તેમને ખાતરી થઈ કે સ્વરાજ આવવાનું જ છે, ત્યારે સ્વરાજ પછી જે સાધનની જરૂર હતી તેના પર તેમણે પોતાનું લક્ષ્ય કેન્દ્રિત કર્યું. અને તેમણે વિશ્વની વિવિધ ભાષાઓનો તેની ઉત્તમ કૃતિઓનો અભ્યાસ કર્યો હતો તેમના વિચારોમાં તેમનું શિક્ષણ દર્શન મહત્વનું છે તેમણે આધુનિક વિચારધારા આપી અને શિક્ષણ એ માત્ર થોડા સમય પુરતી પ્રક્રિયા નથી પરંતુ મૃત્યુ સુધી એટલે કે આજીવન ચાલતી પ્રક્રિયા છે અને બાળકનો પહેલો શિક્ષક તેની માતા છે અને માતા-પિતા પણ ઊંચા આદર્શો ધરાવતા હોવા જોઈએ તો જ બાળકમાં એ પ્રકારના સંસ્કારોનું સિયન કરી શકાય બાળકો સાથે માતા-પિતાએ પ્રેમથી વ્યવહાર કરવાનો છે બાળકને ઠપકો આપવાનો નથી તેમજ ગુસ્સે થઈને બાળક સાથે વાત ન કરવી જોઈએ જો બાળકથી ભૂલ થઈ જાય તો બાળક સામેથી આવીને પોતાની ભૂલની નિખાલસતાથી કબુલાત કરે, પોતાની ભૂલ સ્વીકારે તો માતા-પિતાને બાળકને માફ કરી દેવો જોઈએ અને એવું વાતાવરણ ઉભું કરવાનું કે બાળક ફરીથી એ ભૂલ ન કરે. બાળકને પ્રેમથી સમજાવી તેનામાં નીડરતાના ગુણો વિકસાવવા જોઈએ બાળકના પ્રથમ શિક્ષણમાં આ રીતે માતા અને પિતા એ બાળકના શિક્ષણમાં મહત્વના રહેલા છે અને જે સર્વપ્રથમ બાળકને શિક્ષા આપે છે તે પછી શિક્ષક આવે છે શ્રી અરવિંદ શિક્ષણ વિષયક વિચારોમાં મહત્વની ભૂમિકાઓ વિશે પણ વાત કરે છે.

ભારતની આઝાદીના ઇતિહાસમાં મહર્ષિ અરવિંદ ઘોષનું યોગદાન મહત્વનું રહ્યું છે તેમણે પોતાના જીવનની શરૂઆત અંગ્રેજોની વિરુદ્ધ એક ક્રાંતિકારી તરીકે લડત આપી કરી હતી અને આ સમય દરમિયાન તેમને જે અનુભવો થયેલા તેના આધારે તેમને પોતાના જીવનને આધ્યાત્મિક અને ફિલસૂફી બાજુ વાળી લીધું હતું. મહર્ષિ અરવિંદ ઘોષે જે વિચારો આપ્યા તેમાં તેમણે આપેલા શિક્ષણ વિષયક વિચારો ક્રાંતિકારી અને મહત્વના છે તેમણે શરૂઆતના તબક્કે પોતાની માતૃભાષા જે હોય તે અને ત્યાર પછી ગણિત, ચિત્રકળા ફોટોગ્રાફી, શિલ્પ કળા, અંગ્રેજી, ઇતિહાસ, સુથારી કામ, નૃત્ય, નર્સિંગ, કુટીર ઉદ્યોગ, સંગીત, અભિનય, સામાન્ય વિજ્ઞાન, વગેરે વિષયો અને વ્યવસાયિક શિક્ષણની તેમણે હિમાયત કરી છે

મહર્ષિ અરવિંદ ધોષના મતે શિક્ષણ માત્ર વર્ગખંડોમાં નહીં પરંતુ અનુભવ દ્વારા આપવામાં આવે તે જરૂરી છે કારણ કે અનુભવ દ્વારા અપાયેલું શિક્ષણ જેના કારણે બાળકની કાર્યશક્તિ તીવ્ર બને છે તેમણે કરેલી વિવિધ ક્રિયાઓ દ્વારા તેણે જે શીખ્યું છે તે શાશ્વત બને છે અને આ શિક્ષણ જે વ્યક્તિના જીવનમાં પ્રકાશ ફેલાવે તેવું હોવું જોઈએ. આ શિક્ષણ એ માત્ર વ્યક્તિના જ્ઞાનના વિકાસ માટે નહીં પરંતુ તેની સાથે સાથે વ્યક્તિનો શારીરિક વિકાસ થાય તે પણ જરૂરી છે તેમજ વ્યક્તિની માનસિક શક્તિઓનો પણ વિકાસ થાય અને વ્યક્તિના આંતર મનનો પણ વિકાસ થાય તે જરૂરી છે.

મહર્ષિ અરવિંદની વિચારધારા પ્રમાણે વ્યક્તિની આંતરિક શક્તિને વિકસાવે તે જ ખરા અર્થનું શિક્ષણ કહેવાય કેમકે વ્યક્તિનું અંતઃકરણ એ શિક્ષણનું મુખ્ય અંગ કહેવાય છે અને માટે જો આ અંગ ક્ષતિગ્રસ્ત હોય તો કઈ રીતે ચાલી શકે એટલા માટે જ શિક્ષણ એ આંતરિક શક્તિને વિકસાવતું હોવું જોઈએ. બાળકનો શારીરિક, માનસિક અને ભાવનાત્મક તેમજ આધ્યાત્મિક વિકાસ શિક્ષણ દ્વારા થાય તો જ સાચું શિક્ષણ મેળવ્યું કહેવાય.

મહર્ષિ અરવિંદની શિક્ષણ વિષયક વિચારધારા પ્રમાણે વ્યક્તિનો અજ્ઞાનરૂપી અંધકાર દુર થાય અને જ્ઞાનરૂપી પ્રકાશ પ્રજ્વલિત થાય તે પ્રકારનું શિક્ષણ હોવું જોઈએ. અને શિક્ષણના ઉદ્દેશો પણ વ્યક્તિના જીવનમાં પ્રકાશ ફેલાવતા હોય તેવા હોવા જોઈએ કારણ કે શિક્ષણ દ્વારા વ્યક્તિના જીવનનો સર્વાંગી વિકાસ થાય છે.

શ્રી મહર્ષિ અરવિંદની શિક્ષણ વિષયક વિચારધારામાં તેમણે શિક્ષકની મહત્વની ભૂમિકા વિશે વાત કરી છે શ્રી અરવિંદે એવા શિક્ષકની હિમાયત કરી છે કે જે શિક્ષક માત્ર જ્ઞાન આપવાનો પ્રયત્ન કરે પરંતુ જ્ઞાનની સાથે સાથે તે બાળકનો માર્ગદર્શક પણ બની રહે તેવો હોવો જોઈએ તે બાળકમાં રહેલા વિચારો રહેવા દે પરંતુ તેને દિશા બતાવતો હોવો જોઈએ. આ શિક્ષક એ માત્ર વિદ્યાર્થીને પથદર્શક બનીને તેને દિશા બતાવતો હોય અને તે વિદ્યાર્થીમાં રહેલી તેની શક્તિમાં જરા પણ શંકા ન કરતો હોવો જોઈએ.

શ્રી મહર્ષિ અરવિંદ આ રીતે શિક્ષકને કેન્દ્રમાં રાખવાને બદલે તેને ગોણ સ્થાને હોય જ્યારે વિદ્યાર્થી એ મુખ્ય સ્થાને હોવો જોઈએ અને બન્ને એકબીજાના પુરક બનતા હોય તે જરૂરી છે શ્રી અરવિંદ શિક્ષકની સાથે સાથે વિદ્યાર્થીને પણ મહત્વનો માને છે.

શ્રી અરવિંદ રાષ્ટ્રીય અને આંતરરાષ્ટ્રીય બન્ને પ્રકારના શિક્ષણને મહત્વના ગણે છે ભારતમાં પણ અન્ય દેશોના જ્ઞાન તેના વિચારો અપનાવવાની વાત કરી છે અને તેના દ્વારા જ્ઞાન, સંસ્કૃતિ, રાષ્ટ્રીય ભાવના તેમજ સામાજિક વિચારો સાથે આપને એકરૂપ થઈએ છીએ.

શ્રી મહર્ષિ અરવિંદ સાચી કેળવણી માટે નીચેના ચાર મુખ્ય પાસા ગણાવે છે.

- (૧) માનસિક વિકાસનું શિક્ષણ
- (૨) આધ્યાત્મિક વિકાસનું શિક્ષણ
- (૩) જીવનજોમનું શિક્ષણ
- (૪) શારીરિક શિક્ષણ

શ્રી મહર્ષિ અરવિંદના મતે શારીરિક શિક્ષણ દ્વારા બાળક પોતાનું શરીર સોજાવ કરી શકે છે એજ રીતે જીવનજોમનું, માનસિક વિકાસનું શિક્ષણ, આધ્યાત્મિક વિકાસનું શિક્ષણ આ બધા જ પ્રકારના શિક્ષણની બાળકને જરૂર છે, આવશ્યકતા રહેલી છે અને તેના દ્વારા બાળકનો સર્વાંગી વિકાસ થાય છે અને એજ સાચું શિક્ષણ છે.

મહર્ષિ અરવિંદ ધોષે જે વિચારો આપ્યા તેમાં શિક્ષણ વિષયક તેમના વિચારોમાં તેમને શિક્ષણ સાથે બાળકના માતા-પિતા, શિક્ષક આ બધાને સાથે રાખીને વિચારણા કરી છે અને તેમની આ વિચારણા એટલે કે શ્રી અરવિંદનું શિક્ષણ દર્શન શરીર વિકાસથી શરૂ કરીને છેક આધ્યાત્મિક વિકાસ સુધી વિસ્તરે છે આજે શિક્ષણ એટલે પાસ થવું, નાપાસ થવું, નોકરી મેળવવી, રૂપિયા કમાવવા વગેરે છે પરંતુ શિક્ષણ દ્વારા આધ્યાત્મિકતા, આત્મા સાથે સમ્પર્ક સધાય છે અને એજ ખરું શિક્ષણ છે

સંદર્ભ સૂચિ:

- શિક્ષણ ચિંતકોનું શિક્ષણ દર્શન – બી. કે. શાહ પ્રકાશન – અમદાવાદ
- શિક્ષણના તાત્વિક અને સમાજશાસ્ત્રીય આધારો- વારીષણ પ્રકાશન
- ગુગલ સર્ચ
- શક્યતાના શિલ્પી – શ્રી અરવિંદ – ગુણવંત શાહ