

## ASSIMILATION OF EDUCATION WITH YOGA IN THE INNOVATIVE SEARCH OF TRUE LIFE BY SRI AUROVINDA

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### **ABSTRACT:**

*Aurovinda was a very brilliant student, at the age of 18; he passed the entrance examination of the Indian Civil Service (I. C. S.)- The almost coveted service during the British rule. He however did not appear in the viding test. This was perhaps on account of his hatred for the foreign rule. On his return to India in 1893 when he was 21 years' of age, he joined service in the Princely State of Baroda. He became the professor of English at Baroda College. He devoted himself into cultural and literacy activities. He learnt Bengali, Gujrati, Marathi and Sanscrit. He had fallen deep in the culture and Philosophy of India. He began Yoga also. In response to the call of The Indian National Congress he joined as the Principal of Bengal national college. Aurovinda Ghosh, later popularly and reverentially known as Sri Aurovinda or Rishi Aurovinda was a man of outstanding personality. He was a Philosopher-Yogi-Poet and sear. He was also a pathfinder to all freedom fighters. He has a creative mind full of divinity which was exprered through his educational thinking. He was a Nationalist at the core. He was a revolutionary fighter against the foreign rules. He was put to jail on various occasions. On such occasions he was confined to a solitary sell where he experienced a peculiar feeling of transcendence. Divinity dawned on him to bring in him in a radical change-from blazing nationalism to mysterious spiritualism. He preferred Pendichery to other places as his field of activity and devoted all his energies in building anYoga ashram there which would ultimately be a place of his refuge and would also make a centre of salvation of the suffering humanity. The word "yoga " comes from the Sanskrit root yuj, which means "to join "Yoga is a Hindu spiritualand the ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily postures ,is widely practiced for health and relaxation. Yoga is practical aid, not a religion. Yoga is an ancient art based on a harmonizing system of development for the body, mind, and spirit. The continued practice of yoga will lead you to a sence of peace and well being, and also a feeling of being at one with their environment. The practice of yoga makes the body strong and flexible, it also makes a good human being.*

**Keywords:** Rishi, Impression, Manas, Buddhi, Chaityana, Yoga, God, Brahmacharya, Growth etc.

## INTRODUCTION:

Aurovinda Ghosh, later popularly and reverentially known as Sri Aurovinda or Rishi Aurovinda was a man of outstanding personality. He was a Philosopher-Yogi-Poet and sear. He was also a pathfinder to all freedom fighters. He has a creative mind full of divinity which was expreed through his educational thinking. He was a Nationalist at the core. He was a revolutionary fighter against the foreign rules. He was put to jail on various occasions. On such occasions he was confined to a solitary sell where he experienced a peculiar feeling of transcendence. Divinity dawned on him to bring in him in a radical change-from blazing nationalism to mysterious spiritualism. He preferred Pendichery to other places as his field of activity and devoted all his energies in building an ashram there which would ultimately be a place of his refuge and would also make a centre of salvation of the suffering humanity. In his early life he was a staunch nationalist to the core, a patriot of rare wisdom thought he has his grounding in Western exposé, education and even in life style. Aurovinda was born in an educated middle class family of Kolkata in Bengal on 15<sup>th</sup> August, in 1872. At the age of 7 he went to England and lived there for 14 years. He received his education from Cambridge. He got efficiency in the language of Latin, Greek, French, German, Italian and Spanish. Aurovinda was a very brilliant student, at the age of 18; he passed the entrance examination of the Indian Civil Service (I. C. S.)- The almost coveted service during the British rule. He however did not appear in the viding test. This was perhaps on account of his hatred for the foreign rule. On his return to India in 1893 when he was 21 years' of age, he joined service in the Princely State of Baroda. He became the professor of English at Baroda College. He devoted himself into cultural and literacy activities. He learnt Bengali, Gujrati, Marathi and Sanscrit. He had fallen deep in the culture and Philosophy of India. He began Yoga also. In response to the call of The Indian National Congress he joined as the Principal of Bengal national college.

At Calcutta (Now Jadavpur University) he became an active Freedom fighter. He was disappointed with the moderate baders of Indian National Congress. He even justified an armed revolt against the British rule. He was considered one of the most dangerous leaders by the British Government. He started the Bengali daily Yugantar and an English daily Bandemataram to promote revolutionary ideas. He played a remarkable role against the Partition of Bengal (1905). He was arrested in 1908 in connection with the Alipore bomb case and was acquitted after one year. At the time in jail he spent most of his time in yoga, meditation and the study of religious, philosophical and spiritual literature. It led to a transformation in his life. In 1910 he left all political works and went to Pandechery and spent remain the forty years (1910-1950) at the ashram. During the ashram period he devoted in the study and writing. He innovated new life for the people—moral and spiritual

regeneration. He proposed new theory of education about Indian context, which is very much need for Indian culture. He set up an International culture and International Education centre at Pandechery.

### **METHODOLOGY OF THE STUDY:**

For the present study *historical survey method* has followed along with analytical method. Data will be collected from various primaries and as well as secondary sources. Data will also be collected by interview with the renounced persons/experts in this field. After collection of data those will be analysed through various analytical methods internal and external criticism and the thesis will be developed and facts will be established.

### **STATEMENT OF THE PROBLEM:**

In this present study the researcher attempted to analyse the movement of Sri Aurovinda in early society for Indian education and a historical perspective in Bengal. Hence the problem selected for the study is *Sri Aurovinda (1872-1950) a vibrant wave in Indian education.*

### **OBJECTIVES OF THE STUDY:**

- To analyse the contribution of Sri Aurovinda for the development of education in Bengal.
- To study of life philosophy of Sri Aurovinda.
- To know the educational concept of Sri Aurovinda.
- To know the educational thoughts of Sri Aurovinda.
- To realise the importance of yoga education according.

### **EMERGENCE OF THE PROBLEM:**

In our daily life we cannot imagine a moment without a thinking of humanity. The great mans made a great think by their great movement. Now a day in every corner of our social life there is unrest. So to overcome this situation we must have to direct our life through the light of various great man of our previous generation. As Sri Aurovinda's thinking is the only way to make our life and mind more comfortable. So the understanding of the past developmental steps have taken Bengali pathfinders like Aurovinda, Vivekananda, Rammohan, Rabindranath, Vidyasagar etc.

## DISCUSSION OF THE OBJECTIVES:

### ➤ Educational thoughts of Aurovinda:

According to Aurovinda-India has always seen in man the individual a soul, a part of divinity in mind and body, a consus manifestation in nature of the universal self and spirit, He holds that the manifestation of the nature of the inner self of man,-his **Swavab** and **Swadharna** which embodies his intellectual, aesthetic, ethical, dynamic, social and political forces and culture in Education. The worth of Education lies in directing the individual towards the progress for a diviner life.

- The first principle of true teaching is that nothing can be taught, everything has to be learnt. A teacher then has to be a guide to the learners and not an instructor or imposer of knowledge.
- The second principle is that the mind has to be consulted in its own growth. Every child has in him something divine the tusk is to find it, develop it and use it.
- The third principle is to work from the near to the far known to unknown, Aurovinda was of the opinion that the past is our foundation, the present our material, the future our aim and summit. This should be kept in mind while drawing out plans for national education.

In order to understand Aurovinda and his philosophy we must first try to understand the concept of mind as he interpreted. According to Aurovinda's interpretation, the mind (Antakaran) consists of four layers' viz-*The foundation layer, Manas, Buddhi, Chaityana.*

- ❖ The first layer is really the reservoir of our Past experiences, **impressions**, Store house of memory-etc. It serves as the very foundations to the other layers.
- ❖ The second layer **Manas** is the mind proper. Its function is to receive Images of things of translate into sights, sound smell, taste and touch-the actions of five sense organs (Poncha Indriya) and translate into thought sensations. Then the mental impressions are created. These sensations and impressions from the material of thought it becomes the primary responsibility of the teachers to develop in the child the power to use his sense organs in the right direction.
- ❖ The third layer is the layer where **Buddhi** or intellect runs supreme. That is the real instrument of thought. It is the real instrument of thought. It is in fact the combination of knowledge and comprehension.
- ❖ The fourth layer **Chaityana** is the shit of initiative perception of real knowledge which ultimately the turned into revolution. This is really the highest stage of development. According to Sri Aurovinda '**The chief aim of education should be to help the growing soul to draw out which is best and make it perfect for a noble**

**cause**'. The education should enable an individual to realise his inner self which is a part of the universal consciousness. The individual has to enter into right relationships not only within himself but also with the people of his country and with the universal society to which he belongs. The human race is composed of people or nations and a nation is composed of individuals. The nations make the universal humanity. The most prominent features of Aurovinda's philosophy are –Everyone has in him something divine. The task is to find it develop it and use it, this divine can be obtained by a spiritual discipline and it is called **YOGA**. Aurovinda's concept of yoga is not that of sannashi who turns away from life in order to turn towards **GOD**. Yoga is for ordinary man. If a merchant wishes to follow yoga, he regards his work as divine. He regards his work as divine. He does not use unfair practices to earn money. He must look for higher values. He must observe **BRAHMACHARYA** (self control).

➤ **Concept of education:**

Aurovinda considers education as an instrument of awaking of man as a spiritual being. Mind being the principle instrument of education, must help cultivation of mental powers and process. Aurovinda considers mind in terms of higher consciousness and as an embodiment of a full life of a spirit. His theory of education is guided by the principles of **YOGA**. The concept of integral yoga is the very basis of his theory of education. The integral yoga is at the core for the development of integral personality. It helps a kind of spiritual transformation which ultimately affects the divine nature of man. Aurovinda had unshaken faith in the power of integral yoga and in the formation of a super mind. The objective of education, gives the individual opportunity for exercise, expression and growth. According to Aurovinda there are four vices of learning – such as – vital, physical, mental and psychic which is a combined manner cultivate power, beauty, knowledge and love. All this combine into mind, heart and will which is finally elevated to a stage of psychic integration of a complete man. This he describes as supra mental education. It is in fact a kind of transformation of psychic being. Aurovinda an ardent follower of the philosophy of yoga advocates and said the transformation of the man with the help of simultaneous and successive processes of teaching. This teaching would ultimately culminate in a multifaceted training- training of the body of intellect. It is in fact a scheme of science of living that education should promote – education of the vital, physical, mental, psychic and spiritual. Sri Aurovinda attaches great importance to the divine gift inherent in the children. Accordingly he has stated the following three principles of teaching.

- ❖ The **first** principle of true teaching is that *nothing can be taught. The teacher is not an instructor or task master, he is a helper and guide*. The teachers' work is to suggest and not to impose on the mind of the students'. He does not actually train in the mind of his student but helps' him to perfect his mind and

encourages him in every way in his process. Thus he does not impart knowledge, but he needs help. Somebody must tell him where it is and how it can be ‘habituated or rise to the surface’. Teacher alone can do this work.

- ❖ The **second** principles are that **the mind has to be consulted in its growth**. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. Sri Aurovinda wrote, ‘It is wrong and rather immoral to force adult will on the child. To divine in the child should not be ignored and mutilated. To force the nature of the child to abandon its’ own dharma is to permanent harm’.
- ❖ The **third** principle of teaching is **to work from the near to the far, from known to unknown**. Man’s nature is too moulded by his souls past, his heredity and his environment. The past is the foundation, the present is the material and future is the aim and each must find its ‘due and natural place in any national system of education.

#### ➤ **importance of yoga in education:**

Though you see variegated forms with different shades of colours, yet there is a definite unity behind them. A philosopher or serious thinker is struck with wonder. He has a different, sensitive pair of eyes to be holding the mysterious universe of sounds and colours. He feels and sees unity everywhere. For a scientist the world is a mass of electrons or force or energy. For a student of school of thought, the world is a bundle of atoms, **anu** and **paramanu**. For a psychologist the world is all mind only. For a vain tic it is a mere idea. For a vadantc this world is nothing but Brahma or Atma. All objects are the products of the five elements. The five elements are reducible to one element, akasa. Earth is gross form of water. Earth gets dissolved or involved in water. Water is gross form of fire. Water gets involved in fire. Water comes out of fire. When you feel intense heat, you get profuse perspiration. Fire is gross form of vayu(air). There is heat when there is motion of Vayu. Fire gets involved in Air. Vayu is gross form of Akasa. Vayu is reduced into the Akasa. This whole world is projected out of one element Akasa only. Then again all energies such as electricity, magnetism, etc., can be reduced to one energy—Prana. They get involved in the Cosmic Prana (Hiranyagarbha). All minds can be reduced to one cosmic mind. Though expressed in different languages, the thought-image is one only. The thought-image for water or Apas or Pani or Jal is one. Cows have different colours. But the colour of milk is one. There are different kinds of roses; but the scent is one. The eyes, ears, tongues are different but the power of sight, hearing and taste is one. The feeling of sincerity is one though nations are different. When mercy, love, friendship, feeling of brotherhood operates, all are united at heart. There is oneness everywhere. There is only one language, the language of the heart. There is only one Dharma, of humanism. There is only one Law—the Law of Cause and Effect. There is only one religion—the religion of love. There is only one sun, one moon, one Akasa, one Brahman, one Atman,

one Purushottama, one Chaitanya. Feel the oneness everywhere. Realise the Satchidananda Atman, the common thread of consciousness that links all these names and forms. All diversities, all differences, all qualities, which are Maya or mental creations will now totally vanish. You will now recognise, feel and realise the Truth of Upanishadic utterances of sages, “Aham Brahma Asmi. I am Brahman. Sarvam Khalvidam Brahma. All is Brahman. Atmaiva Idam—all is Atman. All is OM only.”Unity is eternal life. Diversity is death. Unity brings concord, harmony, supreme peace. Diversity brings discord, disharmony and restlessness. Unity is Divine life in spirit. Diversity is Asuric life in matter. May unity be our centre, ideal and goal! May we all attempt in right earnest to secure an immortal life of supreme joy in Advaitic unity of consciousness! May that Brahman of Upanishads guide us, enlighten the path of unity and remove the obstacles in the path of our realisation

### CONCLUSION:

According to Aurovinda-India has always seen in man the individual a soul, a part of divinity in mind and body, a consus manifestation in nature of the universal self and spirit, He holds that the manifestation of the nature of the inner self of man, The main goals of Yoga in daily Life are , Physical health ,mental health ,social health, spiritual health ,Self realisation or realiation of the devine within us .The goals are attained by Love and help for all living beings , Respect for life , Protection of nature and the environment ,A peace full state mind , Pure thoughtsand positive lifestyle, Physical .mental and spiritual practices, Tollarence for all nations, cultures and religions by his **Swavab**, and **Swadharna** which embodies his intellectual, aesthetic, ethical, dynamic, social and political forces and culture in Education. The worth of Education lies in directing the individual towards the progress for a diviner life.

### DELIMITATION OF THE STUDY:

- The present study will be limited only to study the contribution of Sri Aurovinda in Bengal and greater India.
- The present study will be limited to only study the socio political environment related to Sri Aurovinda.
- The present study will be limited to find out only the life philosophy as well as educational philosophy of Sri Aurovinda.
- The present study will be limited to find out the impact of yoga in Indian education.

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