

Philosophical and Educational Thought of Sri Aurobindo

Philosophical Thought of Sri Aurobindo

Sri Aurobindo was born on 15 August, 1872 in a prosperous family of Calcutta (Kolkata). His father, Krishnaghana Ghosh was a popular doctor of Calcutta and was an admirer of western culture, even his servants spoke English. But he was very merciful by nature. In such a family was Sri Aurobindo born and brought up.

Sri Aurobindo was intimate devotee of *Gita*. He has presented scientific analysis of *Gita's* karma yoga and dhyana yoga. In his view, the synthesis of human and divine power is yoga. In other words, yoga is that means by which man experiences divine power. Sri Aurobindo did not teach man to experience the inner element of self and get assimilated in Brahma, rather he wanted to guide the whole mankind from ignorance, darkness and death to knowledge, illumination and immortality. Therefore, his ideology is called Sarvang Yoga Darshan. It is necessary to understand the metaphysics, epistemology, logic, axiology and ethics of his Sarvang Yoga Darshan.

Metaphysics of Sri Aurobindo's Sarvang Yoga Darshan

According to Sri Aurobindo, God is the creator of this universe. Now the question arises, how God creates this world. Sri Aurobindo has analyzed it on the basis of theory of evolution. According to him, there are two directions of evolution — avarohan (descent) and arohan (ascent). He clarified that Brahma takes the form of material world by avarohan (descent). He has mentioned seven steps of this descent — sat → chit → anand → atimanas → manas → prana → dravya. According to him man in this world, in his matter form ascends by arohan (ascent) to sat, his original form or essence. He has mentioned seven steps of it — dravya → prana → manas → atimanas → anand → chit → sat. He accepted Brahma as Sat (Essence) and God as sat-chit-anand. Sri Aurobindo has taken the soul in the purusha (God) form of *Gita*. In his view, the soul has two attributes of God — anand and chit. It transits through several yonis or species to enter human yoni and from this body proceeds towards sat.

Sri Aurobindo has taken man as a developed being. In his view, man is born at the third step of ascent, **manas** and after birth, he proceeds to **atimanas**, from **atimanas to anand**, from **anand to chit** and from **chit to sat**. According to Sri Aurobindo, the ultimate aim of human life is the attainment of — sat + chit + anand, that is, God.

Sri Aurobindo opines about man's development that the knowledge of matter is necessary for his physical development which can be attained through senses; and the knowledge of the self is necessary for his spiritual development which can be attained by yogic activities (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi). Sri Aurobindo considered the need of education for all these. In his view, by education man should be given knowledge of his matter and prana forms at first; and then he should be given the knowledge of his atimanas, anand, chit and sat. For all these, he considered the necessity of healthy body, pure mind and self-restraint life.

Epistemology and Logic of Sri Aurobindo's Sarvang Yoga Darshan

According to Sri Aurobindo, the basic element in both of physical and spiritual elements is Brahma. So to know the non-distinction of physical and spiritual elements is the true knowledge. He has divided knowledge into two parts from the viewpoint of use — material knowledge and spiritual knowledge. He considered material knowledge (worldly knowledge) as ordinary knowledge and spiritual knowledge as higher knowledge. In his view, the knowledge of material world is got by senses and the knowledge of spiritual element is got by inner-self. For the knowledge of spiritual element, he considered yogic activities (yama, niyam, asana, pranayama, pratyahara, dharana, dhyana and Samadhi) as necessary.

Axiology and Ethics of Sri Aurobindo's Sarvang Yoga Darshan

Sri Aurobindo has mentioned seven steps of arohan (ascent) — dravya → prana → manas → atimanas → anand → chit → sat. According to him, man would have already crossed the steps of dravya, prana and manas at birth; after birth he has to attain the stages of atimanas, anand, chit and sat. According to him, the ultimate aim of human life is to attain anand + chit + sat. For it he has described *Gita's* **karma yoga** and **dhyana yoga** as the means in which the yogi does not flee from the world, rather does his duty without expectation of any returns with concentration in sat-chit-anand. It is necessary for such a karma yogi and dhyana yogi to have a healthy body, pure mind and restrained life. For it, Sri Aurobindo has accepted the significance of yogic activities (yama, niyam, asana, pranayama, pratyahara, dharana, dhyana and samadhi). In his opinion, all these should form part of man's conduct.

Educational Thought of Sri Aurobindo

Sri Aurobindo is more famous as a philosopher, but he felt the need of a particular type of education in order to bring his philosophical principles into human life. On the other side, the prevalent education was not suitable for the well-being of the nation, therefore he presented a national plan of education. He expressed his thought pertaining to education mainly in his two books — *National System of Education* and *Of Education*. We present it in brief.

Concept of Education

Sri Aurobindo believed that man crosses the steps of 'dravya' and 'prana' to come to the condition of 'manas'; after his birth, he has to arrive at the stage of 'atimanas', from there to 'anand', from anand to 'chit' and from 'chit' to 'sat'. If we want to take him towards this development, we will have to give such education in which he comes to know of his forms of dravya, prana and manas, and to know the form and methods of attaining the stages onwards i.e. atimanas, anand, chit and sat. According to Sri Aurobindo, this task can be done by education alone, the education that brings about man's physical, mental, and spiritual development. He termed it as **integral education**. In his words, "Education is the building of the power of human mind and spirit. It is the evoking of knowledge, character and culture."

Aims of Education

According to Sri Aurobindo, there are two chief functions of education — first, to acquaint man with his development process (spiritual); and second, to develop in him the power to reach the stage of sat. Sri Aurobindo has presented the aims of education in the sequence of development process.

1. Aim of Physical Development : The first step of the development of this universe and human is **dravya** (matter). Sri Aurobindo wanted to acquaint man with this material world made from five great elements and his own physical form, and wanted to train him in the activities of protection of his body. It is called the aim of physical development in other words. According to Sri Aurobindo, attainment of sat + chit + anand is possible only by the healthy body, so the foremost aim of education should be the physical development of man. For the protection of his dravya form, man needs food, cloth and shelter. Therefore, he should be trained in a vocation or industry by education. It is called vocational development in other words. Sri Aurobindo also knew that man lives this material life in the society, therefore he has also emphasized on his social development, and has included all these aims of education in man's physical development.

2. Aim of Pranic Development : The second step of human development is **prana**. By prana is meant that energy due to which changes in the universe

occur. According to Sri Aurobindo, the second aim of education should be to develop this prana. According to him, in order to direct prana of man in the proper direction, it is necessary to bring about his moral and character development and to firm up his will power. This development can take place only when senses are redirected from **asat** to **sat** path. Therefore, the training of senses should be the second aim of education. For it, he considered necessary the purification of body, mind and inner-self.

3. Aim of Mental Development : Manas, that is mind, is the third step of human development. Manas is the most active part of our existence. Therefore, education should effect man's mental development. According to the heir to Sri Aurobindo, **Sri Mataji**, the education of mind has five components — awakening of the power of attention; enhancing the extensiveness and prosperity of the mind; organizing all the thoughts towards the supreme aim; restrain the thoughts and renounce the evil thoughts; and development of mental stability. For all this, Sri Aurobindo emphasized on enhancing man's imagination, memory, thinking, logic and decision powers by yogic activities.

4. Aim of Development of Inner-Self : Atimanas or inner-self is the fourth step of human development. Sri Aurobindo has mentioned four stages of this inner-self — chit, intellect, mind and self-realization. Sri Aurobindo had experienced that at this level man can understand everything without the use of senses. Sat is realized by inner-self only. Therefore, education should effect the development of this inner-self. For the development of this inner-self, Sri Aurobindo has considered **yogic method** as necessary.

5. Aim of Spiritual Development : The final three steps of human development are — **anand**, **chit** and **sat**. According to Sri Aurobindo, anand or bliss is that situation in which man does not feel happiness or sorrow, chit is that consciousness power by which man comes to know the real form of his own, of the universe and sat; and sat is the name given to pure existence. Sat is attained only by God, so sat is God and God is sat. These three are spiritual levels. In order to reach these levels, Sri Aurobindo has recommended the karma yoga and dhyana yoga. For following these two paths, man needs yogic activities (yama, niyam, asana, pranayama, pratyahara, dharana, dhyana and samadhi). According to him, this should be the final aim of education.

Curriculum of Education

Sri Aurobindo has mentioned five aims of education — physical, pranic, mental, inner-self and spiritual development. In his view, synthesized effort has to be made for the attainment of all these aims, and for it, he has presented a detailed and integrated curriculum. For physical development he considered western science and technology as necessary, so he included it in the curriculum;

but he clarified that still more important is our own culture which is the culture of yoga; in its absence we can misuse physical science and technology. We can present the curriculum proposed by him as follows :

Physical Subjects : Mother tongue and other languages of national and international importance, history, geography, sociology, economics, mathematics, science, psychology, hygiene, geology, agriculture, industry, commerce and art.

Physical Activities : Games, exercise, production work, handicraft.

Spiritual Subjects : Vedas, Upanishads, Gita, theology, ethics and religions and philosophies of different countries.

Spiritual Activities : Devotional songs, dhyana and yoga.

But the study and training in all these subjects and activities will not be done in one day. They have been arranged in the following stages in Sri Aurobindo Ashrama :

Primary Level : Mother tongue, English, French, general science, mathematics, social studies and drawing, and games, exercise, gardening and devotional songs.

Secondary Level : Mother tongue, English, French, mathematics, physics, chemistry, zoology, botany, hygiene, geology, social studies and drawing and games, exercise, gardening, agriculture, other handicrafts, devotional songs, dhyana and yoga.

Higher Level : English literature, French literature, mathematics, physics, chemistry, zoology, history of science, history of civilization, life science, sociology, psychology, Indian and western philosophies, international relations and world integration, agriculture, other handicrafts and devotional songs, dhyana and yoga.

Methods of Teaching

Sri Aurobindo believed in the Evolution theory. According to him, there are seven steps of development — dravya ® prana ® manas ® atimanas ® anand ® chit ® sat. Man is born at the third step and he needs to ascend the steps of atimanas ® anand ® chit ® sat. For it he considered the need of healthy body, pure heart and restrained life. But the views of Sri Aurobindo about teaching methods are not fully clear. Sometimes he talks of successive method as per ancient teaching system, in which one or two subjects were taught at one time and sometimes talks about the simultaneous education of several subjects and activities at one time in order to effect children's physical, mental and spiritual development altogether. On the one hand, he talks of providing education on the basis of child's physical powers, and on the other hand, accepts the significance of yogic activities. It is true, of course, that he wanted to innovate the ancient methods. He approved the preaching, lecture and other oral methods, but with the condition that the children

will not be compelled to learn by rote, rather they will assimilate knowledge by their own efforts. It can be possible only when teaching is interesting, for it he talked of story-telling method at the primary level. He supported the textbook method too, but in this regard he said that the child should be motivated for the discovery of knowledge and then he should be asked to read books. The child should not learn by rote from the books, but use them as ancillary and reference books. He asked to pay attention to this aspect when adopting the self-study method too. In his view, *yog* is the most suitable method of learning, but he considered self-activity, contemplation and reasoning as the bases of it too. On the analysis of his views pertaining to teaching, we come to know of the following facts :

- (1) While teaching, the physical and mental capacity of the children and their interests should be kept in mind.
- (2) Emphasis should be laid on understanding rather than on learning by rote.
- (3) The children should be given maximum opportunities to do activities and they should be allowed to learn by self-experience.
- (4) The children should be trained in the activities of senses—restraint, contemplation and meditation.
- (5) The children should be treated with affection and sympathy. They should be free to do their work.
- (6) The medium of education should be the mother tongue.
- (7) Children's cooperation should be sought at every level for progress.

Discipline

In Sri Aurobindo's views, doing duty willingly amounts to discipline. According to him, discipline is of great significance in the field of education. How this aim has to be attained, Sri Aurobindo has his own views about it. He related discipline with emotion, and emotion with morality. According to him, it is the responsibility of each teacher to fill in the minds of children such emotions that they proceed towards goodness, abide by morality and concentrate in their studies. According to his opinion, teachers should treat the children affectionately and sympathetically; strictness cannot beget true discipline. He termed punishment as inhuman activity.

In this context, there is another thing that needs mention. It is that Sri Aurobindo believed in impressionistic discipline. According to him, teachers should present ideal conduct before the children, that the children imitate to march towards ideal conduct and then they take it as their duty to do so. In his view, true discipline is internal.

Teacher

Sri Aurobindo has accepted the teacher as a guide and assistant to the children in the field of education. According to him, the teacher neither gives

knowledge to the children, nor he develops it in them, rather he helps them in begetting knowledge themselves and develop it themselves. This task can be performed by the teacher who has knowledge about both of student and curriculum. He should study psychology in order to know the student, and he should study and get training in subjects and activities for the knowledge of curriculum. According to Sri Aurobindo, the teacher should take forward the spirit of man. This task can be done by the person who has clear knowledge of spiritual subjects and is trained in yogic activities. Sri Aurobindo wanted to see the teacher in this form. He himself was a great yogi, so he wanted to make the teacher a yogi.

Student

Sri Aurobindo considered student as the centre of education. According to him, each child is born with certain general faculties and some specific abilities and talents. There are great differences in these faculties and abilities. According to Sri Aurobindo, education for children should be provided on the basis of these faculties. He means to say that individual interests, aptitudes and abilities of the children should be kept in view while arranging education for them. According to Sri Aurobindo, the soul is complete in itself, all knowledge is inherent in it. This complete knowledge can be realized only when man follows celibacy and concentrates attentively. Sri Aurobindo expected this of the student. According to him, each student should follow celibacy and should meditate for the discovery of true knowledge. Besides, he also accepted the effect of child's environment on him. He knew that the child's environment plays a great role in his development. He wanted to keep children in higher environment, in which their sense organs are developed and trained and they proceed towards discovery of truth.

School

According to Sri Aurobindo, each school should be helpful in both of physical and spiritual development of the children. He has laid emphasis on arranging the education of languages, literatures, civilizations and cultures of the world and mathematics and science, etc. for their physical development, and to give the children an opportunity for physical work, doing duty, doing service to humanity and meditation for their spiritual development. According to him, schools should be the centres of physical progress and yoga sadhana.

Sri Aurobindo did not distinguish between man and man, he did not accept any distinction on the basis of caste, religion, economic status or colour. According to him, all children should be given equal opportunities of admission in schools on the basis of their abilities, and they should be given facilities for learning their own language, religion and culture. The environment in the schools should be replete with universal brotherhood. 'Sri Aurobindo Antarrashtriya Shiksha Kendra' established in Sri Aurobindo Ashrama is this type of educational centre.

Sri Aurobindo Antarrashtriya Shiksha Kendra is a residential co-education institute. It provides education from infant education to higher education and research, but of its own kind; for example :

- (1) **Kindergarten** (infant level) age 3 to 5 years, 3-years course.
- (2) **Avani** (primary level) age 6 to 8 years, 3-years course.
- (3) **Proge course** (upper primary level) age 9 to 11 years, 3-years course.
- (4) **Anaba bair law pair faxio** (secondary level) age 12 to 17 years, 6-years course.
- (5) **Higher course** (higher level) age 18 to 20 years, 3-years course.

Special Mention

- (1) The foremost aim of education is the attainment of divine body. For it, participation in physical education, exercise and different games is necessary at all levels of education, but the students are free to choose the games of their choice according to their abilities.
- (2) The ultimate aim of education is the attainment of infinite power. For it, yoga is compulsory at all levels of education.
- (3) The medium of education is French language at first three levels and English and French at the final two levels.
- (4) It is a free system of education. No student is kept in any type of binding, they are free to select their subjects of study and games and other activities and to learn and do them at their own pace. The students at the higher level can opt for one or more subjects out of the courses available there and can do it at their own rate. Nothing is imposed upon the students from outside; only they are given such environment in which they are directed by their inner self. It is called the **free system of education**.
- (5) There are held no examinations at any level, the students are promoted to the next higher level on the recommendation of the teachers. No certificate is given at the completion of the curriculum.

Other Aspects of Education

Moral and Religious Education : Sri Aurobindo was a saint and great yogi. He had faith in morality and religion, so he wanted to base education on morality and religion. In Sri Aurobindo's view, whatever or which ever the religion may be, it teaches man to live for others and God. Hatred for a religion is not the feature of religion; it only shows religious narrowness. Communalism develops due to this narrowness. Sri Aurobindo considered all religions of the world as equal and wanted to base education of any country on its own religion. He clearly opines that in the absence of religion, man cannot identify his spiritual form.

National Education : Sri Aurobindo was unhappy with the foreign rule in the country, and he was greatly dissatisfied with the contemporary educational

system. He emphasized on this fact that the country should become free and its education should be given the Indian form. He prepared an exhaustive plan for national education. According to him, national education is the one that is provided to the national people by the national system under the national control. This is the reason that he emphasized on imparting education by the medium of Indian languages, and wanted to base it on celibacy and spiritual life. He said that making mother tongues as the medium of education can help reach education to all people. Celibacy system and spiritual life are the spirit of our culture, making them the basis of education will introduce national spirit in the Indians. Here we should understand one thing that he did not believe in narrow nationalism. He was a humanist, his viewpoint was very broad, he favoured internationalism. Including national and foreign languages and cultures in the Sri Aurobindo Ashrama symbolizes this feeling of his.

Evaluation of Educational Thought of Sri Aurobindo

The evaluation of an object, activity or thought is done on the basis of certain predetermined norms. Education is the process of development of man. How this development should take place, depends on the contemporary situations and future aspirations of the particular society or nation. In such a case the evaluation of an educational thought or system should be done on this basis that how far it has been or can be helpful in the construction of suitable education.

Concept of Education

According to Sri Aurobindo, the complete education is that which acquaints man with his dravya or matter (physical), prana (life force) and manas or mind (mental) forms and is helpful in knowing and attaining the further forms of atimanas, and anand-chit-sat (spiritual). In his own words, "Education is the building of the power of the human mind and spirit. It is the evoking of knowledge, character and culture."

This definition of education as given by Sri Aurobindo is not appropriate. First, it does not make the form of education clear; and second, the functions of education as presented in it, are beyond the reach of common people.

Aims of Education

Sri Aurobindo has mentioned seven steps of human development — dravya → prana → manas → atimanas → anand → chit → sat. Sri Aurobindo has determined the aims of education in this order — aim of physical development, aim of pranic development, aim of mental development, aim of antaratik development and aim of spiritual development.

The aim of physical development emphasizes physical, social and vocational development of man, the aim of pranic development emphasizes moral and

character development of man, the aim of mental development emphasizes the development of mental faculties, the aim of antaratmik development emphasizes the development of mind, intellect, chit and self-realization; and the aim of spiritual development emphasizes training in yogic activities; and thus all basic aims of education are included in these aims; yet presenting a simple thing in such a complex form has only created doubts. In modern terminology we can put it in simple language that education is a multipurpose process by which man's physical, mental, social, cultural, moral and character, vocational and spiritual development is effected.

Curriculum of Education

Sri Aurobindo has presented a broad curriculum for the attainment of aims of education as determined by him. He has included mother tongue, languages of national and international importance, history, geography, sociology, economics, mathematics, science, psychology, hygiene, geology, agriculture, industry and art in physical subjects; games, exercise, production work and handicrafts in physical activities; Vedas, Upanishads, Gita, theology, ethics, religions and philosophies of different countries in spiritual subjects; and devotional songs, dhyān and yoga in spiritual activities. Besides, he has presented different curricula for different levels of education.

If the curriculum presented by Sri Aurobindo is analyzed, it becomes clear that he has given a very extensive form to it; he has included all useful knowledge and activities in it, whether ancient or modern, Indian or western. But there can be no logic of teaching English and French along side child's mother tongue from the very beginning. There is much of international significance, yet a man does not need to know all that. Moreover, it is not possible to include yogic activities at all levels under the present circumstances.

Methods of Teaching

The views of Sri Aurobindo about teaching methods are not fully clear; sometimes he supports ancient methods and sometimes modern methods. Any how he was staunchly opposed to learning by rote, he has laid emphasis on understanding in place of learning by rote. He has considered yoga to be the best method of learning.

Who will disagree with Sri Aurobindo that children should be made to understand in place of learning by rote. He is right to say that yoga is the proper method of understanding, yet at present, yoga can be taken as the concentration of mind, and not as karma yoga or dhyān yoga.

Discipline

According to Sri Aurobindo, performing duty willingly is true discipline.

Sri Aurobindo has laid emphasis on two aspects for the attainment of this discipline — first, the teachers should present ideal conduct before the students; and second, if they choose to conduct themselves otherwise, they should be made to understand affectionately. He clearly opined that true discipline cannot be attained with harshness. He considered punishment as an inhuman activity.

There are no two views that ideal conduct of the teachers is necessary for the attainment of true discipline, yet only affection cannot work if the children still choose to be undisciplined, sometimes it may be necessary to punish them too, but this punishment should be limited and should be based on affection.

Teacher

Sri Aurobindo did not consider teacher in the role of the one who provides knowledge or the one who develops knowledge in the children; rather he accepted the teacher as a guide in the independent development of the children. He expected of the teachers to develop their spirit besides attainment of physical knowledge. According to Sri Aurobindo, this task can be performed by karma yogi and dhyana yogi teachers.

It is fine to listen the independent development of the children, but formal education cannot be provided in this form. It is not practicable to expect of the teachers to become yogis. It would suffice on their part if they do their duty loyally and prepare children for life.

Student

Sri Aurobindo respected the individuality of the children. He clarified that there is inequality in the children from physical viewpoint, and there is equality in them from spiritual viewpoint. Therefore, the teachers should effect their physical development on the basis of their capabilities and their spiritual development on the basis of the completeness of their soul. For both these types of development he expected of the children to follow celibacy and meditation for the discovery of truth.

As far as following celibacy is concerned, it is quite suitable in itself, but meditation for the discovery of truth is not practicable in the modern age.

School

Sri Aurobindo did not distinguish between man and man on the basis of caste, religion and economic status, etc. He has laid emphasis on admission of the children in schools on the basis of their abilities. In his view, the schools should have facilities for both types of physical and spiritual development, but there should not be any binding on the students. They should be free to select subjects, games and exercises, and they should be allowed to do their work at their own rate. He called it free system of education.

Sri Aurobindo's contention may not be acceptable to all that the schools should be the centres of yoga sadhana, but we choose to submit that so long balance is not established in physical and spiritual development of man, he cannot attain true happiness and peace. Schools should make effort for the physical and spiritual development of the students.

Other Aspects of Education

Religious Education : Sri Aurobindo wanted to base education on religion. Sri Aurobindo reasoned that all religions of the world teach man to live for himself, for others and for God. Therefore, the education of any nation should be based on its religion. But in the present democratic secular India, it is not possible to base education on the basis of a particular religion or all religions present here. The present need is the equal existence of all religions, that is, religious forbearance. If we are able to develop moral values as approved by all religions, it would be a great success on our part.

National Education : According to Sri Aurobindo, national education is the one that is imparted to all the people of the nation by national method. He also prepared an exhaustive national education plan on this basis; but the education system that he adopted in his Pondicherry Ashrama in Indian from the viewpoint of yoga sadhana, is international from curriculum viewpoint; it has provision for the study of several languages and different branches of knowledge of the world. If we analyze the education imparted at Sri Aurobindo Antarrashtriya Shiksha Kendra, Pondicherry, it becomes obvious that it is beyond the limit of narrow national viewpoint; it is the education of international standard, but it is yoga education in essence.

Influence of Sri Aurobindo

As a philosopher, Sri Aurobindo attempted to wrap Indian philosophy in scientific envelop, and so a great number of people is greatly influenced by his views. He did not distinguish between man and man on the basis of caste, religion, economic status and colour, etc., he believed universal brotherhood. The people of the country and abroad belonging to different castes, religions and economic statuses live in his Pondicherry Ashrma, all of them do physical labour and do different tasks in order to run their physical life according to their abilities, they produce articles and do dhyana yoga along side, they proceed towards spirituality while preserving their life. It is helping to reduce the distance between materialistic and religious societies and cultures, and class distinction is being eradicated.

This philosophy of Sri Aurobindo is not limited to only Indian shores. The Pondicherry Ashrama has its branches in the country and abroad which are making solemn effort in establishing synthesis between physical and spiritual life. Yoga has become a global subject now.

Of course, Sri Aurobindo could not have much influence in the educational field. The national education movement that he participated in, its influence lasted only for a few years. After that, he inclined towards yoga sadhana, and some years later he established an educational institution in his ashrama. This institution is developed in the form of 'Sri Aurobindo Antarrashtriya Shiksha Kendra', but the free system of education adopted in it cannot be applied for general education.

Conclusion

In brief, it can be said that as a philosopher the Sarvang Yoga Darshan as developed by Sri Aurobindo is liked by people a great deal, but by giving his theory of arohan (ascent) and avarohan (descent) he has only created some doubts. And as an educationist, the free system that he introduced is not worth acceptance. Sri Aurobindo Antarrashtriya Shiksha Kendra, Pondicherry is being run on free educational system — the students are not kept under any bindings, they are free to select any subjects of study and activities and games, etc., besides they are free to do their study at their own rate; but this system cannot be made widely. Formal education can be provided with definite aims, curriculum, teaching methods and time of teaching-learning. In the absence of all these, an educational system cannot be run smoothly. It is clear that free education system cannot be made the basis of general education.

Test Questions

Essay Type Questions

1. Analyze the thoughts of Sri Aurobindo in the context of aims of education, curriculum and teaching methods.
2. 'Sri Aurobindo was a philosopher as well as an educationist.' Elaborate this statement.
3. How far are the educational thought and practice of Sri Aurobindo relevant in modern India?

Short Answer Type Questions

4. Briefly elaborate the evolution theory of Sri Aurobindo.
5. In which form has Sri Aurobindo established man?
6. What are the views of Sri Aurobindo regarding human development?
7. Mention the chief characteristics of Sri Aurobindo Antarrashtriya Shiksha Kendra.
8. Introduce the free education system adopted in the Sri Aurobindo Antarrashtriya Shiksha Kendra.
9. What were the views of Sri Aurobindo regarding discipline?
10. In which form did Sri Aurobindo want to see the teacher?
11. In which form did Sri Aurobindo want to see the students?