



Swami Vivekananda Advanced Journal for Research and Studies

Online Copy of Document Available on: [www.svajrs.com](http://www.svajrs.com)

ISSN:2584-105X

Pg. 44-47



## Relevance of Shri Aurobindo Ghosh and Swami Vivekananda's Educational thoughts in NEP 2020

Nabakumar Rajbanshi

Assistant Teacher

Sompara Nani Bala Chandra High School (H.S.) Murshidabad,  
West Bengal, India.

[nabakumarrajbanshi08041986@gmail.com](mailto:nabakumarrajbanshi08041986@gmail.com)

Accepted: 10/10/2025

Published: 21/10/2025

DOI: <http://doi.org/10.5281/zenodo.17399575>

### Abstract

This paper presents a comprehensive analysis of the educational philosophies of Sri Aurobindo Ghosh and Swami Vivekananda, highlighting their relevance in the context of National Educational Policy 2020. Both Educational thinkers emphasize the implementation of holistic development, Character building spiritual growth in Their philosophies share commonalities with the NEP 2020's focus on developing creative potential, promoting Indian culture and values, and fostering a sense of social responsibility. Their contribution in the fields of education are more relevant as they always wanted all round development of the men. Throughout the article, it explores the educational philosophies of Shri Aurobindo Ghosh and Swami Vivekananda and their relevance in NEP 2020.

**Keywords:** Sri Aurobindo Ghosh, Swami Vivekananda, Educational Philosophy, Holistic development, NEP 2020.

## 1. INTRODUCTION

Shri Aurobindo Ghosh and Swami Vivekananda were two prominent figures in Indian political and educational philosophy. Both philosophers were greatly influenced by Western thought. Shri Aurobindo Ghosh was known for his concept of *Integral Education*, which he divided into five categories: spiritual, physical, mental, vital, and psychic. On the other hand, Swami Vivekananda, though quite different in approach, made remarkable contributions in the fields of education, culture, science, mentality, and humanism.

The National Education Policy (NEP) 2020 is the first education policy of the 21st century. The global education development agenda, reflected in Goal 4 (SDG 4) of the *2030 Agenda for Sustainable Development*, adopted by India in 2015, seeks to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” by 2030.

Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. The aim of the education system is to develop good human beings capable of rational thought and action. The NEP 2020 aims to transform the Indian education system by focusing on holistic development, creativity, and social responsibility.

The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this policy. The pursuit of knowledge (Jnan), wisdom (Pragyaa), and truth (Satya) has always been considered, in Indian philosophy, as the highest human goal. The Indian education system has produced great scholars such as Charaka, Sushruta, Aryabhatta, Varahamihira, Bhaskaracharya, Brahmagupta, and many others, who made seminal contributions to world knowledge in diverse fields such as mathematics and medicine. The policy resonates with the educational philosophies of Shri Aurobindo Ghosh and Swami Vivekananda, who emphasized the importance of developing the whole child - intellectually, physically, and spiritually.

### Relevance of Shri Aurobindo Ghosh's Educational Philosophy in NEP 2020

Shri Aurobindo Ghosh was a multifaceted personality who played a significant role in India's freedom struggle and later became a renowned spiritual leader and philosopher. His life and works continue to inspire individuals seeking spiritual growth, holistic development, and self-realization.

Shri Aurobindo Ghosh was born on August 15, 1872, in Calcutta, into a Bengali Kayastha family. His father, Krishna Dhun Ghose, was a physician who admired British culture. Shri Aurobindo studied at King's College, Cambridge, where he excelled academically and developed an interest in Western thought. After returning to India, he became actively involved in the nationalist movement, advocating for India's independence from British rule. He was arrested and imprisoned for his involvement in the movement but later shifted his focus to spiritual pursuits.

In 1910, Aurobindo moved to Puducherry, where he developed *Integral Yoga* and founded the Sri Aurobindo Ashram. Shri Aurobindo was deeply critical of the prevalent education system of his time. He admitted that although changes occurred in education after India's independence, they were not in conformity with the mental and spiritual needs of children or the demands of the nation.

Shri Aurobindo wrote, “Education, to be true, must not be a machine-made fabric, but a true building or living evocation of the powers of the mind and spirit of human beings.”

His philosophy emphasized the integration of physical, mental, and spiritual aspects of human life, aiming for holistic development and self-realization. He believed education should align with the needs of real modern life - creating dynamic citizens capable of meeting the challenges of a complex modern world.

According to him, physical development and holiness were chief aims of education. He emphasized that without moral and emotional development, mere mental development becomes harmful to humanity. The development of conscience, he said, is another important aim of education, achievable through the guidance of good teachers.

Aurobindo also believed that every human being possesses a fragment of divine existence within, and education should help unfold this divine potential to its fullest extent. He viewed globalization as a 20th-century phenomenon fostering interconnectedness and collective consciousness. However, he noted that modern education had lost touch with higher spiritual and moral purposes.

Aurobindo described the four layers of the mind as *Chitta*, *Manas*, *Intellect*, and *Intuition*, and believed the divine presence exists in every center of human consciousness.

He advocated for an education system that expanded the field of knowledge, activated memory, judgment, and creativity, encouraged experimentation and

independent thought, and utilized the mother tongue as the natural medium of instruction.

### Relevance of Swami Vivekananda's Educational Philosophy in NEP 2020

Swami Vivekananda was a renowned Indian Hindu monk and spiritual leader who played a pivotal role in introducing Indian philosophies of Vedanta and Yoga to the Western world. Born as Narendranath Datta on January 12, 1863, in Kolkata, he was deeply influenced by his guru Sri Ramakrishna Paramhansa and dedicated his life to spreading the message of Vedanta and promoting the idea of universal brotherhood.

Vivekananda's early life was marked by a deep interest in spirituality and a quest for knowledge. His teachings were a blend of Eastern and Western philosophies, emphasizing selfless service, compassion, and the realization of the divine within. To him, education was not merely the accumulation of information but something deeply transformative. He believed education should be man-making, life-giving, and character-building - an assimilation of noble ideas.

Swami Vivekananda often compared the human mind to a restless monkey, emphasizing the need to train and discipline it. His educational thoughts are highly significant today because modern education has lost much of its connection with human values. He suggested that education should not be about stuffing facts into the brain but about reforming the human mind. According to him, education was not merely for a career but for contributing to the nation.

Education, he believed, is an instrument for harnessing human potential and reforming humanity to achieve peace and inner development. He emphasized that spiritual education is essential for saving mankind from moral and social decline.

Vivekananda advocated for positive education, warning that negative thoughts weaken human potential. He urged individuals to have complete confidence in their abilities. For him, character is the sum total of a person's tendencies - and education must build character and help manifest the real nature of man. The true aim of education, according to Vivekananda, is to achieve the fullness of perfection already present in every child. Education should produce fearless, physically strong, and mentally awakened citizens capable of contributing to national growth.

He taught that "**Jiva is Shiva**" - every living being is divine. To create great individuals and nations, he identified three essential qualities:

1. Absence of jealousy and suspicion
2. Helping all who strive to do good
3. Conviction in the power of goodness

### Relevance in the Context of NEP 2020

The educational philosophies of Shri Aurobindo Ghosh and Swami Vivekananda are profoundly relevant to the National Education Policy 2020 in several ways:

- **Holistic Development:** NEP 2020's focus on holistic development and creative potential aligns with both thinkers' emphasis on the balanced growth of body, mind, and spirit.
- **Indian Culture and Values:** The policy's emphasis on promoting Indian culture and values resonates with both philosophers, who emphasized spiritual growth, moral values, and character building.
- **Social Responsibility:** NEP 2020's focus on developing a sense of social responsibility reflects both Aurobindo's and Vivekananda's belief in the role of education in nation-building and moral development.
- **Skill Development:** Both Aurobindo and Vivekananda stressed self-realization and practical life skills, which complement NEP 2020's emphasis on skill-based and vocational education.

### Conclusion

The educational philosophies of Sri Aurobindo Ghosh and Swami Vivekananda offer valuable insights into the development of a holistic and integrated education system. Their emphasis on character building, practical knowledge, and spiritual growth can guide the implementation of NEP 2020 and promote a more comprehensive approach to education.

### REFERENCES

1. Aurobindo, S. (1997). *The human cycle*. Pondicherry: Sri Aurobindo Ashram.
2. Vivekananda, S. (1989). *The complete works of Swami Vivekananda*. Calcutta: Advaita Ashrama.
3. Ministry of Human Resource Development. (2020). *National Education Policy 2020*. Government of India.
4. Sharma, R. A. (2015). *Philosophical and sociological foundation of education*. Vinay Rakheja Publication.
5. Aurobindo, S. (1993). *The integral yoga*. Lotus Press.

6. Vivekananda, S. (2008). *Education*. Kolkata: Advaita Ashrama.
7. Mohanty, J. (2005). *Educational thought and practice*. New Delhi: Deep & Deep Publications.
8. Gupta, S. P. (2007). *History of Indian philosophy*. New Delhi: Pustak Mahal.
9. Nanda, S. C. (2003). *Sri Aurobindo's philosophy of education*. New Delhi: Sarup & Sons.
10. Sen, A. P. (2000). *Swami Vivekananda*. Oxford: Oxford University Press.

---

**Disclaimer/Publisher's Note:** The views, findings, conclusions, and opinions expressed in articles published in this journal are exclusively those of the individual author(s) and contributor(s). The publisher and/or editorial team neither endorse nor necessarily share these viewpoints. The publisher and/or editors assume no responsibility or liability for any damage, harm, loss, or injury, whether personal or otherwise, that might occur from the use, interpretation, or reliance upon the information, methods, instructions, or products discussed in the journal's content.

\*\*\*\*\*