CHAPTER VII

CONCLUSION AND SUGGESTION
7.1. **Introduction:**

It may not be out of place if it is pointed out here that the import of the present topic namely “*Upanishadic Influence on Educational Thoughts of Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo*”, is indeed immensely significant as it is intended to highlight the very genesis of the fundamental aims and principles of the ancient Indian man-making parameters of the Upanishadic age that are responsible for India’s inexhaustible and untiring vitality and prolific creativeness for many thousand years. And during this period India witnesses her superabundant energy and plethora of many sided activities, such as philosophies, sciences, political and administrative systems, craft, industries, trade etc. including Yoga. Her massages of the Upanishads and other spiritual ideas, the epics, arts, painting are found crossing her boarders and the oceans spreading from the Archipelago in the far East and to Rome, Egypt etc. in the West after delugging with creativeness in the length and breadth of this land of ours. The stupendous vitality of the Indian people is not confined to the creation of the colossal literature and philosophies only it embraces the entire universe whether it is astronomy or medicine.
And the great educators Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo who are seers as well of the contemporary world are sure that the genesis of the prodigious research work and intellectual creativeness right from the ancient period well upto the Muslim rule in India, having no parallel in the world history, lies in the continued efforts of the seer-teachers or the Rishis that enable the young learners – generations after generations to utilize the hidden potentialities of the spirit in man in order to make human life many times more powerful and attain further progress in all the fields of life.

Blessed we are that among the leading architects of modern Indian life and culture Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo – the three outstanding sentinels of the Indian life and spirit appear on the scene almost in the same period one after the other when national vitality is likely to perish and when particularly there is dwindling of the luxuriant fire of her life and India suffers from stagnation. It is also a disastrous period of titanic decline, a nadir or evening time of the setting energy which paves the way for making adventure of the super-imposed European culture on the Indian mind.

In the circumstances, the need of reawakening or a new birth of the nation becomes imperative. Nevertheless, all the three great educators and seer-teachers as they are, do not look upon India as an ordinary nation and as they are quite aware that the people of this land has a great past and as such India has all along
been awake she also maintains a living continuity with the past even in the stage of decline.

The ancient Indian vitality as well as her wisdom which has been consolidated and further developed in the age of the Upanishads and which is also our destiny, nay, the destiny of all other nations as well in future has not only been revived by the efforts of these three seer-teachers of our time in their attempts of constructing educational parameters as well as modus operandis on the basis of the aims and principles of the Upanishadic educational systems for finding a rearing impulse of self-expressed creative spirit in the hearts of the young generations to rebuild and reshape the powers of the national vitality after a considerable period of eclipsing European impact but also they have been successful in keeping their centres of learning carrying on the implementing their tasks of imparting fruitful training to the young learners chiefly on the basis of Upanishadic truths restated for generations together.

Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo – the great Indian educators are also equally well-read and well-versed in European thoughts and culture but unlike many other educated people of this land they are neither ready to imitate the Western thinkers nor to accept the views of such scholars when they say that Indians are escapists and back-dated and unpractical, – instead
they look with discerning eye at the Upanishadic system of education framed by the Rishis of the Upanishadic age.

Nor is this all. They also have discovered that the master key of human progress, in the ultimate analysis lies in the exercise of the spirit and the psychic and as such, they have again come forward to incorporate the unique idea of attaining spiritual powers severally in their respective educational programmes along with their practical methods of implementation in phases unhesitatingly, of course, in the context of changed condition of life and spirit through the passage of time.

All of them are fully convinced that the efficacy of the unique educational system of the Upanishadic age which makes a learner capable of attaining the latent supra-sensible powers of intuition and revelation that enables one to exceed oneself with the splendours of the transcendental light within man shut in Nature’s cells, of which, the modern man is still unaware even after great advancement in reasoning intelligence and scientific knowledge. As they are no ordinary men and as they happen to be luminous sentinels their insight leads them to realize with penetrating ideas that the complexities of life can neither be faced nor explained with studies of the physical sciences and material laws of the externalities of the universe and some such intellectual knowledge since there are
more and more latent powers and forces behind each of them as it is also found within a human being.

With this impression they severally have appreciated the aims and objectives of the Upanishadic education and have developed their respective system – keeping in view of the capital importance of the exercise of the spirit – which enables the learner to solve all sorts of problems of worldly life more effectively by the conscious applications of the laws of life in the light of supra-physical insight with the conviction that the supra-sensible always surrounds the sensible.

Studying the Upanishads from various points of views it may be observed that the Upanishads appear to be store-houses of knowledge and is extremely relevant to any educational researcher since their basis is of verifiable knowledge and the concepts, methods and goals used in the Upanishads are not based on any dogma. Even today the method and practices of the Upanishadic discipline may be useful to those who want to serve the highest interest of educational innovations.

Rabindranath, Swami Vivekananda and Sri Aurobindo – the three leading educationists in their respective way give serious thinking over this concept of self-opening and self-realization. All of them are found trying to put efforts for
making use of the exercise of the spirit by the young learners with a view to
bringing out the wealth of the inner being\textsuperscript{342}.

7.2. **Research Findings (Chapter-wise):**

7.2.1. While Rabindranath sets up a centre of learning at Santiniketan he has
been deeply absorbed in his personal study and inclination towards the
ideals of the Tapovan of the Upanishadic age as the comprehensive idea
contained in the Upanishadic education serves the purpose. (4.1)

7.2.2. Rabindranath is immensely drawn towards the pedagogic system that is
found to have prevailed in the Tapovan or the education centre of the
Upanishadic age. (4.1)

7.2.3. As Rabindranath, the great world poet comes to know the details of the
environment created for the seats of learning by the seer poets of the
Upanishads it occurs to him what a tremendous impact on the minds of
young learners, full of exuberant enthusiasm and unmixed feelings must
be when they are allowed to live and communicate their simple thoughts
and ideas and receive genuine light from their teachers living in the same
premises for years together since their early days. (4.1)

7.2.4. Rabindranath makes sincere attempt to awaken and develop the innate
cognitive disposition of the learner than he loads the unwilling mental

\textsuperscript{342} Sarkar, Sri Sunil Chandra, Rabindranather Sikshadarshan O Sadhana, pp.77-78 (SS)
frame like Svetasvata Upanishad since genuine thirst for knowledge alone leads to the real growth of knowledge. (4.2)

7.2.5. On the occasion of inauguration of Viswabharati Rabindranath has been greatly influenced by the Upanishadic ideas (Brihadaranyaka Upanishad). (4.3)

7.2.6. The guru or the teacher is looked upon as father of a family while the learners are his children and their relations are very close and integrated showing its worth in their lives and conducts – this teaching is being learnt by our great teacher Rabindranath from the Upanishad, (4.4)

7.2.7. Rabindranath brings back the ancient Upanishadic system of Brahmacharya in his Brahmacharya Vidyālaya at Santiniketan… we need

343 Svetasvata Upanishad, II (PS)

344 Sarkar, Prafulla Kumar, Gurudever Santinikatan, p.29 (SS)

345 Rabindrarachanabali, Chaturdaskhanda (Prabandha, Siksha), p.406 (PS)

346 কেন্দ্রনিষিদ্ধ, শ্যামিতাচরণ (PS)
Brahmacharya\textsuperscript{347} as without practising Brahmacharya, nay; without meditation intuitive knowledge and the knowledge of the higher mind cannot be had\textsuperscript{348}. (4.4)

\textbf{7.2.8.} According to Vivekananda an individual learner is born with some potentialities and possibilities which lie dormant in him. So they need to be awakened for bringing out his capabilities and latent talents and this has already been pointed out in the Upanishads – \textit{सा विद्या या विमुक्तये & असतो या शदनगम्य तमसो मा ज्योतिर्गम्य मृत्योममृत्यूं गमया।}. (5.2)

\textbf{7.2.9.} The duty of the teacher of the Upanishadic age\textsuperscript{349} is to help the truth-seeking learner to find truth for himself exactly as much as the guru knows. Vivekananda believes that without the personal life of the teacher there would be no education\textsuperscript{350} and the little ones need a burning example before them to move in the positive direction and attain human values in life\textsuperscript{351} (5.3)

\begin{itemize}
  \item \textsuperscript{347} Bhattacharya, Bijan Bihari, Sikshacharya Vivekananda O Rabindranath, Chintanayak-Vivekananda, p.830 (SS)
  \item \textsuperscript{348} Siksha, Rabindranath Tagore, p.96 (PS)
  \item \textsuperscript{349} Mundaka Upanishad, I.2.13 (PS)
  \item \textsuperscript{350} Complete works of Swami Vivekananda, Vol-V, 1970, p.224 (PS)
  \item \textsuperscript{351} Bani O Rachana, Vol.IX, Ed. 4th, pp.262-63 (PS)
\end{itemize}

एकटा जुलत ‘Character’ एर काछे छेलेबेला थेरे थाका चाँह, जुलत ढुंढावृं देखा चाँह।
7.2.10. Vivekananda thinks that Brahmacharya education helps to control the mental powers on the one hand and on the other paves the way for concentration and meditation without which the real man within cannot come out of the shackles and cannot receive from the brain what is necessary for flowering – *Every pupil should be trained to practise absolute Brahmacharya*”\(^{(5.4)}\)

7.2.11. Vivekananda stresses on the spiritual heritage and the cultural synthesis as it has been continuing before all of us throughout the ages as the Upanishads serves as a great mine of strength – *The truths of the Upanishads are before you. Take them up, live up to them...*\(^{(5.5)}\).

7.2.12. Sri Aurobindo has a mission to educate people on the basis of his philosophy founded on the bed-rock of the Upanishads.\(^{(6.1)}\).

7.2.13. The idea that the latent traits of higher consciousness can be fruitfully organized for having them properly manifested in man of Sri Aurobindo is analogous to the thoughts of the Rishis of the Upanishadic age viz.,

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352 Complete works of Swami Vivikananda, Vol-V, p.369 (PS)
353 Complete works of Swami Vivikananda, Vol-III, p.225 (PS)
354 The Complete works of Sri Aurobindo, Vol-36, Autobiographical Notes and Other Writings of Historical Interest, p.174 (PS)

*I have been given a ... mission, to re-explain the Vedanta (Upanishads), I am imparting to the young men staying with me & to others in Pondicherry; by literary work, speech & practice, to try & bring about certain social changes & finally, to do a certain work for my country, in particular, as soon as the means are put in my hands.*

Page 238 of 256
Narada even after studying an imposing list of the leading 64 sciences approaches Sanatkumar for a higher light of knowledge—यो वै भूमा तत्सुक्म, नाल्ये सुक्मम् अस्ति, भूमेव सुक्मम्. 355. (6.2)

7.2.14. Sri Aurobindo has categorically outlined that the teacher only shows him how to perfect learner’s instruments of knowledge and helps and encourages him in the process and he must be induced to expand in accordance with learner’s own nature like the Upanishads where the teacher wants356 his pupil to grow in the effulgent light of higher consciousness himself and without help from outside357 (6.3)

7.2.15. Sri Aurobindo through his own intuition and revelation builds up the edifies of Integral Education wherein the aims and principles of the Upanishadic seer-teachers have been retained all through, of course, with the change of the modus operandi only in the field of application. (6.4)

7.2.16. Upanishads have laid much emphasis on the system of concentration as well as meditation358 for developing the inner self as part of the educational programme359 and Sri Aurobindo emphasizes on psychic

355 Chândogaya Upanishad, VII.23.1 (PS)
356 Ibid. VIII.8.4 (PS)
357 Brihadaranyak Upanishad, VI.2.6 (PS)
358 Ibid. I.5.23 (PS)
359 Mukherjee Radha Kumud, Ancient Indian Education, p.115 (SS)
exercise for reshaping the fundamental principle of Brahmacharya for
future generations.(6.5)

7.3. **Researcher Findings (Final) :**

7.3.1. **Unfolding the real man within :** As the Upanishadic system of education
lays much stress on unfolding of the higher light of the real man within and
character-building etc. by perfecting mind, body and life along with their
sense-organs and instincts.

7.3.1.1. **Rabindranath** also like the seer-teachers of the Upanishadic age sets up
Āshram Vidyālaya at Santiniketan to create congenial surroundings and
favourable conditions in view of inspiring the learners to grow in the
light of higher consciousness by practising ‘Brahmacharya-Vrata’.

7.3.1.2. And in **Vivekananda**’s educational ideas also we find the direct impact
of the Upanishadic education system especially when he categorically
says that education is the manifestation of perfection already in man.

7.3.1.3. And **Sri Aurobindo**’s concept of education is nothing but the modern
counterpart of the Upanishadic system of education as he also
recommends for the awakening of the inner man and grow as an
integrated being in the light that is peeping behind the curtain of his
mind.
7.3.2 **Intimate ties of cohesion and togetherness**: All these three contemporary educators give enormous stress on teacher-taught relationship that obtains in the Upanishadic system of education, particularly focusing on the intimate ties of cohesion and identification and togetherness of the teacher and the taught in respect of attaining comprehensive knowledge.

7.3.3 **Qualities and responsibilities of the teacher**: In the educational programmes of all these three educators the Upanishadic concept of the qualities and responsibilities of the teacher who must be a truth-seeking man of integrity (तत्त्वं विष्णुमि। सत्यं विष्णुमि)\(^{360}\), honesty, purity etc. etc. has been fully endorsed.

7.3.3.1 For instance, **Rabindranath** says that a teacher is not an ordinary person that imparts lessons as a routine-work; he must be a preceptor or guru in the real sense of the term and he must also stand for the genuine growth of the pupils;

7.3.3.2 **Swami Vivekananda** again looks upon the teacher as the burning example that has the capability of unfolding the real man within the disciples;

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360 Taittireeya Upanishad, 1.1 (PS)
7.3.3.3 Citing the ideas of the Upanishadic system of education Sri Aurobindo points out that the role of the guru is to help the disciple in every way for his real growth and in his principles of true teaching he emphatically says that the teacher is one who shows him where the knowledge lies and how it can be habituated to rise to the surface – the teacher is the helper and a guide only and not a task-master.

7.3.4. **Duties and functions of the learners**: All the three great educators also endorse the duties and functions of the learners that have been stressed by the Upanishadic system with little changes here and there.

7.3.4.1. Following the ideals of the Upanishadic Tapovan Rabindranath wants to see that the learners also lead a simple and unsophisticated and restrained life all along for their total individual growth.

7.3.4.2. **Swami Vivekananda** similarly prefers to make the learner a perfect instrument for developing the real man within.

7.3.4.3. **Sri Aurobindo** on the other hand, proposes that the learner makes such efforts that may help him to make him advanced for the impending evolutionary stage.
7.3.5. **Concept of Brahmacharya**: The Upanishadic concept of Brahmacharya that transforms Retas (ऋत) to Tejas (तेज) and from Tejas (तेज) to Ojas (ओज) and thus collects fund of energy and higher power for the learner has been fully endorsed by Rabindranath and Swami Vivekananda all through in their respective educational programmes and schemes for having multiplier effects on all the faculties of the learner’s body, mind and life.

7.3.5.1. While setting up Āshram Vidyālaya **Rabindranath** gives much emphasis on the practice of Brahmacharya and

7.3.5.2. **Swami Vivekananda** equally stresses on the Brahmacharya along with concentration and meditation.

7.3.5.3. **Sri Aurobindo**, on the other hand, points out that the fundamental principles of the ancient system of education of the Upanishadic age are for all times. Nevertheless, he replaces its discipline. Keeping such fundamental principles of the Upanishadic education Sri Aurobindo introduces ‘Integral Education’ system and the practice of the psychic exercise on the basis of concentration making the psychic light as the leader of the march in respect of guiding all the faculties of the learners with the effulgent light of the higher consciousness.
7.4. **Suggestion for future study:**

7.4.1. Without an all-pervasive as well as comprehensive academic discipline tremendously obstinate and multifaceted problems that we are facing nowadays cannot be expected to be solved.

7.4.2. What is needed on the occasion is a man-making programme in the truest sense of the term.

7.4.3. It is now clear that for making an all pervasive academic discipline these three great architects of educational philosophy viz., Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo severally and independently derive the essence of the educational aspects of the Upanishads and as such their aims & objectives in this regard may be looked upon as a strong guideline for the future foundation which has been supported by men of the contemporary period like Sunil Chandra Sarkar\(^{361}\) & Probodh Chandra Sen and many others.

7.5. **Conclusion:**

The capital significance of the Upanishadic system of education is that it ties to offer the learners chances of flowering their latent faculties not only for quenching their thirst and quest for the knowledge but also develop their diviner

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\(^{361}\) Sarkar, Sri Sunil Chandra, Rabindranather Sikshadarshan O Sadhana, pp.73, 83, 84 (SS)
qualities to emerge full-fledged men and women in the effulgent light of their spirit. And in the educational thoughts of Rabindranath, Swami Vivekananda and Sri Aurobindo the fundamental truths and the ideas contained in the Upanishad have been pronouncedly marked since these three great educators equally are found inclined to re-awakened men and women with higher consciousness.