CHAPTER : II

REVIEW OF THE RELATED LITERATURE
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Introduction:
A survey of available literature shows that quite a number of studies have been made on Upanishadic education & Rabindranath Tagore, Upanishadic education & Swami Vivekananda and Upanishadic education & Sri Aurobindo from which the present thesis has derived much guidance in respect of making constructions of its different aspects. To mention a few:

2.1. Pushpanathan, T. (2013) in “Rabindranath Tagore’s Philosophy of Education and its influence on Indian Education”\(^7\) discusses about Rabindranath Tagore’s conception of education which bears clear imprint of Upanishadic philosophies. The aim of education is self-realization. As he is a poet and a saint his imagination and insight can feel the presence the universal soul in his himself and in the beings of all others. Hence, the goal of education according him is to enable the learners to draw out the subtler forces of the inner being for the purpose of developing them as a full-fledged human being.

\(^7\) International Journal of Current Research and academic Review, Vol.-1, No.-4, Nov.4, 2013, ISSN 2347-3215
2.1.1. **Background:** Here the researcher finds education in the light of Rabindranath Tagore as envisaged in the Upanishadic system of education of ancient India where self-education, self-realization and leading towards perfection have been given immense importance and priority than passing exams., acquiring Degrees, achieving economic self-sufficiency through pursuing some professions etc. etc.

2.1.2. **Methodology:** Although this is a theoretical article but like a qualitative in nature it takes clues from the very essence of the man-making education of Rabindranath Tagore which is again replete with ideas of Upanishadic system of education in view of constructing a balanced academic discipline for future generations in that light.

2.1.3. **Principal Question:** The present paper attempts to study whether there is any necessity for self-education, self-realization and integral education in the matter of executing a man-making programme.

2.1.4. **General Conclusion:** As man has the potentialities of progressing towards the super human being the goal of education here is self-education, self-realization. All his problems can be removed by the balanced educational programme. And so to say, such a conception of education must bear some fundamental imprint of the Upanishadic system of education.
2.2. Singh, Ravi and Rawat, Singh Sohan (2013) in “Rabindranath Tagore’s Contribution in Education”\textsuperscript{8} discusses Rabindranath Tagore’s educational theory wherein Rabindranath believes that education attains at complete manhood so that all his powers may develop to the fullest extent towards his perfection.

2.2.1. Background: Here the researcher gives us to know that by education the great poet does not mean merely gaining some information but making our life in harmony with the surrounding world – in the absence of which India has been suffering in all the fields of life.

2.2.2. Methodology: It is a theoretical article and it is based on Rabindranath Tagore’s educational philosophy especially emphasizing and giving stress on all the aspect of human nature which has been the chief aim of education in the age of the Upanishads.

2.2.3. Principal Question: The present paper attempts to study what influences the great poet to frame his indigenous cum lofty system of education when sets up his Ashram Vidyālaya at Santiniketan.

2.2.4. General Conclusion: Rabindranath Tagore inspires us that all the faculties of human being should be cultivated in a good education system.

\textsuperscript{8} VSRD International Journal of Technical & Non Technical Research, Vol.-IV, Issue VIII, August 2013 e-ISSN 0976-7967, p-ISSN 2319-2216

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side with the advancement of the Western civilization on the basis of the scientific enquiry we have to recollect and reframe our system of education in the light of self-realization and spiritual knowledge which lead man to the highest pitch of perfection according to great poet Rabindranath Tagore.

2.3. Karlekar, Hiranmay (2012) in “Rabindranath based his ideas of Humanism on the Upanishads”\textsuperscript{9} discusses Rabindranath Tagore’s educational philosophy which is based on the teachings of the Upanishads. The author analyses Rabindranath’s philosophy of humanism in the light of the Upanishads. He traces out Rabindranath’s theory of man-making ideas based on teachings of different Upanishads viz., Mundaka Upanishad, Swetasvātara Upanishad, Chhāndogya Upanishad, Isha Upanishad and shows how his thoughts are closely related and influenced by the Upanishads.

2.3.1. Background: Rabindranath Tagore’s educational thoughts and the Upnishadic teachings on education.

2.3.2. **Methodology:** It is a theoretical article. It is based on the educational thoughts of Gurudev Rabindranath and the identical teachings of the Upanishads – this is the goal of the article.

2.3.3. **Principal Question:** The present paper attempts to study the education principles in different Upanishads and Gurudev Rabindranath’s educational thoughts especially when he sets up Ashram Vidyālaya at Santiniketan.

2.3.4. **General Conclusion:** Human being has to demolish the colonial attitude as well as arrogance that leads to violence. So education should play a vital role in reaching the highest goal. What the Upanishad teaches on education in reaching the lofty ideal Rabindranath Tagore also endorses the self-same aim in his different articles regarding the real development of man’s inner nature for attaining the highest object of knowledge.

2.4. O’Connell, Kathleen (2002) in “*Rabindranath Tagore : Envisioning Humanistic education at Santiniketan (1902-1922)*”\(^{10}\) discusses Rabindranath Tagore’s educational theory and practice and points out the significant development that evolves from Brahmacharyashram, based on

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the educational system of the ancient India especially of the Upanishadic age into Viswa-Bharati.

2.4.1. **Background**: Historical context within which Tagore formulates his educational vision as well as some of his formative influences and the historical origins of the Brahmachrayashram at Santiniketan.

2.4.2. **Methodology**: Basically it is a theoretical article. But the work may also be called as qualitative in nature.

2.4.3. **Previous Studies**: Das, Anathnath, Santiniketaner Ashramer Sikshadarsha, 1989; Ray, Satyen, Sikshacinta, 1988; Mukherjee, Himangshu, Education for Fullness, 1962.

2.4.4. **Principal Question**: The present paper attempts to study according to Rabindranath Tagore the whole being of man in its realization of different aspects of truth from diverse points of view and ideal through manifestation of the spirit which is chiefly based on the Upanishadic system of education in general.

2.4.5. **General Conclusion**: When Rabindranath Tagore likes to set up Ashram vidyālaya at Santiniketan he has a plan to open a model school of ancient resident guru-school type for training Brahmacharins and developing karma-yogis like Tilak and Paranjpe. The researcher here works on the ideals and thoughts of the great poet by which he is impressed and
influenced for that kind of education and discipline that our forefathers follow. One has to stay in the guru’s house with hardship, rigid regulation and minimizing all aspects of self-importance.

2.5. Dasgupta, Uma and Ray, Anandarup (2009) in “Rabindranath and His Contemporary Relevance”\textsuperscript{11} discusses how Rabindranath Tagore is greatly moved by the ancient Indian ‘Tapovan’ system of education which he acknowledges through his writings and letters. The author draws our attention that the great poet believes that the spirit of harmony and monistic aspects of truth should be encouraged during Brahmacharyashram, so to say in the formative period of the learner. Integrating the positive knowledge of the West with the self-reliance of a complete manhood of the Upanishadic educational system is the chief concern of Tagore’s educational thought. The researcher here discusses all the aspects with apt references.

2.5.1. Background: World’s continuing problems of religious, polarization, militarism etc. etc. have led the scholar think for the solution and finally Rabindranath’s theory of integrity for natural development during the

\textsuperscript{11} Parabaas, August 7, 2009 @ Rabindranath Tagore, Viswa-Bharati, Kolkata, 2009
period of Brahmacharya in the lap of the nature, so to say in the ‘Tapovan’ inspires to take up this fundamental work.

2.5.2. **Methodology**: It is qualitative in nature. It guides the other scholars and thinkers to think seriously over the matter and resolute to initiate for the real development of forthcoming generations.

2.5.3. **Principal Question**: The present paper attempts to study whether ‘Brahmacharyashram’ in ‘Tapovan’ at Santiniketan gives any light to the Nations for rebuilding a new and comprehensive scheme education for full-fledged manhood in future.

2.5.4. **General Conclusion**: He has greatly emphasized the need for a congenial environment, as it obtained in the Tapovan -like place wherein the closest intimate community of the teachers and students as in the hermitage of the past establish an ideal and truth-finding academic discipline. This is why he sets up his school in the ‘Tapovan’ at Santiniketan with only five students including his own son Rathindranath and during his setting up his school he emphasizes the monistic aspect of truth and the idea of Brahmacharya which have been reflected in his essay ‘Tapovan’ in 1909 (in English translation ‘The Message of the Forest, 1919).
2.6. Murty, V. Kumar (2013) in “Education According to Vivekananda”\textsuperscript{12} discusses on Swami Vivekananda’s educational philosophy emphasizing ‘the role of the information in education’, ‘developing our talents’, ‘role of the teacher’ and ‘social implications’ in the light of Vedanta philosophy. He has analyzed how Vivekananda has laid great stress on the potentialities and limitations of the child as the role of education is to help a child in respect of discovering his potentialities and limitations. He shows how Vivekananda owes to the ancient Upanishadic education system when he (Vivekananda) focuses on the soul’s development and need of concentration and ultimately gives the utmost importance of the education of the real man within.

2.6.1. Background: Here the author discusses education in the light of Swami Vivekananda mostly through his (Vivekananda) lectures during 1890-1902.

2.6.2. Methodology: Basically it is a theoretical article based on Swami Vivekananda’s education philosophy with a view to making us concerned about the real goal of education which has to be obtained by attaining perfection of the latent faculties already lying with the children.

\textsuperscript{12} Vivekananda Review, Vol.-1, No.-1, Feb., 2013 ©Vedanta Society, Toronto

2.6.4. **Principal Question**: The present paper attempts to study whether there is any human being alive who does not have latent faculties and skills within.

2.6.5. **General Conclusion**: We have to give our child proper education and try to make him a perfect instrument so that he can lead his life towards the light of the supreme which Upanishadic education system has already brought to our views. From this point of view concentration of mind helps him a lot as he (Vivekananda) himself suggests that ‘a child teaches itself’.

2.7. Nithiya, P. (2012) in “Swami Vivekananda’s Views on Philosophy of Education”\(^\text{13}\) discusses on Swami Vivekananda’s line of thought on education which is purely based on self-development and manifestation of what is already in man in the light of the Upanishadic system of education. He gives us to know that Vivekananda’s education lays stress on developing character, mental powers and intelligence by self-

\(^{13}\) Asian journal of Multidimensional Research, Vol.1, Issue 6, 2012, ISSN 2278-4853
confidence, self-reliance among the individuals and it is the only way to unfold the dynamic qualities already in the child.

2.7.1. **Background**: Here the researcher of the Department of Philosophy, Pondicherry University has shown interest in finding that Vivekananda like Gurudev Rabindranath recommends ancient Upanishadic method of the exercise of the spirit as the fundamental basis of education and he (Vivekananda) also is in favour of a comprehensive education under the guidance as well as intimate contact of the teacher.

2.7.2. **Methodology**: It is a theoretical study. It is on Swami Vivekananda’s education philosophy. It covers means of education, aims of education, principles of education – physical education, medium of education, moral education, education of masses, man-making education, self-education etc.


2.7.4. **Principal Question**: The thesis referred to here prefers to study and find out the essence of Swami Vivekananda’s educational philosophy which is
originally a man-making theory along with an outline for its implementation.

2.7.5. **General Conclusion**: Education should develop character, mental powers, intelligence and inculcate self-confidence together with self-reliance; should develop the child’s physical, mental and spiritual; should lay emphasis on Brahmacharya as well as concentration which is the key to all the knowledge.

2.8. Swami Prabhananda (2003) in “Swami Vivekananda”\(^{14}\) discusses on Vivekananda’s educational philosophy as a training of the higher mind which helps developing the latent powers of human faculties for the growth of a deeper sense of the universal values that can be had under the able guidance of a true teacher. What the great thinker lays emphasis is the subject of the researcher. Training of the mind instead of accumulation facts is of great importance. What the Upanishad teaches in regard to education is of highest value. To be perfect in body and mind is the sole essence of education which has been discussed by the researcher with ample examples and cases.

\(^{14}\) Prospects, vol.XXXIII, No.2, June, 2003
2.8.1. **Background**: Here the researcher mentions education in the light of Swami Vivekananda with the theory of Israel Scheffler and Patanjali.

2.8.2. **Methodology**: Although it looks like a theoretical article but it is Qualitative in nature.


2.8.4. **Principal Question**: The thesis attempts to study whether Brahmacharya and concentration-based ancient Indian Vedantic education (Upanishadic) system has any impact on Swami Vivekananda’s educational philosophy wherein man-making programme is of the highest importance than the idea of accumulation of facts.

2.8.5. **General Conclusion**: After a thorough discussion the researcher comes to the conclusion that education plays a vital role in curing the evils in society. In fact, he holds that without unfolding the latent forces it is hardly possible to help the future humanity to move towards a positive direction. Hence, in his opinion education should be integral and comprehensive so that it encompasses all the aspects of human life as
man is capable of manifesting what is already in him. The need of the hour is to give a congenial environment for real education.

2.9. Bhattacharya, Dr. Dibyendu & Barman Pranab (2012) in “Vivekananda’s Thoughts on man-making through moral values and character development and its present relevancy in school education”\(^{15}\) hold discussions on Vivekananda’s thought in education and point out that Vivekananda lays emphasis on attaining the ultimate goal of human life by dint of manifesting the divine power already in man and they are of opinion that Vivekananda’s educational programme aims at this idea on the basis of Vedantic (Upanishadic) philosophy. According to them Nation-building through man-making programme which means a harmonious development of the body, mind and soul is the key-note of Vivekananda’s education.

2.9.1. Background: Here both the researchers find education as the guiding principle that is capable of setting aside the crisis in regard to social injustice, disregard for others, conflicts and lack of morality that man has been facing in the contemporary world.

\(^{15}\) International Journal of Multidisciplinary educational Research, Vol.1, Issue 2, June 2012 ISSN 2277-7881
2.9.2. **Methodology:** It is a theoretical one and it is based on Swami Vivekananda’s education philosophy for finding a way out from the crisis of humanity through a dynamic educational programme envisaged by Vivekananda which can motivate our students to think and perform in the right direction in the most crucial hour.


2.9.4. **Principal Question:** The present paper strives to study Vivekananda’s thoughts and ideas on education which is purely Vedantic (Upanishadic) in respect of character-building, man-making, attaining human values etc. etc. and its relevance in the present day world.
2.9.5. **General Conclusion**: Education plays a vital role in developing character among students and it is not possible without proper educational framework to do away with the evils that have been damaging human values for long. So we are in need of a balanced educational programme for future generations in the light of concentration-based Vedantic (Upanishadic) philosophy.

2.10. Behera, Santosh Kumar (2012) in “*Educational Ideas of Swami Vivekananda: perception of the essential nature of a teacher, the taught, methods of teaching and the discipline*”\(^\text{16}\) discusses on Swami Vivekananda’s educational philosophy giving emphasis on the essence of true education, efforts to be made for manifesting the knowledge within, the role of concentration in man-making programs, essential nature of methods of teaching, import of Gurukul system of education and Brahmacharya.

2.10.1. **Background**: Here the author studies education in the light of Swami Vivekananda’s thoughts on education, laying emphasis on the role of the teacher, role of the students, methods of teaching etc.

\[^{16}\text{Samwaad : e-journal, Vol.-1, No.-1, 2012, ISSN : 2277-7490}\]
2.10.2. **Methodology**: Although theoretical in nature this article is based on Swami Vivekananda’s education philosophy with a view to making us concerned with the real goal of our life.


2.10.4. **Principal Question**: The present paper raises a few questions as to what methodology to be followed regarding the role of the teacher, the role of the students and the type of the teaching.

2.10.5. **General Conclusion**: To disseminate ideals of the Vedanta (Upanishad) philosophy Swami Vivekananda likes to inspire the young generations for achieving higher goals of human life. He emphasizes on the inner discipline, control over the senses, concentration of mind and observance of Bramacharya. The researcher here takes clues from the principles of Vivekananda and gives suggestions for formulating the methods in real situations.
2.11. Sanyal, Indrani & Ganguly, Anirban (2011) in “Education, philosophy and Practice”\textsuperscript{17} focuss on the supreme aim of the new race, struggling to be born out of its chaos and confusion in Sri Aurobindo’s Integral Education. The Upanishadic model of education which has been pursued by Sri Aurobindo is viewed as the only way for the real development of the humanity. Sri Aurobindo’s Integral Education thus means an integration of different aspects into a comprehensive whole that the various aspects are integrated in such a way that the learner may be transformed into a higher being which has also been the chief aim of the education system of the Upanishads according to the two reseachers under discussion.

2.11.1. **Background**: Here the researchers find a chance for real development in the Sri Aurobindo’s ‘Integral Education’ system which helps integrated growth and its reflection in every sphere of human life which in their opinion may also build the foundation of solid culture in the minds of the learners for eradicating violence, indiscipline, corruption, lawlessness, parochialism etc. etc. that the world has now been facing.

\textsuperscript{17} Centre of Sri Aurobindo Studies, Jadavpur university, Kolkata-700032, Published by Decent Books, New Delhi, Ed.1st , 2011, ISBN:1081-86921-56-7
2.11.2. **Methodology:** Basically it is a theoretical thesis based on the ideas and thoughts of Sri Aurobindo and his Integral Education which is needed for the new humanity.


2.11.4. **Principal Question:** The present research paper attempts to study the innovative teaching-learning approach on educational thought of Sri Aurobindo and The Mother concerning the goal of integrating all the human faculties in view of transforming into a full-fledged human being.

2.11.5. **General Conclusion:** This research paper has thrown light on the Upanishadic model of education as well as the Integral Education of Sri Aurobindo for the real development of a human being as both the education philosophies believe that though man seems to be the highest among the created beings he is not the last word in the evolutionary process. A greater destiny waits him in his front if he wills. So he has to strive hard for the manifestation of the totality in him.
2.12. Wexler, Judie Gaffin (2011) in “Evolving Dimensions of Integral Education”\(^\text{18}\) discusses the concept of Integral Education and the experience of the California Institute of Integral Studies on the basis of the case study for intellectual and personal including spiritual growth which is originally based on ancient Indian system of education especially in the age of the Upanishads at higher education stage. The researcher here shows through the case study that incorporation of the exercise of the spirit which has a tradition in India since the age of the Upanishads is essentially needed for personal and subjective development for both the students and the faculty. On the basis of her statistical data she holds that one cannot really ignore the exercise of the spirit in one’s life as one has to face high complexity, rapidly changing environment and global interdependence etc. etc.

2.12.1. Background: Besides being the Academic Vice President, Dean and a member of CIIS for Acupuncture & Oriental Medicine this researcher who is also a Ph.D. holder in Sociology has shown interest here in innovation in spiritual science in the light of the Upanishads and Sri Aurobindo in respect of finding its effectiveness in the field of higher education.

\(^{18}\) Interview Review, June 2011, Vol.7, No.1
2.12.2. **Methodology:** Analysis of a survey of California college students and graduates form 2001 to 2010 on the basis a Quantitative data shows that comprehensive and full-fledged education facilitate the integration of body, mind and spirit in a significant way (88.1%).


2.12.4. **Principal Question:** The present research attempts to study how students can acquire knowledge in a better way with the help of the exercise of the spirit as well and particularly develop thinking in an integrated manner – keeping all the faculties active by maintaining holistic tradition also along with the critical view and creativity.

2.12.5. **General Conclusion:** This research discusses about the concept of integral education for enabling students to face complexity of modern life. Integral growth i.e. the integration of body, mind and spirit is significantly necessary. Like the ideas of the Upanishadic system of education and Integral Education of Sri Aurobindo respect and care for
the souls of the students is equally necessary for a comprehensive education system without which problems of the complexities of modern life cannot be solved. Mere acquisition of the objective knowledge regarding the exteriorized aspect of human life would not be sufficient. Man has to explore the light of wisdom in him and without which knowledge would remain incomplete. Hence, an integrated approach covering both the outer and inner trends has to be thought of.

2.13. Mohanty, Sunil Behari (2008) in “Theory & Practice of Integral education”\textsuperscript{19} based on the conviction that schooling is now too often a trivial pursuit or a mechanical exercise. This work advances arguments to the effect that the inherent value and substance of learning has been lost and it needs to be restored in the light of ancient Indian context i.e., Vedas & Upanishads.

2.13.1. \textbf{Background:} The aims and objectives and the quality of implementation through the management of an institution has much influence on the quality of the role of the teachers and taught as well as its curriculum. The institution for integral education has to be managed by people who are

yogis and do not belong to any parochial ideas. They should be real
seekers of truth. Only then can the institution grow up.

2.13.2. **Methodology:** The researcher started his studies in historical approach.
But later he had to take his research in a different way which he finally
described as Qualitative in nature.

2.13.3. **Previous Studies:** Delors, J. (Chairman) (1996) *Learning: The Treasure
Within.* UNESCO, Paris, Pavitra (1976) *The Education and the Aim of
*Evening Talks.* Sri Aurobindo Ashram, Pondicherry.

2.13.4. **Principal Question:** How to bring out all the wealth of the human life
covering all the aspects with full advantage and proper integration is the
principal question raised here.

2.13.5. **General Conclusion:** Acquiring of various kinds of information should
not be the only aim and objective of education. Its central aim is to
develop the powers of the body, vital, mind and spirit as it is found in the
comprehensive education system of both the Upanishad system of
education and Sri Aurobindo’s Integral Education system of education.
Education proper should always aim at evoking knowledge and will and
power for an improved manhood.
2.14. Sean Esbjörn-Hargens (2007) in “Integral Teacher, Integral Students, Integral Classroom: Applying Integral Theory to Education”\textsuperscript{20} discusses integral education in the context of educational theory & practice and gives thoughtful reflection on both conventional and alternative movements in education and points out how educators can integrate the best of the conventional and that of the alternative approaches to education integrally on scientific basis and formulate an effective synthesis of the education system of the Vedic as well as Upanishadic system of education of ancient India with the modern education system of the West.

2.14.1. **Background:** We come across a number of schools which not only lay emphasis on the perspectives of metaphysical philosophies enunciated by Rudolph Steiner, Alfred North Whitehead and like others but also on the exercise of the spirit envisaged by Jiddu Krishnamurti and Sri Aurobindo in consonance with the ancient Indian system of education.

2.14.2. **Methodology:** The work is basically theoretical in nature. It is a guideline for both conventional and alternative educational philosophies.


\textsuperscript{20} ‘AQAL: Journal of Integral Theory and Practice’, 2007, 2 (2), 72-103

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2.14.4. **Principal Question:** How can educators offer the best education system for the children of the posterity?

2.14.5. **General Conclusion:** The Integral approach provides important ways and means to transcend the prison of a life. Education in its conventional methodology cultivates on capabilities of thinking and perceiving on new lines. Thus, both conventional methods and integral approach offer the best for the tiny taught, so to say generations to come.

2.15. Joshi, Kireet (2005) in “The Good Teacher and The Good Pupil” discusses about the education theory of the Upanishadic age wherein the most fundamental object of education is to prepare the pupil to free himself from the limitations and attain that level of knowledge where he can dwell permanently in existent reality, in light, in immortality and wherein the teacher & pupil develop their modes and methods of exploring knowledge, discovering the aim and meaning of life, and practising disciplines like Brahmacharya for arriving at psychological

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21 Sri Aurobindo Internationsl Institute of Educational research, Auroville, Ed.2nd, 2005
perfection and wherein true knowledge depends on the cultivation of powers of concentration on the one hand and on the other Sri Aurobindo's Integral Education wherein the manifestation of Spirit in Matter leads to an unprecedented perfection and wherein mankind has to take right choice of its destiny in his evolutionary crisis.

2.15.1. **Background**: In arbitrary, despotic, impatient, ill-tempered situation the great educator is searching a new avenue for the new generations in the light of Sri Aurobindo and that of the Upanishadic system of education.

2.15.2. **Methodology**: Basically it is a ‘Qualitative’ research programme for the future humanity in pursuance of Sri Aurobindo’s Integral Education in consonance with the theory of the educational system of the Upanishadic age.


2.15.4. **Principal Question**: The present research attempts to study the innovative teaching-learning approach on the educational thought of Sri Aurobindo whose theory is also identical to the Upanishadic educational ideas.
2.15.5. **General Conclusion:** The ancient Upanishadic system of education strives to control crudities of human nature and helps one towards the generous ideal of an accomplished humanity for refinement and harmonious growth of the powers of all its faculties for a lofty change. The life of the pupil begins with a resolve to impose upon himself the ideal and practice of Brahmacharya which means not only physical continence but also a constant burning aspiration for the acquisition of knowledge of the Supreme. The great educator discusses all the positive aspects of education pointing out one by one the role of the teacher and teaching, the role of the learners, the role of the ideal environment, the import of Brahmacharya, the ultimate aim of the academic discipline etc. etc. with burning examples that speak of the efficacy of the Upanishadic system of education on the one hand and on the other the philosophy of Sri Aurobindo’s Integral Education in the modern context which envisages possibility of having a full-fledged integrated life in this world of ours that is capable of struggling successfully the crisisful complexities of the modern world with a discovery of a still more effective discipline, suited to modern requirements which European education does not offer.
Conclusion:

What the researcher has gathered from the studies discussed above suggests that it is his proud privilege to mention that the researcher has been immensely influenced by the writings of quite a number of authors and researchers in respect of developing an inclination for taking up research work of this sort and there is no denying that he has drawn much inspiration from some such writings and research-works.

Nevertheless, it may as well be pointed out that the researcher ventures on the selection of the topic viz., “Upanishadic Influence on Educational Thoughts of Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo” is his own as he has in his mind that all the three great educators like Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo though severally thought and worked out in respective terms pave the way for reawakening India.

It may not be out of place if the researcher points out here that all these three great sentinels in the field of education are born one after the other at the same point of time in a very critical stage of national life when the prolific and inexhaustible vitality and creativity which make the nation vibrant for centuries after centuries have dwindled into insignificance. Like a bright constellation of stars all of them seem to have resolved independently that to bring back the original life-force of the nation by introducing the essence of the Upanishadic
system of education and as a consequence, all these three great educators are setting up centres of learning to give effect to their respective ideas in different venues with separate modus operandi suiting to the changed conditions of life through the passage of time.

In this thesis the researcher has made an humble attempt to submit a few words on the Upanishadic system of education at the very outset and thereafter he has tried to throw light on the impacts of the Upanishadic education on the educational theories and practices of Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo severally one after the other.