

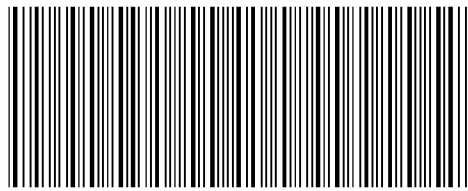
## Neeltje Huppés

**Neeltje Huppés** was born in the Netherlands. At a young age she became a member of a special Commission set up by the Dutch Government to revamp education in Secondary schools. During this assignment her search for in depth innovation led her to Sri Aurobindo. She lived for 15 years in the Sri Aurobindo Ashram-Delhi Branch where she **founded *Mirambika, Research Centre for Integral Education and Human Values, focusing mainly on teacher education.*** The work at the institute is best reflected in an excellent article by Prof. Anjum Sibia of the NCERT, available at <http://ipi.org.in/texts/others/anjum-fip-edu.php>.

The urge for a more intense inner quest brought her back to Pondicherry where she is presently **teaching in the Sri Aurobindo International Centre of Education.**

She published, besides a number of papers, the book ***Psychic Education, a Workbook***; 2001. This is probably the best best introduction to the actual practice of Integral Education. She has lectured in India and abroad on various aspects of Integral Psychology.

In February 2006 she opened together with Matthijs Cornelissen the ***Indian Psychology Institute*** in Pondicherry.



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## INTEGRAL EDUCATION: CHALLENGES AND PERSPECTIVES

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A. B. PATEL ENDOWMENT ORATION - 2012  
SRI AUROBINDO CHAIR OF INTEGRAL STUDIES



Sardar Patel University  
Vallabh Vidyanagar  
Gujarat, India

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Challenges and Perspectives***

Neetlje Hupples, Sri Aurobindo Ashram, Pondicherry

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## Foreword

Sardar Patel University is organizing lectures by eminent thinkers and educationists under the auspices of Shri A.B. Patel Endowment Lecture Series since 1995. The endowment fund was established with a purpose of creating opportunities of learning and sharing enlightened knowledge on core issues of National Education, promotion of True Nationalism and World Unity, the very ones which Shri A.B. Patel endeared and indeed strived to promote actively during his life.

Shri A. B. Patel was indeed a 'world citizen'. Born on 1st May, 1897 at village Changa (Dist. Anand, Gujarat), he started his illustrious career in Africa and worked actively for social, educational and cultural advancement of people. He was one of the very few leaders who won the confidence of the multiracial population comprising of Africans, Arabs, Asians and Europeans and had the honour of being the only Indian minister in the first multi-racial government in the world in Kenya. There was in him also a wider seeking for a profounder basis for happier and more sound organization of the collective life of humanity, which he felt, was not possible through political means. The teachings of Sri Aurobindo, his vision of ideal human life based on spiritual foundation caught the searching attention of Shri A.B. Patel and he came to India to settle in Sri Aurobindo Ashram, Pondicherry in 1956. He organized the 'World Union', an international body for promoting unity and harmony in the world as its founder General Secretary.

Lectures under the memorial lecture series are regularly arranged at Sardar Patel University almost every year since the inception of the endowment fund. The endowment oration 2012 was delivered on 23rd January, 2012 by Ms. Neeltje Huppel of the Sri Aurobindo Ashram on the topic "Integral Education: Challenges and Perspectives".

The integral education does not stand for just another system of education or set of techniques nor is just the combination of various systems. It represents an approach to education with a new attitude and mindset that spontaneously organizes into firm understanding of the Totality of Education and learning particularly to the learning that leads to the growth of Consciousness and fulfilment of life and living.

It will be most fitting to say that integral education aims to remain in contact with our true enlightened consciousness and help us to develop and perfect our mind, life and body as instruments of the inner enlightened self.

I feel happy that the speaker has developed the theme of her lecture sufficiently in detail to bring out the challenges and perspectives of the integral education with a view to bring in integrality in practical life.

The University is basically a seat of Learning, Research and Education. We look forward for continuous radical changes and improvements in our efforts to achieve the goal of life enrichment and sustainable useful life for the future of our students.

I congratulate Dr. Bhalendu Vaishnav, the chairperson of Sri Aurobindo Chair of Integral Studies for having invited an eminent scholar of Integral Education for the lecture.

The full text of the oration lecture presented here in the form of a booklet will prove to be very useful and instructive for all of us who are engaged in pursuit of higher goals of education.

Date: 10-Apr-2012  
Place: Vallabh Vidyanagar

**Dr Harish Padh**  
**Vice-Chancellor**  
**Sardar Patel University**

## Integral Education: Challenges and Perspectives

These days we talk of living in a global village, and are able to connect with anyone in the world by pushing a few buttons. Technology has indeed made it possible to hear instantly of a major event that takes place on the other side of our globe. News travels wide and fast, much faster than the belles at the village well ever could imagine. Even so, though information is shared all over the world, there is a significant difference in the Western and the Eastern worldviews that have come to us through the ages.

The *Western worldview* that has contributed much to this technological development starts from *matter*. It sees matter as the base of all existence. With our senses we take in information, notice phenomena, then think and act or react on that information. Next scientists examine and apply the data in various ways to make our life more interesting. The content and method of teaching in classrooms, practically all over the world, is based on this Western materialistic paradigm. Surely our mind is a useful instrument to come to know *about* things. Mind is the instrument with which we distinguish phenomena; we see something and say it is not this, it is that. Or, if it behaves like this it cannot be X, so it should be Y. Our mind is the instrument for cognition — it measures, divides, analyses, synthesizes etc. But in this approach the yet subtler planes of consciousness, always acknowledged in the Indian worldview, have no place: they are excluded. Historically various events have contributed to this exclusion of subtler planes but in the span of this lecture there is unfortunately not enough time to spell out these reasons in greater detail.

The predominant *Indian worldview* is founded in *consciousness*. It says that in this universe there exists nothing that is not pervaded by

(supreme) consciousness — consciousness is the foundation of all existence — if matter would not have consciousness, it would not exist. So even here in this table this Supreme consciousness is embedded. It is fixed there deeply inside each atom. To honour India's perennial literature we can also say: out of infinite silence this universe was created. This pure consciousness, Brahman — the Supreme — is what created this world. Therefore, everything is an expression of Him. On our earth this Supreme consciousness expresses itself in millions of forms, and in each of these manifestations this infinite consciousness is embedded in a different manner. For instance: the different parts of our being (body, life energy, mind) are all manifestations of That consciousness, but that consciousness is present in various degrees. The notion *various degrees* is important. Let me explain this a little more: For a better understanding of these various degrees it helps to think of the evolutionary process of creation. We can even start from the Western idea of the Big Bang. First matter was created, then plants, then animals, then man. In matter this Supreme consciousness is totally embedded, totally concealed, totally absorbed. We go so far to say that matter is “unconscious” so deeply it is hidden within the atom. In matter it works to *preserve* the *particular form* (of consciousness), in other words, it is Supreme consciousness that keeps rock as rock, and wood as wood. One of the laws of matter is that it must keep its form. In the atom, the form is maintained by conscious force: in other words it is a conscious force that maintains the particular structure of a particular material.

In the evolution we see that this Supreme consciousness or Brahman gets increasingly released. We find each new evolutionary form of life pervaded with a new type of consciousness, a consciousness that is *less embedded, less veiled*. More and more consciousness is expressing itself through every new form, from matter to life, from amoeba to insects to crocodiles, to mammals of increasing degrees

of complexity, and then finally from life to mind, to homo sapiens, the human being. But is our present mind really the highest type of consciousness at our disposal? The ancient rishis tell us that there are planes above the mind which human beings can perceive and contact. According to Sri Aurobindo, the story of earthly evolution is the story of consciousness unveiling itself gradually in every subsequent species: In plants we have the first sensitive reactions; a cat is more conscious than a crocodile; we humans are again more conscious than a cat.

The fact that our earth, our body is permeated with a consciousness that is omnipresent has been the predominant worldview of India throughout the ages. Would it not be but natural that this worldview is echoed in our culture and prevalent in our textbooks? Unfortunately, it is not reflected in our textbooks at all. We limit ourselves to an *impoverished* and *un-empowered* view of ourselves when we study ourselves and the world exclusively according to the Western paradigm. By thinking that it is only mind and matter that are important, we loose out on that what is best in us. The pure, Supreme consciousness that each one of us is in our deepest essence has an intrinsic perfection, a deep wisdom, a beautiful harmony. How much we loose out on beauty, harmony, oneness, wisdom, love when we forget this!

Watching the daily news, don't we see that our world is crying out for a greater harmony? Shouldn't we aim for a deeper wisdom in our politics, in our economy, in our dealings with the environment? Could being more in harmony with the consciousness of That not help us?

That we cannot see pure consciousness with our eyes is not a reason for saying that it does not exist. We know that there are other forms of matter and energy that we cannot see with our human eyes, like X-rays and electro-magnetism. We know that such forms exist

because we can use them in our daily lives; we just switch on the light bulb. Could we not learn to integrate Supreme consciousness more into our lives? Once we acknowledge that pure consciousness exists, could we not learn to recognise and use it more and more?

### **Dominance of Western worldview**

Hundred years ago the whole world was under the dominance of the West, politically. If we look at a world map from around 1900 we notice that all the continents are completely colonised, except here and there a minor country. As a result, the culture of the European nations dominated the world. In Europe there had been a lopsided development in favour of the mind since around 1600, when the Age of Reason began. The leading minds of that time felt that reason could solve all our human problems. Unfortunately most Western minds are still thinking this, and it may be right for scientific problems, but it is surely not enough regarding the most serious issues confronting humanity — a look at the news tells us daily how we fail. After the Second World War, colonialism could no longer be maintained but the Western worldview is still prevailing. Real effort is needed to challenge this paradigm. Most of us had our education in schools based on the British model and as children, while going to school, we absorbed much of it unknowingly. Of course it has also its good sides, but to see man only as a highly developed *mental being* has led to being aware of only a small part of what it is to be human.

The mind has effectuated massive material progress all over the world and the acceleration of such progress, as it is presently taking place in India, is certainly important for her development. But is the mind the best instrument for bringing peace and harmony? Certainly not. We can at present see the results in Europe and America: there is a financial crisis through overspending; the gap between rich and poor

is steadily increasing, there is a growing social unrest. A very recent research, mentioned on the BBC a week ago, tells us that this gap between rich and poor stands again where it was in 1918. This means that in 100 years the mind has not been able to solve power and greed-related issues. In the last 200 years the oppression of colonialism and the two devastating World Wars that followed out of it were justified by the mind — power and subjugation were allowed to play up to the fullest in spite of international conferences, promises for balance of power, food equity, etc. At present the environmental depletion of our earth cries for a solution but the general attitude is still the same: the treaties so craftily drafted by the mind are pushed aside by some of the most powerful and most polluting nations. It shows that we need other forces, higher than the mind, to come to solutions that will enable us to keep our promises, to create a more harmonious world.

### **A look at our present education**

As said before, Western education emphasizes mind and matter.

There is no doubt that there is excellence in the Western system as far as mental development is concerned. We all benefit from the technological products that this mental perfection developed; we all marvel at the scientific rigour that puts a telescope into space to probe the secrets of the physical universe. These are marvellous achievements indeed. But this system of mental education has also brought about rampant ecological depletion to the extent that we heading for a very critical period for the very existence of life on earth. As humanity we fail to live up to the promises, we humans have *learnt* to be greedy. There is not enough time to trace this development of greed and consumerism in detail, but I hardly have to tell you that this habit has been promoted in our schools where we have learnt to study, not for the joy of acquiring knowledge, but

for mugging up exams and getting the highest marks. This translates in adult life often into working, not for the joy of work, but for earning maximum money. This excessive stress on acquiring wealth has as an inevitable by-product cut-throat competition and corruption in practically every sphere of life.

### **What does the Indian worldview add to the view of man?**

All human beings have a mental, emotional and volitional consciousness in a physical body. That notion it shares with the West. But then Eastern philosophy adds to this that this Supreme consciousness is inherent in existence, everywhere. *Where can we find it in ourselves?* We understand that it must be present in each and every cell of our physical matter, our body. This kind of consciousness we share with each and every form of manifestation here on earth. Knowing this can makes us more concerned, more one with the manifested world.

There is more. This Supreme consciousness has made itself present in us also in its pure form: each one of us has a soul and this soul is a spark of Brahman; *Thou art That, tatvamasi; soham*. What is more, we have been graced with the *gift of self-awareness*. This means that we can consciously contact this soul, that we can become aware of that perfect Supreme consciousness in ourselves. That awareness, that knowing can have a deep influence on our behaviour, for by touching that soul-consciousness in ourselves we come into contact with the infinite wisdom, intrinsic harmony, the boundless love of the Supreme. Again, *Thou art That; soham*. Our epics are full of it.

This knowledge was widely spread and lived in India. Here I like to draw upon Shri Dharampal's book *The Beautiful Tree*, (Biblia Impex, Delhi, 1983). Dharampal is a noted historian who in the last century did extensive research on schooling in India. He found that spiritual education was an intrinsic part of the Indian school system up to the

19<sup>th</sup> century. He places emphasis on *spiritual* because the various communities were harmoniously allowing each other to choose the spiritual texts to be used in school. To give an example, Indian Schools of philosophy agree on *Thou art That*, but they do not all have similar views on the importance of the soul and the role that is awarded to this “outer nature” of body, feelings and mind. There are different views by Muslims or Hindus or Jains or Zoroastrians to name a few. Consequently there is quite a natural variety in the textbooks of that time. Yet, paying due attention to the *deeper inner worlds of man* used to be an integral part of all streams of Indian education.

We learn from history that the indigenous system of Indian education was destroyed in 1835 when the British colonizer passed a law in parliament: the *Minute on Education* enforced a deliberate change in education to break the strength of the Indian culture. It was decided that English would become the main language in schools. Through this, social control was exercised and consequently it became one of the means for the imposition of Western ideas. Higher education was started with a similar intent. The oldest Indian Universities (Calcutta, Bombay and Madras) were established by the British in the three Presidencies in 1857, directly after the Mutiny. They came into being with the aim “*to create an educated class that would help them [the British] rule India*”. These are the words of Dr Fredrick John, education secretary under Governor General Lord Canning. (see [http://en.wikipedia.org/wiki/University\\_of\\_Calcutta](http://en.wikipedia.org/wiki/University_of_Calcutta)) One doesn't need to be a great psychologist to realise that at present, by giving in Indian Universities prominence to Western psychology, and Western sociology, etc., we still turn ourselves away from the more complete and rich understanding of human nature that Indian psychology presents. This does not mean that, in our times, we should

completely turn away from the West. The need of the hour is a synthesis of the best from the West and the East. That would be a boon for humanity, not only in India, in all the world, especially for the West. Integral education is based on such a synthesis.

### **Integral yoga and Integral education**

This is a lecture honouring Shri A.B. Patel who was a devotee of Sri Aurobindo and so I would like now to further concentrate on Integral education as envisaged by Sri Aurobindo and The Mother, and the important contribution of Integral education in this world. I guess it will be known that Sri Aurobindo's vision for the future of this world is known as the Integral Yoga. He devoted 24 years of his life, never leaving his room, fully concentrated on working out in detail the steps of Integral Yoga. “Integral” meaning in this context the possibility to *integrate* Supreme consciousness in all our thoughts, feelings and actions. A complete manifestation of this Supreme consciousness will lead to intrinsic harmony, infinite wisdom, boundless love and beauty here on earth; a complete transformation of our inner and outer life.

The term Integral education is used for the system of education that is based on the Integral Yoga, and that developed in the Sri Aurobindo Ashram in Pondicherry. Sri Aurobindo who was for several years in the forefront of the Indian freedom struggle was asked to become the first principal of the National College in Calcutta in 1905, the time of the Partition of Bengal. He wrote several articles on Education, exposing the lacunae in Western educational practices and emphasised that India had to go back to its own roots, but that she had to develop methods that are suitable for modernity: there is no need to go back to the gurukul system to apply practical spirituality in education and daily life.

## Applying integrality in our lives

Integral education aims at a conscious relation of one's outward life with/to one's inward being. It acknowledges that deeper within us, there is more complete knowledge than the mind can give. Starting from the assumption that each one of us is unique, it does not have fixed rules and allows each human being to decide for him/herself how to live the balance of inner life and outer action. Sri Aurobindo's vision of the ongoing evolution of consciousness affirms that it is our human destiny to gradually evolve here on earth into that Supreme consciousness and so make this earth a perfect place. While growing up we must develop our mind, feelings and body as much as possible, so that they can express the soul in the best possible way. We have the choice to *integrate* qualities of soul consciousness in all our thoughts, feelings and actions. Doing so, will help us to live a more perfect life here on earth. As we will be guided increasingly by soul forces we nurture wisdom and harmony and help create a progressive spiritual balance on earth. This is the core of integral education.

## Integral development

Integral development comes about through three main lines of progress. These cover together the whole range of individual human development and action. The first and second approaches are meant for each and every individual. The third line is for those who make progressive growth in Supreme consciousness here on earth an important aim in their lives.

The *first line of progress* means that all through life we develop new *skills, capacities and qualities* for our mental, emotional, volitional and physical existence, and that we refine and develop the ones that have come natural to us. There is no end to this progress. To give an example: we see athletes during world championships running faster

every year; scientists become capable of working on ever larger and smaller scales, and so on. Unfortunately, in formal education we still concentrate too much on rote learning and administer tests that assess only how well students can memorize. General education, up to Higher Education, could do so much more for all-round development of the faculties and qualities of our physical, emotional, volitional and mental instrument. Furthermore, we should allow deserving students to take up any area of their choice to excel in qualities and skills far above the usual norm.

The *second line* is to *extend our range of consciousness*. This is the progress from one plane of consciousness to another; going deeper within to find pure consciousness, or going "higher" and contact the planes above the mind. Every time we come down to earth, we are given the opportunity to search deep within ourselves for the soul and connect to the spirit, as they are always available to whosoever makes an effort to search for them. The Western model of education, that spread all over the world, has practically neglected these two aspects. In Europe church and science parted ways at the beginning of the Renaissance and slowly the deeper and higher layers of consciousness stopped being an integral part of formal Western education. Quite frequently we speak of 'life-long learning', and the deeper and higher processes described here can indeed go on till the last day of our life and allow us to live with and from all the capacities and qualities that the Supreme bestowed on us.

The *third line* is for those who want to pursue spiritual progress in daily life. This is possible through the process of self-observation by which we gain self-knowledge. Through this increased self-awareness we have not only the possibility of making the surface nature (body-heart-mind) more capable, more plastic, more refined, but we also have the possibility of making the surface nature more receptive for receiving the Supreme consciousness of soul and spirit.



In that way it will become a capable instrument for expressing that Supreme consciousness here on earth. Indian Psychology sees our soul, that unique spark of Supreme consciousness in us, as our real or true individuality. It sees the surface nature as only a temporary individuality which we take on for one birth: each life we take on another body, heart and mind, while our soul supports from behind in all these different roles we play during one life. To make the surface nature more ready to receive Supreme consciousness is part of a process that spans over many lives. It is a process that makes us slowly shift from the ego-individuality to the individuality of our soul. All these changes make the thoughts, feelings and actions more ready to “listen to” the higher consciousness. It is a boon to humanity that throughout the ages, India has recognised that every human being is graced with a soul and spirit, and that she has found multiple, effective ways to heed this inner presence and, over the centuries, weave it into daily life.

### **Aspects of integrality**

These three lines are possibilities available to each one of us, and in each life we can make choices and take decisions on the relation of our outward life with our inward being. How much do we want to explore the potentiality of our surface nature? How much do we want to make an effort to come into contact with our soul and spirit? Do we want to be guided more by the mind or by the soul? Integral education would want us consciously to ask ourselves these questions, so that we live a life making conscious choices that are anchored deep inside our innermost selves. To me it seems that we need a synthesis like this in this vastly changing world. My experience in schools and colleges is that young students blossom through it; and for many adolescents it is a life-changing moment when, even fleetingly, they have a first contact with the qualities of the soul in themselves.

### **India's present transition**

At present India is going through a period of transition. With multinationals entering India, the cultural atmosphere is changing fast. Especially the last 10 years, economic, social and moral values are challenged constantly. How do we as adults find our balance? Personally, as parents bringing up children, as educators teaching adolescents or young adults, in a world where the media with their own technology and own value systems intrude into our lives and the lives of our children, whether we want it or not. We have not been given an easy assignment.

It is also not so easy for today's youth to grow up in a society where age-old constructions like the joint family are crumbling fast; where multi nationals, media and social networking sites offer radically new values. How and where do they find true support to sort out their confusions, to get an inner stability not based on peer pressures, etc.? Should we tell them directly what we think is right and wrong? Instruct them about what they should do and what not? If we do this, how will they find *their* meaning in life? The spoon feeding and learning by heart that dominates our present system of education hardly allows them to think for themselves. How will they find out what is true for *them*? They need space and a helping hand, not a pointed finger to find out who they are.

The good news is that as India is developing fast, there is much more variety in job opportunity now than there was 20 years ago; this means many more different possibilities to give meaning to life. The bad news is that a very materialistic culture is trying to establish itself under the name of development, promoting consumerism and pleasure seeking in a way that is ruining the ecological balance almost to a breaking point. What is evident is that the moral constructions the previous generation grew up with were not able to withstand the

change of times in a positive way. But there are *perennial truths* which India has preserved throughout the ages. Can we integrate them? Can we integrate them without imposing them on others? Could they help to awaken deeper layers of consciousness? Can we make meaningful choices by integrating our soul's consciousness in our thoughts, feelings and actions? We need not to instruct directly, we need to help our students to find their own inner anchor, their own inner guidance.

Pondering over these questions I am often reminded of the wisdom of the teaching that Krishna gave to Arjun on the battlefield. Can this give us a lead? Can we get inspiration from listening to the dialogue of Krishna and Arjuna? As we are sitting here, most of us are teachers and I think we can learn a great deal from the process of teaching that Krishna follows, and so enhance our own teaching process.

### **The *process* of teaching — an important aspect of Integral education**

What is Krishna doing? He meets Arjuna during an existential crisis in his life. Arjuna is at a point where any decision has consequences that are shattering his most-deeply cherished values.

Krishna tries to awaken an inner voice and he shows Arjuna various levels from which he can live his life. Krishna is the charioteer, the guide in the action; he points out the *necessity of action in this world*, and not away from the world. As Friend, Helper and Guide he makes us learn that the highest and deepest lessons come through our daily struggles in life. What is the path of action Arjuna wants to take? Motivation and action can take place on many levels of consciousness. We learn from the dialogue that a human being can make a conscious choice about the level from which he wants to act.

In the beginning Arjuna has not yet received the highest or deepest inner knowledge. While inspecting the army he is about to fight, he gets alarmed when he sees who all he has to fight. He is in a double bind: he shrinks from the slaughter when he realises that he has to fight his own family members and teachers. On the other hand, not to fight is against the *dharma* of the Kshatriya. Not to live according to his dharma is unrighteous behaviour and a grave error, an evil deed. We can identify with him, with his emotions. In our own life we face similar situations, surely not as heavy as Arjuna's ordeal, but still, situations where we are forced to make choices that have consequences and none feels right. For Arjuna not to fight seems a very low deed. But why should he fight and for what? For the moral laws of the family? This family and these standards that are being destroyed during this war? He is shattered. So he asks Krishna to give him a clear rule of action; to tell him a path that can restore his confidence.

Now what does Krishna, this perfect teacher, answer? Does he tell Arjuna you must do this and that? No. He *questions* Arjuna in a very meaningful way and through his questions, and while listening attentively to Arjun's answers, he guides him in such a way that Arjuna himself starts looking for new answers. And Krishna's guidance is such that he helps Arjuna to reach deeper and deeper levels of consciousness. In the Gita, Krishna inspires Arjuna till the soul is discovered — the high consciousness present in each human being. In this questioning search, Arjuna realises that it is for him to find a new law of life, an action above the rule of ordinary human existence, by turning to his soul for guidance. It tells us that in life, while making choices, one has the potential to climb from a moral law to a higher ethical law, and then, finally, to a supreme spiritual law.

This *specific process* of the teacher as a helper and guide is part of the perennial wisdom and it is as relevant today as it was so many

ages ago. We may not directly go to the level of the soul but life gives us the possibility to find a *progressive* balance between inner growth and outer action; progressively moving to deeper and higher levels of consciousness guiding the outer action. The Gita is situated in a period of transition. War and revolutions destroy old constructions and are followed by a period of reconstruction, of new political, social and moral values that directly effect human psychology. Right now struggles like this are happening again! They are happening in Egypt, Libya, and Syria, and India itself is at the crossroads between old and new values. Thankfully there is no war. So, is it justified to make a comparison with the Gita? Many of those who have written about the Gita have stated that the war in the Gita is about a physical battle, but also about the struggle which belongs to all life; about struggles that we have inside ourselves and that belong to *our inner questions and outer actions*. No doubt some of us have to struggle more than others, but each one of us comes to know that life has its ups and downs, to say the least. The pace of life and the challenges we meet have increased tremendously during the last century. For humanity it would be better not to wait till changes occur in which we are dragged down forcibly because we ignored the warning signals. If this happens, it will lead to a period of chaos. Hasn't the time come to find out by what positive change we can realise a deeper fulfilment, a greater harmony?

The essential contribution that the Indian civilization and Integral education can make to humanity is to prepare for a future in which human beings integrate as much of the Supreme consciousness in their thoughts, feelings and actions as possible. This process belongs intrinsically to the Indian psyche. We can do a great service to ourselves and the world by bringing soul and spirit back in the general awareness, in "*the environmental consciousness*" as Sri Aurobindo calls it. If education does not allow us to remain aware of the Supreme

perfection that we carry in ourselves, it is difficult to make contact with our inner anchor at a later age. If the fulfilment the soul qualities bring, is never awakened, we turn to outside means for support. The excessive consumerism that is at present ruining our planet is a rather disastrous attempt at becoming happier through outside means. The key of perfect change is to be found inside oneself! Life becomes enriched and fulfilled when we have, even if it is first only for a few moments, contact with that perfect Self deep within us and when we meet from there the world. Integral education is a path that can help us realize that Supreme happiness.

