CHAPTER III
EDUCATION AND ITS PRINCIPLES:
AUROBINDONIAN APPROACH
"The true basis of education is the study of the human mind, infant, adolescent and adult."

*Sri Aurobindo*
3.0 Introduction

Integral education can be generally defined as a system of education that integrates both the material and spiritual aspects of human existence into a coherent whole. Since the basis of Sri Aurobindo’s philosophy is spiritual evolution of mankind, an Aurobindonean approach to education would imply the following of certain principles as guiding lights for easier attainments of the desired aims. The principles can be expounded as under.

3.1 First principle: Nothing can be taught

Commenting on the nature of education, Nalini Kanta Gupta, says: “All knowledge is within you. Information you get from outside, but the understanding of it? It is from within. The information from outside gives you dead matter. What puts life into it, light into it is your own inner light. All education, all culture means drawing this inner light to the front. Indeed the word ‘education’ literally means, ‘to bring out’.” This incisive comment on the nature of education brings us to the first important principle of education according to Sri Aurobindo. In fact, Sri Aurobindo, in his essay ‘On Education, The Human Mind’, says that the ‘first principle of true teaching is that nothing can be taught.’ (On Education; Sri Aurobindo Ashram; 1956; p-20) Judged in this context, a teacher is not a teacher according to the conventional sense of the term, but a facilitator. He facilitates the improvement of a pupil’s mind by taking into account its inherent potentialities. He does not transmit knowledge directly to the pupil but merely shows the pupil the way whereby he can attain knowledge for himself. Importantly, according to Sri Aurobindo, this principle can be applied with equal validity to pupils of all age groups, including adolescents. Even Swami Vivekananda shares this perception. He says: “Education is the manifestation of perfection already in man. Knowledge is inherent in man, no knowledge comes from outside; it is all inside. What we say a man knows, should, in strict psychological language be what he ‘discovers’ by taking the cover off his own soul, which is a mine of infinite knowledge…. The external world is only the suggestion, the occasion,
which sets you to study your own mind.” (Man Making Education of Swami Vivekananda: A New Approach to Education; Sri Aurobindo Institute of Research in Social Sciences; 1956)

In fact, in an important article on Education, says, “The education of a human being should begin at birth and continue throughout life.” (Education; Sri Aurobindo Ashram; 2000; p-9) It is of critical importance, in this context, to analyze the concept of the human Mind according to Sri Aurobindo. In the chapter ‘Life’, in The Life Divine, Sri Aurobindo maintains that the human mind has a divine origin. He argues that “mind is a special action of the divine consciousness” (The Life Divine; Sri Aurobindo; Sri Aurobindo Ashram; 2001; p-187) and that mind “appears as a creative cosmic energy” (The Life Divine; Sri Aurobindo; Sri Aurobindo Ashram; 2001; p-187). This concept is further developed in the chapter ‘The Cosmic Illusion; Mind, dream and Hallucination’. Sri Aurobindo says: “All human thought, all mental man’s experience moves between a constant affirmation and negation; there is for his mind no truth of idea, no result of experience that cannot be affirmed, none that cannot be negated.” (The Life Divine; Sri Aurobindo; Sri Aurobindo Ashram; 2001; p-431).

In other words, the constant movement of the human mind between two extreme states of affirmation and negation, makes it the most flexible entity in a human being. This trait of the human mind has both a positive and a negative connotation. On the positive side we get the affirmation of the human mind as having the ability to think, conceive and create, using the vast areas of its potentialities. At the same time, this very nature of the human mind makes it prone to substantial instability which makes it imperative that a proper use of the human mind requires a purposive training. It is in this context that Integral education has a definite and critical role to play.

Importantly, Sri Aurobindo considers the human mind into three broad categories: The first is the physical mind which “perceives the actual, the
physical, the objective and accepts it as fact and this fact as self-evident truth beyond question; whatever is not actual, not physical, not objective it regards as unreal or unrealized...." (The Life Divine; Sri Aurobindo; Sri Aurobindo Ashram; 2001; p-431). The functions of the physical mind - such functions revolve around the ability of the senses to perceive something external to the individual.

The second category is the ‘vital mind’. This mind “is an instrument of desire: this is not satisfied with the actual, it is a dealer in possibilities; it has the passion for novelty and is seeking always to extend the limits of experience for the satisfaction of desire, for enjoyment, for an enlarged self-affirmation and aggrandisement of its terrain of power and profit. It desires, enjoys, possess actualities, but it hunts also after unrealised possibilities, is ardent to materialize them, to possess and enjoy them also. It is not satisfied with the physical and objective only, but seeks too a subjective, an imaginative, a purely emotive satisfaction and pleasure.” (The Life Divine; Sri Aurobindo; Sri Aurobindo Ashram; 2001; p-432)

This mind can be said to be an extension of the physical mind and the vital mind can only develop if the human mind realizes the potentially incomplete nature of the physical mind. Clearly, a human being would not wish to live at the purely physical level of existence because such an existence would equate him to the status of a lower category of existence, namely, animals. The elaborate definition of Sri Aurobindo clearly convinces us that the vital mind is an improvement of the physical mind, and by implication, the vital mind helps in the proper use of the physical mind so that the physical mind can enable an individual to work towards a betterment of the physical level of existence. The third category of the human mind is the “thinking mind that enquires into everything, questions everything, builds up affirmations and unbuilds them, erects systems of certitude but finally accepts none of them as certain, affirms and questions the evidence of the senses, follows out the conclusions of the reason but undoes them again to arrive at different or quite
opposite conclusions, and continues indefinitely if not *ad infinitum* this process.” *(The Life Divine; Sri Aurobindo; Sri Aurobindo Ashram; 2001; pp. 432-433)* left to itself, the thinking mind would fail to arrive at definite conclusions of truth given the fleeting parameters of its operation. Since the thinking mind uses both the physical mind and the vital mind, its processes are bound to have a tentative and temporary nature. Effectively, a thinking mind would be limited to moving within a spiral that does not allow it to transcend the level of the ordinary. It is in this context that Integral education’s first principle has a role to play. While accepting that most of the human race operates at one or more of the above-stated three categories as it negotiates through life, the concept of the first principle of Integral education, i.e., ‘nothing can be taught’, assumes importance. Since a pupil has a potential ability to simultaneously use all three categories of the mind, it is imperative for a teacher in Integral education to highlight to the pupil the nature of the three categories so that the pupil can realise the use of the three types of mind under varying life conditions. At the same time, a teacher ought to suggest to the pupils that given the transitory nature of the operation of the three types of mind, anything that emerges through the use of one or more such mind types is prone to distortions of knowledge and error, unless the mind develops the potential to seize the nature of truth and reject everything that is false. The concept of truth or falsehood would not be subject to conventional notions of morality which is subject to serious and gross uncertainty most of the time, but to an inherent realization that should naturally develop in the pupil. In other words, Integral education does not consider valid any intrusion into a pupil’s mind that is external to its nature. What it stresses is a transformation of the very nature of the mind so that it becomes a receptacle of higher notions and precepts of sublime thought, action and realization.
3.2 Second Principle: The mind has to be consulted in its own growth.

The second principle of education, according to Sri Aurobindo, is that ‘the mind has to be consulted in its own growth.’ (On Education; Sri Aurobindo and; Sri Aurobindo Ashram; 1956; p-20) He continues, “The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature. There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities, capacities, ideas, virtues, or be prepared for a prearranged career. To force the nature to abandon its own dharma is to do it permanent harm, mutilate its growth and deface its perfection....Everyone has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.” (On Education; Sri Aurobindo and; Sri Aurobindo Ashram; 1956; pp 20-21)

The rather strong enunciation of the second principle of education by Sri Aurobindo is ample evidence of his belief in the inherent capabilities of the human mind. The substance of the second principle is that a child’s swabhava and swadharma must be considered as integral components of any education plan for the child. There are two important corollaries of this assertion. The first is that this principle makes education more flexible so that it can suit every child, since the inherent nature of a child would differ from another. The second vital issue that emerges from this principle is that this principle makes education psychologically sound and tenable. Though Sri Aurobindo argued about this principle long before educational psychologists made developments in instructional psychology, later researches have revealed the validity of Sri Aurobindo’s contention that psychologically, every child is a self-contained psychological unit, having its own special abilities, tendencies and requirements. Therefore, any education system that neglects this aspect is
bound to have a limited appeal to children and may not work uniformly for every child.

The role of the teacher assumes crucial importance in this context. The first task of the teacher would, therefore, be to observe that child and assess its *swabhava* or inherent nature, for only then would he be able to modulate his efforts towards educating the child. Shraddhalu Ranade, in his epoch-making work *Introduction to Integral Education: An Inspirational Guide*, analyzes the nature of children by taking recourse to the conventional Indian explanation of the three types of human mind. A human mind can be differentiated into three modes or qualities, namely, *tamas*, *rajas*, and *sattwa*. They represent respectively, the mode of inertia, activity and balance. Normally, the three appear mixed in the human mind, but closer analysis would reveal that in all activities, one predominates. It is generally found that *tamas* or inertia dominates the physical body, *rajas* dominates the vital activities; and, *sattwa*, or balance, predominates in the mind. Most personalities in children are a mixture of these three qualities, but this keeps changing in children from time to time. Ranade elucidates, "...the *sattwic* temperament seeks harmony, balance, understanding and even compromise. In its highest expression it is a seeker of truth and light. The *rajasic* temperament is dynamic, pro-active, self-motivated, desire-driven, even restless and chaotic. In its highest expression it seeks a dynamic self actualization. The *tamasic* temperament tends towards comfort, rest, inactivity, passivity, even dullness, inertia and ignorance. Its highest expression is a vast base of peace and stability." (*Introduction to Integral Education; Shraddhalu Ranade; 2006; p-66*) The human mind evolves from the state of *tamas* towards *sattwa*. The goal in education is to accelerate this change by taking into account the predominant tendency of the child at any point in time. By knowing this the teacher can help the growth of the child in the most natural way and overcome all his limitations and attain his full potential.
3.3 Third principle: To work from near to the far.

The third principle of education is 'to work from the near to the far, from that which is to that which shall be.' Sri Aurobindo goes on to elucidate:

"The basis of a man's nature is almost always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed. They mould him not the less powerfully but insensibly, and from that then we must begin. We must not take up the nature by the roots from the earth in which it must grow or surround the mind with images and ideas of a life which is alien to that in which it must physically move. If anything has to be brought in from outside, it must be offered, not forced on the mind."(On Education; Sri Aurobindo and ;Sri Aurobindo Ashram; 1956; p-21)

There are two important aspects to be considered in this principle. The first aspect is a constant, unchangeable entity which is beyond the control of anybody. It is the second aspect which brings in the roles of the educator and the pupil. It is common knowledge that a pupil's nationality normally, is unchangeable; so also his soul's past, his heredity and his inherent habits. They are, however, crucial aspects in the shaping of a viable education system for him. This principle is applicable both to the physical as well as the mental sphere. At the physical level, the principle implies a growth from the senses to the more abstract and sublime faculties. It is indeed true that at the initial level, a child's education begins at the purely physical level. He learns the basics of life and its sustenance through physical responses and stimuli. As his physical education begins to take shape and attain some sort of completion, his mental and psychic education becomes the need of the hour. Educational psychologists have generally agreed that the first ten years of a pupil's life is spent in developing motor and sensory skills at a purely basic level. There also occurs subtle development of his emotions, likes and dislikes. At adolescence, there is a dominance of emotions, drives and passions. Gradually, as the pupil grows, the physical-vital drives give way to calmer, subtle and sublimer interests. He
develops a definite world view which is conditioned by his environment, his heredity, his surroundings, and most importantly, his education. The principle of working from the ‘near to the far’ brings in a sense of sequence that needs to be followed in any successful implementation of Integral education system and the validity of this principle is borne out by very common academic activities, such as sequencing classes in a routine taking into account the nature of various subjects to be taught, physical education, development of the curriculum from the basic to the more advanced levels, etc. This is a principle of great importance and the task of this proper sequencing is a task which an educator must perform without flaw or fault. Any dislocation of sequences would not only harm the progress of the student but would undo whatever has been attained in the preceding levels of education.

3.4 Fourth Principle: Education has to be National.

The fourth principle of Integral education is that it has to be national. On an apparent level, the concept of a ‘national’ system of education may run counter to the vision of universal man of Sri Aurobindo. But, a deeper examination of the principle resolves this fallacy. By ‘national’ education, according to the Integral system, is not meant an education that is divorced from developments or attainments of the outside world. It rather implies the promotion of the ability of a pupil to examine cross-national perspectives from the Indian point of view. Indian history and culture has ample evidence to suggest that our country is one of the very few countries of the world to have a natural way of life that assimilates people of various cultures across the world. Foreign invaders who have attacked our country have always succeeded in merging themselves with the national ethos due to the vision of universal humanity that we have nurtured from time immemorial. As such, an ‘Indian’ system of education would never be parochial or exclusive. It would never exist at the exclusion of cross-border perspectives. The concept of developing a ‘national’ system of education has, as its primary aim, the nurturing and development of a soul which would absorb Indian traditions of tolerance and
universal humanity. Jugal Kishore Mukherjee, in his book *Principles and Goals of Integral Education* analyzes the principle with clarity. He says: “Indian national education does not mean on the one hand an obscurantist retrogression to the past forms that were once a living frame of our culture but are now dead or dying things, nor the taking over of any foreign patterns—however suitable to other countries—only with certain differences, additions, subtractions, modifications of detail and curriculum and giving it a gloss of Indian colour. A rightly conceived Indian national education will be one which will be faithful to the developing soul of India, to her future need, to the greatness of her coming self-creation, to her eternal spirit. It has to take its foundation on our own being, our own mind and our own spirit.” (*Principles and Goals of Integral Education; Jugal Kishore Mukherjee; Sri Aurobindo Ashram; 2005; p-16*)

### 3.5 Fifth Principle: Strengthening the moral fabric of the student.

The fifth principle would be to build up faculties of knowledge and strengthen the moral fabric of the student. This aim can be achieved through two broad ways. The first would be through a direct inculcation of moral principles from outside. The second would be to develop the pupil’s power of discrimination from the right and wrong by effecting a change in his own psyche. It is the second way that has a greater validity according to Integral education.

The importance of strengthening the moral fabric of the pupil can hardly be neglected. His importance arises largely because a human being is a free individual in that he has the power to do anything he desires. If his deeds have no moral support, he can undo whatever progress he may have made in life. It is a common experience that acts having no moral basis harms not only the individual but the society at large. It is therefore in the collective interests of the human race that man must have a thorough grounding in morality. In other words, moral education is necessary because it would enable the pupil to
exercise his freedom judiciously. In fact, a surer moral basis is the first step towards perfection according to Sri Aurobindo’s yoga. Sri Aurobindo examines the matter elaborately in the chapter ‘The Origin of Falsehood and Evil’ in The Life Divine. He says: “For much more than the mind or life which can turn either to good or to evil, it is the soul-personality, the psychic being, which insists on the distinction, though in a larger sense than the mere moral difference. It is the soul in us which turns always towards Truth, Good and Beauty, because it is by these things that it itself grows in stature; the rest, their opposites, are a necessary part of experience, but have to be outgrown in the spiritual increase of the being.” (The Divine Life; Sri Aurobindo; Sri Aurobindo Ashram; 2001;p-635)

The substance of Sri Aurobindo’s assertion is that the evil is at best a temporary entity that would reduce itself to naught with the spiritual evolution of the individual, but nevertheless a moral education is a necessity because it would hasten the process of the exit of evil from the psyche of the individual. It is of great importance to note that by good, Sri Aurobindo does not merely imply a necessary non-existence of evil. Non-existence of evil is only a negation of a negative entity which, by itself, does not imply worthwhile spiritual progress. In fact, there can be little spiritual progress in individuals who are not evil, since absence of evil must also follow the development of good. It is in this context that moral education assumes paramount importance in the individual.

In his essay ‘The Moral Nature’, Sri Aurobindo states that “ the first rule of moral training is to suggest and invite, not to command or impose. The best method of suggestion is by personal example, daily converse and the books read from day to day.” (On Education ;Sri Aurobindo and ;Sri Aurobindo Ashram;1956;p-29) He also asserts that “the old Indian system of the guru commanding by his knowledge and sanctity the implicit obedience, perfect admiration, reverent emulation of the student was a far superior method of moral discipline.”(On Education ;Sri Aurobindo and ;Sri Aurobindo
This makes the task of the teacher under the contemporary education scenario much more demanding. He has to lead by moral example.

He also gives special importance to books of a particular kind. The books, he suggests, should contain, for the younger student, the lofty examples of the past given, not as moral lessons, but as things of supreme human interest, and, for the elder student, the great thoughts of great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the living of those great thoughts, noble emotions and aspiring ideal.

3.6 Sixth Principle: Pupil’s aesthetic nature has to be developed.

The sixth principle of education is that a pupil’s ethical-aesthetic nature too has to be developed. It is this principle that brings in the concept of mental education. In an essay on Mental Education, states that ‘a true education of the mind, that which will prepare man for a higher life, has five principal phases. Normally, these phases come one after another, but in exceptional individuals they may come alternately or even simultaneously. The five phases, in brief, are:

a) Development of the power of concentration, the capacity of attention;

b) Development of the capacities of expansion, wideness, complexity and

c) richness;

d) Organization of ideas around a central idea or a higher ideal or a supremely luminous idea that will serve as a guide in life;

e) Thought control, rejection of undesirable thoughts, so that one may, in the end, think only what one wants and when one wants it;
f) Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being.

In order to develop a pupil’s aesthetic tastes, a teacher must primarily ensure that he has adequate mental training so that the freedom that aesthetic desires and instincts offers can be controlled in the best manner possible so that the efforts in the aesthetic direction can be meaningful and purposive. Without mental training and discipline, aesthetic efforts can easily dissipate and lose power and direction. A successful aesthetic reception is an extremely demanding requirement. Sri Aurobindo, in *The Life Divine*, says, “We attain to something of this capacity for variable but universal delight in the aesthetic reception of things as represented by Art and Poetry, so that we enjoy there the Rasa or taste of the sorrowful, the terrible, even the horrible or the repellent; and the reason is because we are detached, disinterested, not thinking of ourselves or of self-defence (*jugupsa*), but only of the thing and its essence.” (*The Life Divine; Sri Aurobindo; Sri Aurobindo Ashram; 2001; pp-118-119*). It becomes apparent therefore that a successful indulgence in aestheticism requires the best of mental discipline so that one can enjoy the best of all rasas while at the same time retaining the vital essence of the mind. In order to train the mind of the pupil, a teacher has to train himself in various mental processes.

He has to understand the several layers of the mind. The layers are:

a) The Chitta- Commonly known as the storehouse of memory, it is the foundation on which all other layers of the mind stands. This layer is the general stuff of mental consciousness. Its main task is to receive from above or below. In such acts of reception, it is actively aided by the buddhi or the vital will.

b) The Manas- This is the second layer of the human mind or the commonly understood sixth sense of our traditional Indian psychology. The function of the manas is to receive the images of
things translated into sight, sound, smell, taste and touch, the five
senses and translate these again into thought-sensations. It also
receives images of its own direct grasping and forms them into
mental impressions. These sensations and impressions are the
material of thought, not thought itself.

c) The Buddhi- The third layer, the buddhi or the intellect is the real
instrument of thought and that which orders and disposes of the
knowledge acquired by the other parts of the machine. This is a
very important layer so far as the concept of Integral education is
concerned. Most mental activities we know of, such as
comprehension, creativity, judgement, imagination, memory,
observation, comparison, classification, deduction, inference, etc.
are all sourced from this level. A successful development of the
aesthetic aspect of a pupil requires an expert handling of this layer
of the mind in a pupil and a teacher’s role becomes critical. It is
common observation today that a grasp of the functioning of the
human mind or psyche is a compulsory requirement of a successful
teacher of Integral education.

d) The Higher Faculties- The fourth layer, which is not yet developed
in man, relates to the highest strataums of knowledge and
phenomena of genius-sovereign discernment, intuitive perception
of truth, inspiration of speech, direct vision of knowledge
amounting to revelation. Such powers, quite obviously, are rare,
though some may possess such powers in flashes. It is clear
therefore, that humanity, collectively, has not yet attained this level
of the mind. However, an instructor, must be prepared to receive
some pupils who may be more liberally endowed to use such
higher faculties. The ordinary teacher would, if his understanding
is imperfect, do his best to neglect or stifle genius. However, an
ideal teacher should promote flashes of genius if he detects them in
a pupil.
A successful promotion of aesthetic education would require an active use of the function of imagination. Sri Aurobindo, in *The Life Divine*, defines imagination as "a most important and indispensible instrument. It may be divided into three functions, the forming of mental images, the power of creating thoughts, images and imitations or new combinations of existing thoughts and images, the appreciation of the soul in things, beauty, charm, greatness, hidden suggestiveness, the emotion and spiritual life that pervades the world. This is in every way as important as the training of the faculties which observe and compare outward things." (*The Life Divine; Sri Aurobindo; Sri Aurobindo Ashram; 2001; p-453). All the three functions of the imagination can be promoted by an educator if he is sensitive to the nature of the three functions of the imagination. Also, this is vital since we often encounter cases of extremely gifted children wasting their talent because of non-cooperation of the environment in which he is educated. The teacher has to fulfil another important task in this regard. Since the foundation of the ever-growing structure of knowledge can be sustained with stability only if the pupil is provided with a sufficient source of energy-sufficient enough to bear the burden of active use of the mental, intellectual and imaginative faculties, the educator should be capable of helping the child to discover the source of infinite energy and tap its resources as and when the demands arise.

3.7 Seventh Principle: Education to be made spiritually meaningful.

The seventh principle of Integral education is that education has to be made spiritually meaningful by rescuing it from the confines of commercialism, sensationalism, rationalism and politics. It is common knowledge today that our education system emerges out from, grows into and ends with commercialism. Not only does this rampant commercialism destroy a child's inherent and natural propensities, but it often causes psychological setback to them if they happen to be at the disadvantaged end of the economic scale of the society. Extreme commercialism has often resulted in tragic
reversals in talent promotion and ending of academic ventures of many children. Nothing can be more serious in its harm to society.

Also, the present day education system, because of its typical commercial slant, has displaced many aspects of education which otherwise formed an integral component of conventional Indian education. Traditional values pertaining to culture, morality and spiritualism have been set to relegation and only those academic activities which contribute towards economic progress are promoted in most of contemporary Indian education. Not only has this disturbing development brought in an inhuman aspect of education, but it has also pushed children to face tumultuous careers physically and psychologically. Natural development of the mental, spiritual and psychic man has been stunted as a result and the unhealthy race for greater and greater worldly renown and material glory has been causing inhuman suffering to children. Rashmi Sethi, in an essay, 'Education: A Faithful Transcription' says:

"Integralism sees man as an individual with a soul, a refracted portion of the Divine (consciousness). He is a physical, vital and mental being and operates at different levels of consciousness. Wrapped in matter as body, he is a conscious manifestation in nature of the union of the self and spirit. Human personality is visualized as consisting of evolving components, namely, physical, vital, mental and psychic. Man’s personality has a scope to evolve from three-dimensional to four-dimensional entity in which each component has the possibility of its realization necessarily through the other, under the stewardship of the soul (psychic).” Integral education seeks to assimilate all the four dimensions into a single entity of the human soul. As such, one of the aims of Integral education as practiced in the SAICE, for example, is to relegate crass commercial drives to the background and rescue the child from the unhealthy influences of the economic society. It is common knowledge that commercialism acts as a powerful disintegrating factor in the society, alienating man from man.

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The education of the future and, indeed, Integral education, has to preserve and promote human values and see that the human factor is not neglected in education. Since an economic basis almost always creates a binary world of haves and have-nots, it is important to make redundant economic or commercial considerations in the sphere of modern day education. Though this is a tough task, the price a child has to pay if that is not done would be enormous.

The principles of Integral education as enunciated above may immediately imply a difficulty in its implementation because of the apparently demanding nature of its principles. However, in the current socio-economic context, we are left with no other alternative than to adopt and put to practice the principles of Integral education in our classrooms. The present day system of education is not only defective but harmful as well. It does not serve the basic purpose of education as a 'man-making' adventure. The potential of Integral education can be gauged from the success it has had at SAICE, Pondicherry and at other Integral education schools in India and abroad.

An Integral education system is the need of the hour because it would provide the best possible conditions and atmosphere for the flowering and growth of individual souls. It would ultimately prove to be the best possible development for any future role of any individual in society. This would be true even in cases of pupils who may not ultimately develop spiritually to the status of a divine soul. For such pupils, Integral education would make them an asset to the society and make the society a better place for the flowering of the universal man. For those pupils who would ultimately reach such a stage of heightened divine consciousness, an Integral education would prove to be of crucial importance. It would not only save them from many difficult and complicated efforts, but would also help in bringing in them a firmer foundation for future spiritual efforts or sadhana (concentrated spiritual effort). Thus the true aim of Integral education would be to prepare man to receive the Integral manifestation of the Divine on earth.
3.8 Conclusion:

The principles thus expounded, can serve as guiding lights under actual educational situations. Though there has been a common charge that many of the principles are too vague to be actually implemented in the classrooms, it has been a common experience to this researcher that such principles have been applied with significant success at SAICE and some other institutions functioning on such principles. Arguably, what can be followed in a couple of institutions can, at least theoretically be followed in other institutions too, since the principles do not demand too much in terms of material infrastructure or other expensive requirements.