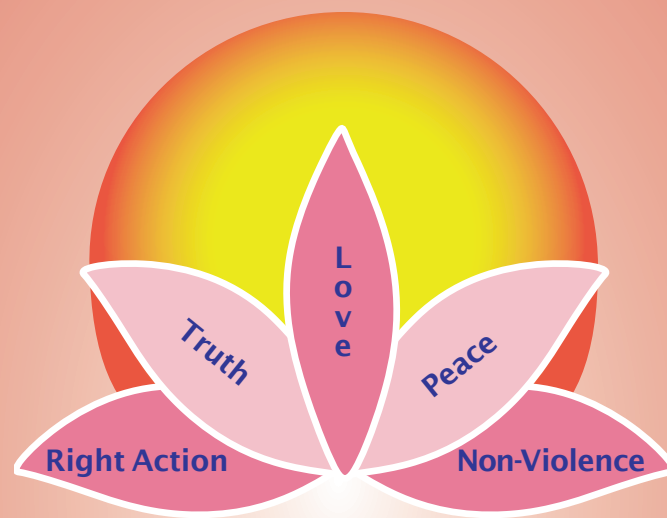
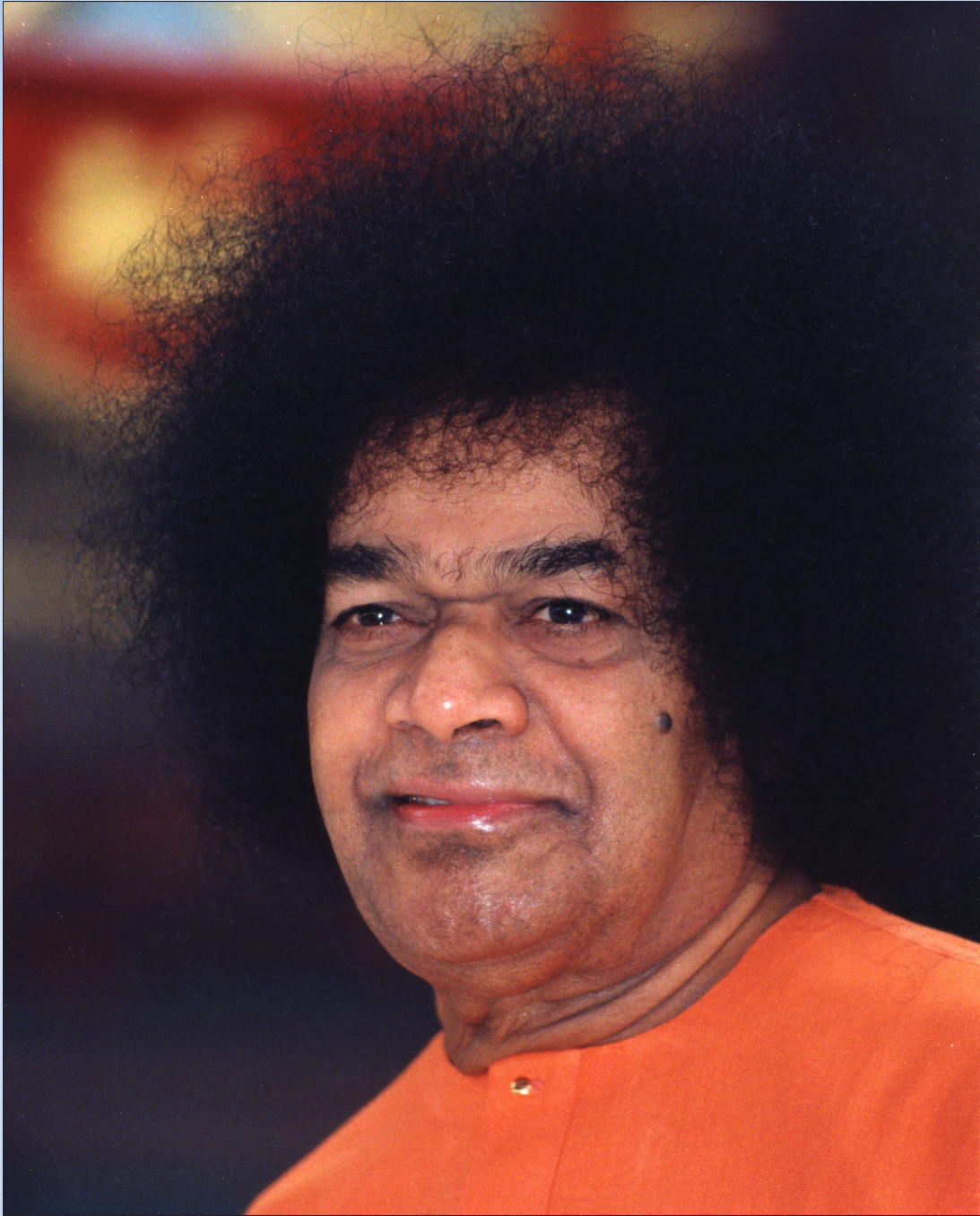


# Sathya Sai Ideal Education



World Education Conference  
Prasanthi Nilayam  
July 2014



Dedicated With Love and Gratitude at the Divine Lotus Feet of  
*Bhagawan Sri Sathya Sai Baba*

# Contents

<b>Bhagawan Sri Sathya Sai Baba: The Universal Teacher</b> .....	1
Dr. Narendranath Reddy	
<b>Foreword</b> .....	3
Dr. Pal Dhall	

## 1

### **Divine Discourses by Bhagawan Sri Sathya Sai Baba**

<b>Character - End of True Education</b> .....	5
Prasanthi Nilayam, November 20, 2002	
<b>Lead an Ideal Life and Set an Example for Others</b> .....	10
Prasanthi Nilayam, July 21, 2008	
<b>Role of Teachers, Parents and Governments</b> .....	14
Brindavan, July 19, 1994	
<b>Education and Culture</b> .....	18
Prasanthi Nilayam, November 22, 1994	

## 2

<b>The Way towards Human and Spiritual Excellence</b> .....	22
Mrs. Marianne Meyer	
<b>Sathya Sai Ideal Education: Vision towards the Future</b> .....	25
Dr. Pal Dhall	
<b>Sathya Sai Schools: Detailing an Educational Open Model</b> .....	31
Dr. Dalton de Souza Amorim	
<b>Self-Transformation, <i>Acharyas</i> and Thoughts on “First Things First”</b> .....	35
Dr. Hyman T. Johnson	
<b>Sathya Sai Education in Human Values: God’s Gift to All Humanity!</b> .....	40
Mrs. Doris Hampton	



*“Love comprises all aspects of Vidya (education).”*

–Sri Sathya Sai Baba

Sathya Sai Speaks, Volume 37, Chapter 4

# Bhagawan Sri Sathya Sai Baba: The Universal Teacher

*Message from Dr. Narendranath Reddy, Chairman, Prasanthi Council*

Sai is Love and Love is Sai. His love is unfathomable. It is greater than the love of a thousand mothers. Bhagawan Sri Sathya Sai Baba, the *gurunaam guru* (teacher of teachers) teaches us the noble path of love and shows us the light that dispels the darkness of ignorance. Our human mind cannot comprehend the mystery, majesty, glory, grandeur and beauty of our Lord Sai, but all of us can experience and share His infinite love and eternal message.

Swami teaches that education has two aspects. The first, related to external and worldly affairs, is nothing but acquisition of bookish knowledge. In the modern world we find many individuals well versed and highly qualified in this aspect. The second aspect, known as Educare, is related to human values. The word “Educare” means “to bring out that which is within.” Human values, namely, *Sathya*, *Dharma*, *Santhi*, *Prema* and *Abimsa* (Truth, Righteousness, Peace, Love and Non-violence) are inherent in every human being. One cannot acquire them from outside; they must be elicited from within. As people have forgotten these innate human values, they are unable to manifest them. Educare teaches the skill of discerning and manifesting these values. Educare brings the values out, so to speak. “To bring them out” or “to manifest them” means to translate these values into action.

Swami emphasises that both secular knowledge and spiritual knowledge are required. While education is information-oriented and relates to the exterior world, Educare is transformation-oriented and relates to the interior world. Secular knowledge helps us learn the skills necessary for discharging our duties and serving society, while Educare imparts the skill of turning inward to realise the Divinity in-

herent to every human being. That is why Swami, the Divine Chancellor of the Sri Sathya Sai Institute of Higher Learning, emphasises character development and transformation of the heart in addition to academic excellence. He often declared: “The end of education is character” and “Education is for life, not only for earning a livelihood.” To that end, Swami encourages the student to aspire for the highest degree “*Amritasya Putra*”—Child of Immortality—rather than to aspire for degrees like B.A., M.A., M.D. and Ph.D. Only spiritual knowledge confers this highest degree.

Swami also tells us how to secure this spiritual knowledge. He says, “Removal of immorality is the only way to immortality.” He tells us that removal of immorality can be easily attained by practice of the five human values—*Sathya* (Truth), *Dharma* (Righteousness), *Santhi* (Peace), *Prema* (Love) and *Abimsa* (Non-violence).

Swami’s message to the world about practising the human values—*Sathya*, *Dharma*, *Santhi*, *Prema* and *Abimsa*—is reflected in many of His 1,500 divine discourses and in his 16 *Vabinis*. His message serves as a beacon for humanity. In this context, it is worthwhile to remember Baba’s quip: “It is not EHV (Education in Human Values) but 3HV. (i.e., improving the value or quality of the Head, Heart and Hand).” This means that the five values purify these three instruments, securing *trikarana suddhi*. They facilitate the development of the harmony of thought, word and deed. Swami wants us to have the head of Adi Shankara, who had fundamental discrimination and wisdom; the heart of Lord Buddha, who had kindness and compassion for all beings; and the hands of King Janaka, who practiced selfless service with utmost detachment. Only when

we have these three can we say that we are practising Education in Human Values (E.H.V.).

The undercurrent of all human values is love. Swami's life is His message and His message is love. Swami showered His love not only on human beings, but also on animals like deers, elephants, cows and dogs. I was fortunate to witness the love of Swami for the elephant Sai Gita. Once, Swami talked with me at length about the devotion of Sai Gita. When Sai Gita died, Swami spent many hours in the hot sun participating in the final rites. In a similar manner, He showered His love on a deer at His Brindavan *Ashram*, which was blessed to leave its body with its head resting on His lap. These examples demonstrate Swami's unconditional and universal love for every being, nay everything in this universe. Swami's every act and every gesture carry a message. In these two examples, the message is clear that we should love all as He loves everyone and everything.

In His discourses, Swami often refers to Abraham Lincoln, the son of a poor farmer, who rose to become the President and who showed this love in all areas of his life. President Lincoln is regarded by many historians and laypersons not only as the foremost American President but also as one of the greatest Americans of all times. One day while going to Congress, President Lincoln saw a pig stuck in the mud. He told his driver to stop the carriage and helped to pull the pig out of the mud. In the process his new suit became dirty. Without changing his clothes, the President went to the meeting as he did not want to be late. When he reached the meeting, everyone wondered what had happened. President Lincoln said that he experienced oneness with the pig at that time and he felt its pain as his own pain. When they heard what transpired, everyone in Congress was moved by his love and compassion. This is what Swami calls the feeling of oneness with all creation. Swami says, "*Adwaita Darshanam Jnanam*" — "Experience of oneness is enlightenment."

Over the years, Swami provided many anecdotes of exemplary devotees who practiced value-based education in their lives. In His divine discourses, He often narrated a story from the *Srimad Bhagavatam*

concerning Prahlada, a great devotee who exemplified the principles of Educare. Prahlada mastered his senses and was a mastermind. He had pure, pristine and unsullied love for God and love and compassion for all. By contrast, his father Hiranyakashipu had mastered all the sciences but did not practice the human values. Swami says he was the greatest scientist. He travelled not only to the moon but also to various planetary regions and conquered the three worlds. Nature and all the five elements were under his control. But Hiranyakashipu did not conquer himself. He was a slave to his senses and to his inner enemies, which led to his perdition. Swami proclaimed that education without character, science without humanity and commerce without morality are not only useless, but positively dangerous. Love and compassion are the hallmarks of real education. Prahlada and President Lincoln both had these qualities.

To spread Sathya Sai Ideal Education, it is also necessary for all the educators to dive deep and understand the other teachings of Swami regarding Educare: "The essence of education is concentration"; "The end of education is character"; "The purpose of education is to serve humanity"; and "The goal of education is to realise one's innate divinity."

I pray to Bhagawan to bless all of us with strength, determination, dedication, discrimination and devotion so that, by His grace and blessings, we serve all with love and attain the goal in this very lifetime.

Let us pay heed to the divine clarion call, "Arise, awake and stop not until the goal is reached."

*Samastha Loka Sukhino Bhavantu!* May all the worlds be happy!

## Foreword

**T**his book commemorates a Conference on Sathya Sai Ideal Education in Prasanthi Nilayam at *Guru Poornima*, 2014. Eminent Sathya Sai educators have gathered together from the four corners of the world to discuss the deeper meaning of Sathya Sai Education, evaluate what has been achieved to date in the Sathya Sai Institutes (ISSEs), Sathya Sai Schools and Sathya Sai Education in Human Values (SSEHV) programmes. This Conference will deliberate on how all the ISSEs working collaboratively with love and harmony may take further Bhagawan's vision of Sathya Sai Ideal Education.

Bhagawan calls ideal education *Vidya*. *Vidya* is not stuffing the head with information in the schools. *Vidya* is not being able to discuss profound philosophy with sharp logic and deep analysis in gatherings of scholars. *Vidya* is knowledge put into practice with a lively conscience informed by the five Human Values. It is living with constant awareness that every thought, every action has eternal consequences. These consequences can either advance or thwart our progress towards our human goal which is Self Realisation. Bhagawan's message of *Vidya* is for all of mankind.

Before this Conference senior educators were invited to respond to a Questionnaire and Concept Paper from the Education Committee. They reviewed their remarkable achievements in the short time since the commencement of the initiatives they had launched. At the same time they also evaluated the gaps that need to be filled. Their thoughtful deliberations have enabled a fresh vision to be formed of Sathya Sai Education by the Education Committee.

In this commemorative book are gathered the most outstanding gems of Bhagawan's Divine Discourses on Education. The Chairman of the Prasanthi Council, Dr. Reddy shares his distilled wisdom on Bhagawan as the Universal Teacher. Based on their rich experience as Sathya Sai educators some members of the Education Committee from various parts of the world share their insights and a vision of the future of Sathya Sai Education.

It is my fervent prayer that Bhagawan Sri Sathya Sai Baba blesses all of us. I pray that He makes us His worthy instruments in the Divine global mission of inaugurating a new golden era which, He promised, will bring lasting peace and prosperity to every heart, every family and every nation.

**Dr. Pal Dhall**

Chairman, Education Committee  
Sri Sathya Sai World Foundation

**SECTION ONE**

.....



**Divine Discourse by Bhagawan Sri Sathya Sai Baba during Seminar on Value Orientation to Higher Education**





# Character – End of True Education

Prasanthi Nilayam, November 20, 2002  
.....

*No trace of peace anywhere;  
Truth has become equally scarce;  
Fearsome weapons are stocked up galore;  
Others abound who cover with dread;  
Self love, the cause for this wicked furore;  
Such is the truth of Sai's word.*  
(Telugu Poem)

*Embodiments of Love!* Education is increasing day by day, but there is no commensurate transformation in human behaviour as a result. What is the kind of education do we need? Today, academic excellence in education has increased, but its salutary effect in human behaviour is decreasing.

## **A Harmonious Blend of Secular and Spiritual Education is the Need of the Hour**

*Dear Students!* Today, the education being pursued by you is only secular (i.e., value-neutral). Mere secular education is not enough. It must be supplemented by spiritual education. **You must develop the principle of love. You must follow the path of truth. True education is that which is suffused with truth and love. Without truth, love is ineffective and devoid of value. Secular education is for making a living, whereas spiritual education is for reaching the goal of life.** Therefore, it is the duty of students as well as educators to harmonise the secular education with spiritual education. Today, the world has recognised the importance of harmonious relationship between secular and spiritual education.

The whole world has started imparting spiritual education along with conventional curricula. People have realised the truth that spirituality is not a modern discovery, but ancient wisdom. However, the importance of this principle has been confined to only propounding and teaching of spirituality. Actu-

ally, there is a decline in the practice of spirituality in daily life. Therefore, practical education is most important today. **Education without practice would lead to unrest.** Modern studies in institutions is referred to as education. But, **spiritual education that has its effect on one's heart, is "Educare."** "Educare" means bringing out the latent divinity in a human being and establishing it as an ideal to the whole world. Modern education ends with mere bookish knowledge. It is confined to what is contained in the books. Educare, however, is not related to the books. It is related to teaching about the source of all knowledge that is latent in the heart of a human being. Therefore, underlying such type of education is the prime necessity today. People are pursuing higher education in the secular field. That is not enough. They have also to pursue spiritual education which teaches human values like truth, righteous conduct, love, etc., which bring about a transformation of the heart.

**A harmonious blend of secular and spiritual education is ideally suited to the present-day world. One is an inner awakening and the other is an external teaching. Secular teachings are related to the physical world. They are the negative aspect; whereas teachings related to the inner awakening are positive.** Take for example, love. Who can define the form of love? The best way to define love is to love others and be loved by others and thereby experience the bliss of love. Such teachings related to the inner awakening are the urgent need of the hour. **Educare is that which establishes love and kinship between human beings.** Today, nobody knows what is in the mind of another individual, not to speak of the individual whose thought, word and deed are not in harmony. He thinks something, speaks something else and does something that is totally different. This

is not the characteristic of true education. What you think, you speak; what you utter, you perform in action. Since there is no unity between thought, word and deed, man today is not rising to the level of a *mahatma* (noble soul). He is becoming a *duratma* (wicked person). It is said:

*Manasyekam Vachasyekam Karmanyekam Mahatmanam*

*Manasyanyath Vachasyanyath Karmanyanyath Duratmanam*

(Those whose thoughts, words and deeds are in complete harmony are noble ones; those with whom they are at variance are wicked ones.)

### Villages Foster Love and Kinship

It is the so-called “educated elite” who are the greater criminals than the unlettered masses. It is they who are causing great damage to the country. The uneducated villagers are leading respectable lives and are setting examples to others. For instance, those who are educated and considered to be great intellectuals are leading luxurious lives in cities. On the other hand, those considered to be rustics and unlettered simpletons are living in the villages. They are leading a very simple, happy and contented life. Today, you will find that several schools, colleges and universities are established in cities. You will also find constant unrest and agitations in the campuses of these educational institutions. On the other hand, there are hardly any such agitations in the villages, where such institutions of higher education are non-existent. What could be the reason for this situation? More of this so-called modern education!

You go to villages and observe. The moment you enter a village, the simple villagers enquire, “Oh brother! Where do you come from? What is your country, etc.?” They talk to you with respect and reverence and enquire after your welfare. But, in the towns and cities, even a father and son do not enquire the welfare of each other. They go about their daily routine in a most mechanical way, with no concern for each other. The reason for this situation is modern education. It is said, “*The end of education is character.*” Since people have lost their character nowadays, respect and reverence have also declined.

Even parents contribute to this situation. Parents in villages send their children to cities for education. They expect their children to pursue higher education and earn degrees. Their intentions are, no doubt, good. But, the children take to bad ways, while in cities. While they were in villages, they used to respect elders and were obedient to their parents. Once they entered cities in pursuit of higher education, they lost all the good qualities of respect, reverence, character and humility acquired at home. Students have now forgotten the value of a life of sanctity. They do not hesitate to smoke in front of even their parents. Bad habits are on the increase. But, the situation is somewhat different in the villages. The children in the villages behave with restraint in the presence of elders and parents. The healthy parental control is still surviving in the villages. No such control, however, exists in towns and cities. Youths smoke and offer cigarettes to their friends, they go to cinemas and indulge in ever so many bad habits. There is none to restrain them and wean them away from bad habits. What is the reason for this behaviour? Modern education. They have no respect for elders, parents and society. When someone points out their mistakes, they begin to argue saying, “Why should I fear? It is my will, I smoke *my* cigarette.”

### Education Sans Good Behaviour is Useless

A small example. Once, an Indian and a foreigner were travelling together in a railway compartment. The Indian was a chain-smoker. Not only that, he was puffing the smoke on the face of the foreigner.

The foreigner tolerated it for sometime and when he could not bear it anymore, he told the Indian, “My dear son! I am not feeling well. I cannot bear cigarette smoking. If you want to smoke, please go to the toilet.” The Indian who was brought up with modern education replied, “If you cannot tolerate my smoking a cigarette, you may go to the toilet. I have bought the cigarette and I will smoke freely. I am at liberty to smoke and puff the smoke as I please.” Thus, he began quarrelling with the foreigner. The foreigner was helpless. After sometime, he went to the toilet and returned. In the meanwhile, the Indi-

an student threw out the foreigner's shoes from the compartment. The foreigner saw this but thought that it was unwise to argue with this arrogant boy, and went up to the upper berth and stretched himself. Now it was the turn of the Indian boy. He went to the toilet. Before he returned, the foreigner threw away the coat of the Indian boy, to teach him a lesson. The boy returned from the toilet and enquired where his coat was. The foreigner replied that it had gone in search of his shoes, which were thrown out of the compartment by the boy. Then the boy realised his mistake. As you are aware, for everything, there will be reaction, resound and reflection in this *Kali* Age. **When you speak softly and sweetly to others, you will receive the same in return. If you are rude to others, others will also be rude towards you. Every individual, irrespective of his age and country, must, therefore, speak softly and sweetly. Whether one is educated or illiterate, one must speak softly and sweetly. He must have humility.**

### What Is Education?

*Hear ye the word true of Sai.*

*Culture, conduct, truth, faith, devotion and discipline*

*These are education true,*

*All else is trash.*

(Telugu Poem)

Man does not consider himself duty-bound today. Performance of one's own duty is discipline. What is the use of education without discipline? **Education without knowledge is useless and knowledge without education is foolishness.** Therefore, no purpose is served by pursuing such foolish and useless education. One must cultivate good behaviour also with high education.

But, what we find today is high academics and degenerated behaviour. Therefore, you must acquire high education, but lead a simple life. That is true education. Once, Mahatma Gandhi was shedding tears while holding a book. He had read that book and found it to be trash. Meanwhile, a Britisher came there and enquired from Gandhiji why he was shedding tears. Gandhi replied that the book he was holding did not promote character building, which he believed was the heart of education. There is a

vast difference between modern education and ancient wisdom. The time in which you are pursuing your education may be modern, but your behaviour should always be in accordance with the ancient wisdom. Only then will your education command respect.

**You must respect your parents.** If an elderly gentleman visits your house, welcome him with reverence and respect. Speak to him sweetly and softly. When that gentleman enquires the whereabouts of your father, do not brush him aside saying, "Go and find out." That is not the reply you have to give. Politely tell him, "Sir! My father is in the drawing room, I shall call him." When you thus speak sweetly and softly, the visitor will have a good opinion about you. He would think that you are the worthy son of a worthy father. **You must protect the honour and prestige of your father. How? – With your good behaviour and sweet and soft words.** Otherwise, the visitors would form an opinion, "The father is a good and respectable person, but this son of that father is a bad fellow. He is rude and arrogant. He is not a worthy son." Therefore, what we have to learn today is to cultivate humility, in spite of our modern education and living in a modern age.

Who is a student? **A student is one who is acquiring education and who conducts himself with humility, obedience and discipline.** He, who has no obedience and discipline is not a student, but a stupid one. There must be calm and serene atmosphere in campuses where a number of students pursue their education. Today, elders hesitate to go to places where there are students; the reason is, the elders are afraid that these students might create trouble. This was not the situation in earlier days. The students of those days used to conduct themselves with humility. They had a sense of discrimination, acquired through education. In modern education, honesty and integrity, duty, discipline and devotion are woefully lacking. What is the use of such education? In olden days, a student used to be initiated into learning with a sacred prayer to God, "*Om Namah Sivaya! Om Namo Narayanaya!*" The elders in the neighbourhood were invited for the ceremony and their blessings for the child obtained. In contrast, today, a child

is initiated into learning with a nursery rhyme, “Ba Ba blacksheep”, with the result he would ultimately become a black sheep in society.

### Keep a Watch on Your Words

*Dear Students!* You are pursuing your education in a sacred atmosphere. You must continue to develop this atmosphere later in your life. Modern science is, of course, great. But, your senses are at a low level. Along with science, the senses must also be raised to a higher level. Today, we are leading a high-level life, keeping our senses at low level. This should not be what is meant by “Educare.” **Educare is bringing out the latent divinity in a human being.** Whatever words you speak, you must watch whether they are the result of your education or Educare. Today, nobody is keeping this watch. I often refer to the spelling of the word, WATCH. The spelling consists of five letters, namely, W A T C H. These letters stand for:

- W - Watch your Words
- A - Watch your Actions
- T - Watch your Thoughts
- C - Watch you Character
- H - Watch your Heart

When you thus keep a watch on your words, actions, thoughts, character, and heart, that is the real watch; not the one you tie to your wrist. The wrist-watch may go for repair, but the word “watch” will never get spoiled. It will always bring purity of thought, word and deed. How great these words are! Education in the olden days contributed to making man a noble and ideal human being.

Then, about cleanliness and purity; these two are most important aspects of education. Students must take good care in respect to personal hygiene, involving regular bath, neat and clean dress, etc. **“Cleanliness is godliness.” Therefore, be clean and pure. Lead a happy and contented life. Always help others. Help Ever, Hurt Never.** Surely, you can pursue modern education. But, along with it, you must also learn ancient wisdom. There must be a harmonious blend of these two. Pursuit of scientific knowledge is, of course, necessary. But, today, we are understanding science in a perverted way. Science starts at

a particular point and ends at a different point. It is not a full circle; whereas, spirituality is a full circle, ending at the point of origin. That is why it is said,

*Poornamadah Poornamidam Poornat Poornamudachyate Poornasya Poornamadaya Poornameva Avashishyate*

(That is full, this is full. When the full is taken out of the full, what remains is again the full.)

### Rise to the Level Beyond the Senses

Science starts with an enquiry. “What is this? What is this?” On the other hand, spirituality begins its quest with the enquiry “What is that? What is that?” The enquiry “What is this?” indicates nearness, nearness to the senses. This is science. In contrast to this, the enquiry “What is that?” indicates distance, i.e., distance from senses. That is spirituality.

A small example. You all have come here from far-off places like Zambia, East Africa, etc., to have the *darshan* of Sai Baba. Since you are living at such distant places, you develop great love for Sai Baba and yearn to have His *darshan*. The same eagerness will not be there to see a person in a neighbouring village. It is natural to develop interest in an object that is far away. What is that “that”? “That” means, that which is beyond the senses, namely, spirituality. “Below senses” is dirty. We should not aspire for that. **We must rise to the level of beyond senses. Only then can we lead a sacred life.** Today, students are below the senses. They are becoming slaves to the senses. This is not proper education. **You must become a “Master of Senses” and not merely a “Master of Science.” You must make the senses your servants. You should not become a servant of the senses.**

You all know about Queen Kaikeyi in the *Ramayana*. She was an adept in *asthras* and *sasthras* (all kinds of weapons and sciences). She was the daughter of the king of Kekaya kingdom. She was the youngest and dearest queen of King Dasaratha. She brought along with her, a servant called Manthara to serve her in the palace. But, in course of time, she allowed Manthara to become her mentor and she became her servant. Ultimately, she yielded herself to Manthara’s advice and made her life most mis-

erable. She lost her husband, King Dasaratha, who died unable to bear the pangs of separation from his beloved son, Sri Rama. She had also to face the anger of her own son, Bharatha, who did not like the idea of Rama being sent to the forest and his becoming king in Rama's place. Everyone in the kingdom hated her for sending Rama and Sita to the forest. That is why, it is said that a servant should be kept as a servant and a master should remain a master. **You are the master and your senses are the servants.**

### **Follow the Principle of Simple Living and High Thinking**

**“Master the mind and be a mastermind.” That is the quality of a student. Only then can you acquire true higher education and share it with others too.** I can teach you at great length about education, but time is a constraint. **What I teach the students centers round the principle of “simple living and high thinking.”** I Myself follow this principle. It is not education in terms of degrees that is important; culture is important. If we develop culture, we can acquire any amount of purity and sacredness in our life. The aim of all this training being given to you, is to make you self-reliant. **You must attend to all your personal chores yourself.** For example, you must clean your dinner plates, wash your clothes, etc., by yourself. This is the duty of a real student. If you cultivate such good habits, what more is required? This is simple living and high thinking. You must lead a noble life, based on this principle.

I am also advising Jumsai that this principle of self-help must be implemented in all the schools run by the Institute of Human Values. **Students of the Institute must become self-reliant.** The place of their study, the place of their stay, the book racks, etc., must always be kept clean by the students themselves. No separate servants must be engaged for this purpose. I often tell the students a joke – “The vegetable purchased is worth two annas; but the charges paid to the porter for carrying the vegetables are four annas.” Will you ever pay a higher amount towards porter charges, than the cost of the vegetable itself? You should not waste your money in such ways. *Misuse of money is evil.* The money you are spending

in your student life is contributed by your parents. They earned it by their sweat and blood. Each rupee must be treated as a drop of their blood. Curtail your expenditure and pursue higher education.

Today, several students wish to go to foreign countries for higher education. How much money is required for this purpose! What do you do, after reaching the foreign country, spending such a huge amount? You are not concentrating on your studies. On the other hand, you spend your time in ever so many activities, wasting your valuable money. If you are short of money as a result of this wasteful expenditure, you resort to cleaning cups and plates in a restaurant, to supplement your income. Instead of cleaning cups and plates in a foreign country, why don't you do it in your own country and in your own home? By doing so, you will be helpful to your parents. Your parents will feel happy. **Dear students! Make your parents happy. Make your teachers happy. You serve them. Only then, will you be able to receive good education from the teachers.**

*Embodiments of Love!* **Realise the truth that real education is that which teaches humility. It is only when you cultivate this quality of humility, can you become ideal students and serve your country well.** You must keep yourself away from places of violence, for, if you go there, you will also receive injuries to your body. If you can, try to control such violent incidents, otherwise, keep yourself away from them. Try to establish a peaceful atmosphere everywhere.

*Dear Students!* You are full of noble qualities. You are strong in body and mind. Along with that, try also to develop good character. **There is no use developing friends' circle, wealth and strength, without developing character.** You become ideal students and propagate the principles of Sathya Sai Education in the world and earn respect from the world.

—Sri Sathya Sai Baba

# Lead an Ideal Life and Set an Example for Others

Prasanthi Nilayam, July 21, 2008  
.....

*One may become a wise man by acquiring all types of knowledge; He may not, however realise his own self, the dull-witted one! Despite acquiring all knowledge, a mean-minded person cannot give up bad qualities.*

(Telugu poem)

*The more a person is educated*

*The more he indulges in argumentation*

*Never can he acquire true wisdom*

*Why pursue all types of education*

*And get doomed?*

*One must pursue education that leads to immortality.*

(Telugu poem)

**Devoid of practice, any amount of education will serve no purpose.** One may acquire high academic degrees and titles. But, he cannot be called an educated person. Education is different from practical knowledge. Hence one has to put into practice what he has learnt from an educational institution. Today, it is only the highly educated who come under the category of “*Ajnani*” (those who lack wisdom). Children today imitate them and walk in their footsteps.

(Swami then answered some questions put by the delegates.)

## **Q1 How should students relate themselves to God?**

God is not separate from you. He is in you, with you, around you, behind you and before you. **One has to develop love towards God and have an inseparable bond of love with God.** The relationship with God is not physical. One has to develop the feeling that God and himself/herself are one and the same and that God is in him/her.

## **Q2 What are the external signs of spiritual transformation that takes place in a devotee?**

First and foremost one has to enquire into himself whether one has developed unflinching faith in God or having a casual and worldly relationship with God. Having decided over the matter, **one has to develop firm faith and ensure that he is living with a sense of total equanimity in both pleasure and pain.** In fact, there are no special signs of spiritual transformation which takes place in an individual. It is possible that sometimes some signs may appear outwardly and in dreams or one may be relating himself to the voice of God. In any case, it is the individual that has to observe for himself whether his devotion is increasing or decreasing. **Everything is dependent upon one's faith in God.**

## **Q3 What are the qualities that are expected of a teacher in the Sai System of Education?**

The teachers should not allow too much freedom to the students. The teachers should exercise proper control over the students with kind and good words, keeping in view the aims and aspirations of the students. Simply because they are your students, you should not let them go scot-free. Even if you were to allow them some freedom, you should apply brakes now and then and you should also punish them, if necessary. Such punishment is intended to be a warning to the students to behave themselves properly.

#### **Q4 What is the role of a teacher in the Sai Educational System? How should he enforce discipline?**

Let the teacher remain as a teacher and the student as a student. Both have their roles and responsibilities. Especially the teacher has a responsibility to ensure proper atmosphere in the classroom, while keeping the students happy.

#### **Q5 What are the efforts to be made by a teacher to become a role model in human values?**

This is a very important question. It is only when a teacher behaves properly with the students that they emulate his qualities. What you forbid the students, you should not undertake to do yourself. Not only this, even in the matter of food both the teacher and student should partake the same food. You forbid eating meat for the students but you, yourself, partake of meat and fish. Such a practice is very bad for developing a harmonious relationship between the teacher and the student. **What you teach to the students, you should practise first.** The teacher should not behave irresponsibly, thinking that the students have no right to question him. He should conduct himself with humility and alertness, while dealing with students. He should nourish and nurture the students with love. Another question relates to his dealings with students in a co-education school. The teacher should take extra care in his relations with the girl students. They should be treated as his sisters with love and respect. It is only then their character will be moulded. A teacher is expected to set an example to others by his behaviour.

#### **Q6 In what way should the parents be involved in children's education?**

Parents are expected not to discuss their family problems in front of the children. They should sort out those problems between themselves and keep the children happy and education-oriented. **Parents should set an example to their children in conduct and behaviour.**

Students should not cause any inconvenience to their parents. They should develop a sense of grati-

tude towards their parents for bringing them up by undergoing several difficulties and sacrificing their own comforts. Even after they are married, they should not neglect their parents, thinking, "I and my family are doing well. What do I care if my parents are suffering?" It is only the uneducated fools who behave like that. Educated people should not develop such attitude. You must serve your parents and keep them happy. You should fulfil their needs. **It is the duty of children to keep their parents happy.**

These days, students make friendship with bad characters. **"Tell me your company and I shall tell you what you are."** By joining bad company, you will also get spoiled. Today, there is a lot of agitation between parents and children. The desires and aspirations of parents and children are opposed to one another. If you look after your own interests, what about those of your parents? You should therefore fulfil your aspirations, keeping in view the expectations of your parents. It is sheer selfishness to work for your own satisfaction, making your parents unhappy. It is unbecoming of a son.

Parents should also exercise proper control over such children. The parents should explain to their children, "Today, you are married and have a family. But, we are with you right from the beginning. Make us happy. It is your duty." Bidding good-bye to the parents and setting up a separate family is selfishness. **This selfishness is increasing in recent times and causes the relationship to be strained between parents and children.**

### **Respect Your Parents**

Another aspect I wish to emphasise is that you should not interfere in matters not concerning you. Due to the impact of modern times, children tend to become separate from their parents. Tempers run high and tensions build up in such situations. Hence, you have to control your anger to a certain extent. You have to pause and enquire into yourself, "Do I have to show my anger on my parents? Is it correct?" **You should not let your elderly parents shed tears on account of your rude behaviour.** On the other hand, if you make them happy, you will also be happy.

The *Bal Vikas* classes are very important for the children. *Dhyana* (meditation) should be taught to *Bal Vikas* children and to those undergoing training in Education in Human Values. First and foremost, the parents should develop an awareness about human values. They should follow the human values in letter and spirit. How do you expect the children to follow human values, when you yourself are not following them?

### Set a Good Example

**Set an example by your practice of human values.** Parents today are busy and have no time to spare for their family and children. If both the parents go to their offices, what will happen to the children? Who will look after them? Some years back, I wrote a poem about the pathetic condition of the children and family in such situations:

*If women go out for jobs, who will take care of the home?*

*When husband and wife go out to office, who will do the household work?*

*If women go out to teach others' children in schools, who will teach their own children?*

*If women also go to work just like men, who will cook food in the kitchen?*

*Earning money may solve some financial problems, but how will it resolve domestic problems? Women can work and earn money but they cannot lead a happy life if they neglect their home.*

(Telugu Poem)

Women depend upon cooks and maids to run their homes. This will bring down the reputation of the family. Hence, you have to take up employment only after ensuring smooth running of the household. **You can certainly take up a job, provided the children are taken care of in a proper manner.** Even the men do not understand this situation. Some people spend their time in reading newspapers and watching TV after returning from their offices. Some others go to the club and play cards. They do not bother about their family and children.

### Bring Up the Children in a Proper Atmosphere

How can the parents ensure a proper atmosphere in the house and children's education? If the children are not studying well, it is not their mistake. The parents are to be blamed for such a situation. You should remain in the house and look after the children properly. That is the real income for the family. On the other hand, if you go out to earn a little money neglecting your children, you become selfish parents. If your children are spoiled, you have to repent later. **Hence, it is the foremost duty of the parents to bring up the children in a proper atmosphere.**

The human values are to be followed by every individual voluntarily. No one can enforce them from above. If people in their respective occupations like the police, doctors, nurses, etc., were to do their jobs with honesty and integrity, problems would not have arisen in society. Unfortunately, this is not the situation today. The children are suffering for the faults of their parents. Hence, we have to ensure that the children are happy and grow up in a healthy environment. You should not allow them to sleep till 8.00 A.M. You must wake them up at 5 o'clock itself. Unfortunately today even the parents do not get up at 5 o'clock. They sleep till 8 o'clock in the morning and their children up to 9 o'clock. The parents should set an example to their children. Those who have no children and with no responsibilities can sleep for any length of time.

### Give Top Priority to Discipline, Duty and Devotion

While establishing schools, Sri Sathya Sai Organisations can raise a corpus fund for the maintenance of schools. They can also take the help of parents for running the school. **Especially, the three principles of Discipline, Duty and Devotion must be given top priority in Sathya Sai Schools.** Children have to be taught the human values right from an early age. Students should be taught to establish proper relationship with God. Parents should not provide all sorts of fashionable clothes to the children. Provide them simple and clean dress that will



suit their needs. It is the primary duty of the parents to exercise proper control over their children. Parents should also be given proper orientation about Sathya Sai system of education. It is possible that some parents may not be aware of it.

Some children out of fear of their parents speak lies. Hence, parents have to visit their school once in a week to enquire about their children's behaviour and progress in studies. Sometimes children alter their grades and give wrong information to their parents, who implicitly believe their children. They do not care to go to the school and check with the teachers. Parents have to go to the school every now and then and check with the teachers, without the knowledge of their children.

In a way, the parents in villages are better in this respect. They at least monitor the progress and behaviour of their children in the school and take timely corrective measures. But people living in towns and cities, especially high officials, do not bother about their children. Students should not loiter here and there. Some students roam about in streets and waste their time. Such students are stupid! It does not behove the stature of a student to roam about in the streets aimlessly.

### **Practise Ceiling on Desires**

Parents should also prevent children from misuse of money. They have to educate children as to what is right and what is wrong. Their behaviour should be corrected by the parents. Father, mother and children should thus lead a harmonious life in the house. Parents should also watch what books the children are reading. Youngsters are prone to read all sorts of books. They keep some useless novels in the midst of textbooks and read them. Parents think that the boy is reading a textbook. But that is not a textbook; it is his "taste." Parents should immediately remove such books from the children.

When you thus observe and keep a close watch on the activities of the children, they behave well and come up in life.

**The *Bal Vikas* children should be educated about the ceiling on desires which forbids waste of money,**

**food, energy and time.** It is only when you enforce this rule, children come under your control. Today, even the elders do not follow this ceiling on desires. During festivals and family occasions, a lot of money is spent in organising dinners where food is wasted. Food is God; do not waste food. Give food to those who are in need of it. Unfortunately today, the poor and hungry are not fed. A lot of food is thrown in the dustbin as waste.

### **Don't Waste Time, Energy and Money**

As regards to talk, one should not talk too much, whereby precious energy is wasted. Similarly, do not waste time. "Time waste is life waste." We are wasting money. What purpose is served by wasting money? "Misuse of money is evil." Certainly you can spend money when necessary. But should you waste money for unnecessary things simply because you have enough money in your pocket? Several people spend their entire salary for luxuries. They think that they are leading a pompous life. When you are thus spending money recklessly, even the milkman and servants in the house who observe your lifestyle put forward demands for increasing their wages. Therefore, you should not set a bad example for others. Each rupee you spend, you should enquire whether it is for a good purpose or not.

These are the answers for the questions and points you have raised. Conduct yourself carefully and lead a purposeful life in society. Even if you commit a small mistake, society will view it seriously. Do not commit even a small mistake. **The society is carefully watching the lives of members of Sri Sathya Sai Organisation. Hence, lead an ideal life and set an example for others.**

—Sri Sathya Sai Baba

# Role of Teachers, Parents and Governments

Brindavan, July 19, 1994  
.....

**E**mbodiments of Divine Love! Teachers! Students! Educationists! Despite all the knowledge one may have acquired, if one has no concern for the welfare of the world, all that knowledge is worthless. Without good qualities, all knowledge is useless.

*Without refinement in daily actions, vast scholarship will not confer renown.*

*Conformity to rules, without morality, will not enhance one's worth.*

*Will anyone respect you in the world if you display the arrogance of power, overstepping the limits?*

*Going astray from Dharma, if you preach Dharma to others,*

*Will you be deemed human at all? If you have not cherished fear of sin and not entertained the Love of God in your thoughts, what have you achieved so far? Leading a truly human life, be human at least from now onwards.*

*Embodiments of Love!* What we need today is not a new system of education. Nor do we need a new social system. Such changes will not serve to solve the problems we face. We need today men and women who are pure in mind and heart. In a society lacking in purity of mind and integrity of character, noble-minded human beings will be few. Without spirituality there will be neither purity, nor morality nor integrity. Where there are no men and women of noble character, the state will not flourish.

## **Bharat Is Like a Multi-petalled Rose**

No country in the world has so many races, creeds and languages as the sacred land of *Bharat* (India). *Bharat* shines forth as a multi-racial garden

with its many races and creeds and languages and cultures. The different creeds and cultures are like so many flowers in a garden. The varied manners and cultures contribute to the many faceted brilliance of the nation. The magnificence of this diversity is beyond description. *Bharat* is like a multi-petalled lotus.

*Bharat* is the home of people who cherished Love as the way of the Spirit and Truth as the breath of their life. Unfortunately, lost in the pursuit of worldly, physical and material objects, the people have forgotten their basic divinity as human beings.

It is in this context that the educational system has to be examined. Teachers have to consider the fundamental features of this system. From early times, the ancient system of education developed a broad outlook and promoted virtues and morals which served to foster noble ideals in society. What are the changes we witness today in the educational set-up? Who is responsible in this sacred land of *Bharat* for moulding the young children of today into ideal citizens of tomorrow? It is only when this question is properly examined that we will find the right solution for our problems. Is the responsibility that of the parents? Or is it that of the teachers who enrich the intellects of the students? Or that of the national leaders who profess to strive for the progress of the nation? Or is it that of the administrators who are in charge of educational institutions? Or is it that of the writers who are producing the literature for the students and the public? The question may be asked whether all of them are discharging their respective duties properly. Let them examine

their hearts and furnish the answer. Only then we shall find the solutions to our educational problems.

### **Who Is Responsible for the Indiscipline?**

Among students discipline has almost totally declined. What is the means to restore this discipline on right lines? Is any one trying to find out the cause of indiscipline or the means to remedy the situation? Without seeking to find out who is responsible for this indiscipline, it is wrong to blame the students. They are not to blame.

The truth is: The students are not being taught the greatness of the culture and ideals of *Bharat* through suitable books and writings. Are we teaching to our students the exemplary lives of those who struggled for freedom and gave even their lives for the sake of the country? Are we imparting to our students inspiration from the lives of great leaders like Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandhra Pal and Netaji Subhas Chandra Bose who asserted the nation's right to freedom? Are we teaching to our students the message of great men who proclaimed the supremacy of morality and character?

### **Students Should Be Taught to Develop Good Qualities**

We do not impart to our students the lessons of our great epics like the *Ramayana* and the *Mahabharata*. Are we teaching to our students the story of Shri Rama, who sacrificed his all to fulfill the promises of his father? Are they told about the sacrifice of Dharmaja who went into exile and lived on roots and leaves to uphold *Dharma*? Do they learn about the devotion of Shravanakumar, who did not spare himself in the service of his parents? Are the students taught anything about Ekalavya, who was prepared to offer anything desired by the preceptor as the debt he owed to him? Are we teaching our students the story of Prahlada, who rejoiced in chanting the Lord's name and demonstrated the infinite power of the Divine in coming to the rescue of the devotee? Are we imparting to them the great message of the *Bhagavad Gita*, which is relevant not only to *Bharat* but to the entire world? Are they receiving the message of the Buddha, who proclaimed the

truth that there is no greater virtue than refraining from harming others?

Are they taught the significance of the compassion of Jesus? Are they told about the message of Prophet Mohammed? Are they taught the hymns of Nanak which glorify the unity of all faiths? Do they learn about courage and sacrifices made by great heroines like Jhansi Lakshmibai, Padhmini and others?

It is because such examples of noble conducts are not being taught to our students that their sense of patriotism is on the wane. Love of the country is turning into indifference. We have to develop in the students deep love for the country. Students should be taught how to use in a worthy and ideal manner their talents and abilities. Students today, without developing good qualities, are wasting their lives by bad association and giving free rein to their energies. Character alone is enduring. Students are going astray because their virtues are not cultivated.

### **All Are to Blame and Not One Single Agency**

Who are responsible for this? In the home, the parents are responsible, in schools and colleges, the teachers, and outside, the governments which have failed to provide a proper system of education and the administrators who have not recognised their obligation to train young people on right lines. The responsibility thus rests on all of them and not on any one single agency. In the homes, the parents should teach the children to cultivate good qualities and noble ideals. Bookish knowledge alone is not enough. It is superficial and not practical. Students need also general knowledge and common sense.

The teachers, for their part, should impart to the students knowledge and skills which will enable them to lead ideal lives. Students today are getting involved in all kinds of petty agitational movements. Morality and discipline are not to be found. Educational institutions are growing in numbers but the quality of education is declining. The reason is that proper textbooks are not made available to the children.

*Morality and character are confined to books.*

*The hearts are filled with foul things.*

*The hands are used for selfish purposes.*

*This is the progress made in education today.*

*One repays with harm the good done to him.*

*One betrays the man that feeds him.*

*Students mock at teachers.*

*This is our progress.*

Students should cultivate human values. The teachings of great and noble souls should be taught to them. Education should not be to get degrees to earn a living, but should be a preparation for the good life. Education should be for elevation. Teachers should teach students discipline, observance of humility and respect, and instill in them the spirit of service to society and the sense of fellowship.

### **There Is Only One Religion, the Religion of Love**

Differences of caste and creed should be eradicated from the minds of students. They should feel the sense of human unity, with faith in God. All religions teach essentially the same truths. Hence no religion should be despised. Because of the government's policies, a wrong attitude has been developed towards religion. The concept of a Secular State is bandied about. Secularism really means that you should have equal respect for all religions and beliefs. No one can be asked to renounce his faith in the name of secularism. There is only one caste, the caste of Humanity. There is only one religion, the religion of Love. There is only one language, the language of the Heart. Imagine how our students would be able to serve the nation in the future if these basic truths were taught to them. Hence, at the outset, teachers should set the example. Parents should exemplify ideals. The government should be exemplary in its actions. It is because teachers, parents and rulers have failed to set the right example that today our educational system is in shambles.

Teachers should combine practice with precept, like the physical instructor who demonstrates the exercises the students should perform. In the hermitages of the ancient preceptors, this was how the *gurus* taught their disciples.

### **The Six Qualities That Emanate from the Mind**

The distinction between the body and the mind should be understood, in this context. The body can stand still easily; but cannot run so easily. In the case of the mind, to keep it still is difficult, but it can be always fleeting. From the body arise the six enemies of man: lust, anger, greed, delusion, pride and envy. Man today is a victim of these enemies. But from the mind, many good qualities can emanate. Good qualities, good feelings, adherence to truth, devotion, discipline and discharge of duty are the six qualities that emanate from the mind. These are the traits that uphold humanness. Man is called Manuja, the one who has come from Manu, the primal author of the *Dharmashashtra* (the Code of Conduct for all mankind). These are the qualities that have to be cultivated and practised today. They are the property of man along with his mind. A good mind is a god-mind. The degeneration in education is indicated by the change in addressing a student as "good boy" in olden days, to "bye-bye" at present.

Teachers! Inspire your students by your example. Give no room for anger, jealousy or hatred within you. Teach the children the three P's: Purity, Patience, Perseverance. Armed with these three qualities, they can protect the nation better than any army or atom bombs. When truth and righteousness are protected, the nation will be secure. Truth is God. This is true for all countries, everywhere, without regard to nationality or creed. Both truth and righteousness transcend barriers of space and time.

Students have to be taught the path of spirituality. They have to acquire faith, which generates love. Self-confidence is the basis and Self-realisation is the roof. That is the ultimate destiny of man—the full realisation of his human potential by practising human values.

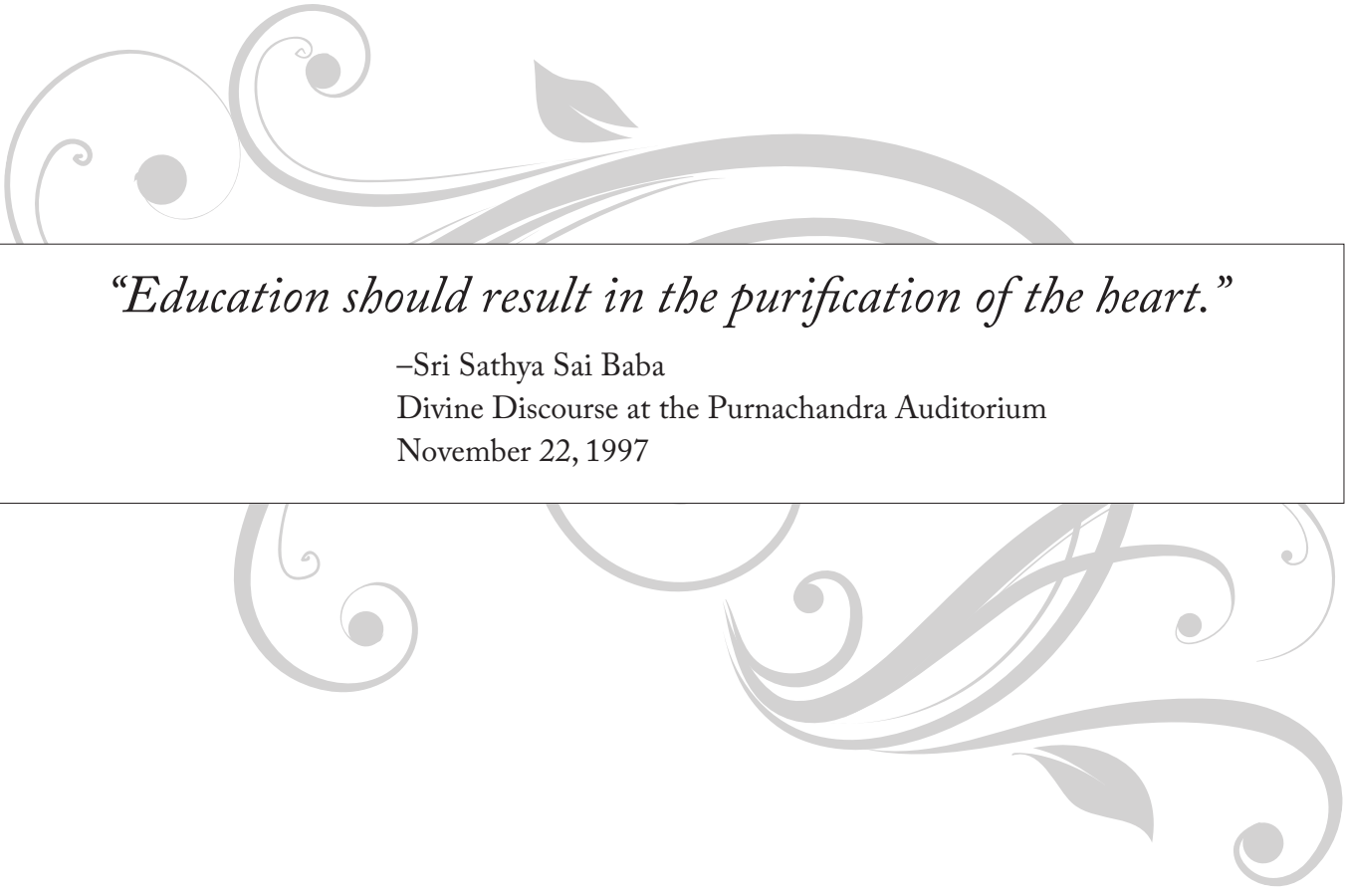
### **Unity of Head, Food and God is Vital for All**

When all concerned—from students to educational authorities—function in this spirit, they can achieve all that they want. Teachers should not be content with merely teaching the children. They

should contact the parents and ascertain how the children are behaving at home. Most *Bal Vikas Gurus* are working in rural areas. It is not enough to relate stories and teach songs and *bhajans* to the students. They should tell them about health and food. For instance, in areas where fluorosis is rampant, they should teach the children how to treat the contaminated water before drinking. The teachers should teach them how to purify their heads and food to realise God. The unity of head, food and God will make them ideal citizens of *Bharat*. Unity is vital for all, wherever they are and whatever their country, religion or sex. Love should be the unifying force. Utilise the three days of the Conference for exploring all problems relating to your work in small groups and come to practical decisions.

Teachers! Promote the sense of human unity among all people, without regard to race, religion or caste. Make *Bharat* the leader of the nations. The entire existence of *Bharat* is based upon spirituality. If spirituality goes, *Bharat* will cease to exist. If *Bharat* goes, the whole world will go. Faith in God is the life-breath of *Bharat*. With this faith, *Bharat* can face any challenge. Imbibe the children with confidence and courage. Unify them through love and love alone.

–Sri Sathya Sai Baba



*“Education should result in the purification of the heart.”*

–Sri Sathya Sai Baba

Divine Discourse at the Purnachandra Auditorium

November 22, 1997

# Education and Culture

Prasanthi Nilayam, November 22, 1994  
.....

*Wealth is worshipped as God,  
Selfishness has become the basis of life,  
Pomp and show have become the fashion of the day,  
Ego is ruling supreme in everyone,  
Ambition makes men ignore righteousness.*

*There is no humility and no regard for truth,  
Education is sought for earning money,  
Hypocrisy has become the order of the day.  
How can the sons of Bharat Mataji  
Hope to progress in the right path?  
Spiritual education is the urgent need  
Of the hour to reform our children  
And turn them in the right direction.*

**S**tudents, teachers and educators! What do you mean by education? What type of education should you have? What kind of education will set an ideal? What is the outcome of education? One must enquire deeply, investigate and get the right answer to these questions. People feel that education helps in materialistic pursuits and rest content with this. This is not a right attitude. Education should promote culture. It is not by education alone but by culture that one gets refined.

Culture promotes refinement. It is termed as *Samskaara* which consists of *Sadhguna* (good character), *Sadbaachaara* (good practices) and *Sadbhavaana* (good feelings). For a person to be deemed educated, his behaviour should be good, his actions useful to society and his feelings should be compassionate and kind. "*Sarvabhootha Hithe Rathab*" (One should have concern for the welfare of all beings).

## What Is Education without Culture?

It is not enough if a student is endowed with scientific and worldly knowledge. He should have essentially moral and spiritual knowledge also. The aim

of education should be to bring about an all-round development of the personalities of the students. Education should make all virtues emerge and shine forth in students. Indian culture essentially aims at developing human beings with such a personality.

What is education without culture? It is like a kite cut off from its main thread. It is not possible to predict where this kite would land—whether on thorny bushes or on dwelling places. It is difficult to predict how such education is going to affect and harm society. It may also be compared to a house without light; bats and poisonous reptiles enter into such houses. Education without culture makes man forget his true human nature and take to evil ways. Such education is like a counterfeit coin. Even beggars refuse to accept a counterfeit coin. Even parents would hesitate to love a son without culture. Refinement and culture are the very life-breath of human life.

## Knowledge with Humility Makes One Blossom

It would be wrong to call it education if it merely teaches the meanings of words. The basic aim of education is to make men of character and virtue. Many people think that knowledge is power. It is not so. In fact, character is power. Education should confer humility. Education without humility, action without discrimination, scholarship without wisdom, words without truth, friendship without gratitude, music without melody, politics without morality and integrity can never shine in society. One's personality blossoms only when one has humility along with knowledge. Education should be useful to society. It should make citizens follow the path of morality and righteousness and make their lives happy.

Human life is very sacred and valuable. Today people are not aware of the uniqueness of human

life. They have forgotten human values. That is the reason why one comes across various agitations and strikes in society today. What is the reason for the country getting poverty-stricken, for suffering from fear and anxiety, for not recognising the sacredness of spirituality, for losing morality and integrity? The reason is that man is not living as a human amidst his fellow beings. He is living like an animal or like a demon. Today, the cloud of ego and pomp is covering the sun of *Atma* and hiding its natural splendour.

Selfishness is rampant. The true meaning of word *Svaartha* is that one has to know *Sva (Atma)*. Understanding the *Sva (Atma)* is *Svaartham (Sva+Artha)*. The syllable *Sva* in *Svaartham* does not refer to the body; but the soul. The *Atma* (spirit) is pure, unselfish and eternal. That was the reason why the ancient *rishis* described the *Atma* in such glorious terms, but today man is misunderstanding the meaning of the word *Sva*, identifying it with the body instead of the soul.

Man today is treating the body as the source of all happiness. Such happiness is not true and permanent; it is momentary. Educated persons are not striving to earn spiritual, permanent and real happiness.

### **We Need a Fusion of Knowledge and Action**

We are acquiring knowledge, but do not put it to proper use. Knowledge without action is useless. Action without knowledge is foolishness. There is a divorce between knowledge and action today. We need a fusion of knowledge and action. Students should cultivate patriotism and a spirit of service. It is conspicuously absent today.

In India today there are 200 universities and 9,000 colleges. About a *crore* of students have been enrolled in these colleges. Universities are becoming factories which manufacture graduates. These students are let loose on the world after graduation. No one is bothered about the future of these graduates and how they will benefit the nation?

What is the use of having education which does not benefit society? No one seems to bother to ex-

amine all these matters, whether government, society, educational authorities, Vice-Chancellors or other administrators, etc. This is a sad state, which ails the system of education today. It is making man a slave of the senses. How can such people serve the society? Wherever you look at the students you find sacrifice conspicuous by its absence.

Universities are busy developing different types of subjects to be taught, but are not aware of the Real Subject which they should teach. What is that subject which is the very basis of all other subjects? *Atma-Vidhya* (spiritual knowledge), is the basis of all education. It is like the ocean while all other types of education are like rivers which must merge in the ocean. Today, education without a spiritual base is causing harm. The essence of spiritual education is faith and dedication. They are like the two bunds of a river. Only when the river of life flows between these bunds would the river be safe. If there are no bunds, the waters would flow over villages and towns and cause vast destruction. It is the absence of spirituality which is responsible for all the problems, violence, agitation and strike. Education should foster the two bunds of dedication and faith in students.

### **From Self-Reliance to Self-Realisation**

Education should inculcate in students the spirit of self-reliance and self-confidence. The first thing in life is self-reliance, second is self-confidence, third is self-sacrifice, fourth is self-realisation. With self-realisation life finds its final fulfilment.

Sage Valmiki has compared Rama and Ravana in his epic, the *Ramayana*. Rama is described as a great *Jnaani* and Ravana as a fool. Ravana had mastered 64 types of worldly knowledge whereas Rama had mastered only 26. Why was such a highly educated person as Ravana called a fool by Valmiki? It is because Ravana lacked three important qualities which Rama had. They are working for the welfare of entire humanity, possessing the supreme knowledge and having great virtues. Ravana was only a slave of the senses.

Knowledge bereft of noble qualities and virtues becomes only bookish knowledge which is of no use to society. What is it that made Rama God? It is im-

bibing of the six qualities, namely character, compassion, non-violence, control of the mind, control of the senses and fame. Students should imbibe these six qualities which make man God. Students should never indulge in violence. Hurting or harming any person essentially means hurting and harming oneself. It is in this context Vyasa stated that the essence of the eighteen *Puranas* is “Help ever, Hurt never.”

### **Spread *Bharatiya* Culture**

In today’s system of education the teachers are not teaching this basic virtue. The *Ramayana*, *Bhagavatha* and *Mahabharatha* are like three important life-breaths for Indian culture. Today’s students do not know these three texts without which a person cannot be called *Bharatiyas*. Instead, students indulge in reading cheap novels, which contain bad ideas.

Students going out from Sri Sathya Sai Institute of Higher Learning should take an oath that they would plunge into society and spread *Bharatiya* culture from house to house to all people. Indian culture is the very backbone of our life. If you cannot spread this culture your studies have no meaning. I desire only one thing from you. You should enjoy peace yourself and spread peace all around. That is the gratitude which you have to show to the Institution which has given you free education and which has showered so much of love on you. Strive to bring about unity; there is no greater strength than unity.

Whatever you have learnt should be made relevant and useful to society. The gap between learning and practice should be bridged. Knowledge from books and laboratories should be made relevant and useful to society. Work for the honour and glory of the society and the nation.

### **Carry On Your Secular Life with Spiritual Outlook**

What are you planning to do after you obtain the degree from the University? It is no use going in search of a job from office to office with your degree certificate or registering your name in the employment exchange. If the government starts colleges without being able to give jobs to the graduates, it

leads to all sorts of problems arising out of unemployment. The colleges must be operated, keeping in view the demand for graduates.

Our University spends Rs. 60,000 per head on Arts students, Rs. 90,000 per head on Science students, but we do not charge any fees. What benefit do we get out of this? The only benefit is to make your lives exemplary to the world at large. We want you to carry on your secular life with spiritual outlook and attitude. With the education obtained in the Institute, if you have determination, there is nothing which you cannot achieve. During your student days do not enter into politics. After completing your education, you may enter into politics and practise the values which you have learnt as a student and serve the society and the nation. We got Independence, but unfortunately after Independence unity is lost. Independence without unity does not benefit the nation.

Today in the Convocation you have taken an oath administered by the Vice-Chancellor. Oath taking is like giving a promise. You must take the oath whole-heartedly. It would be a great sin if you conduct yourselves in daily life contrary to the oath.

Students! Whether you are aware of it or not, Mother *Bharat* is pining for you. You are not even recognising the fact that you are born in the sacred land of *Bharat*. Mother *Bharat* has hidden an enormous treasure for you—the treasure of knowledge and spirituality.

You may return to your places and conduct yourselves in keeping with human dignity and the type of training that you have obtained here. Do not get a bad name either for yourselves or for your parents. You should be free from ego, jealousy, arrogance and be full of humility, nobility and sacredness. Service to society and the nation must dominate your thought, word and action.

—Sri Sathya Sai Baba



## SECTION TWO

.....



**Swami visiting Exhibition on Sathya Sai Education during the World Education Conference, July 2008**



# The Way Towards Human and Spiritual Excellence

## The Need for Spiritual Education

**S**athya Sai Education in Human Values (SSEHV) is a programme designed to target children and adults in the variety of societies across the globe. In this regard, the focus is obviously professional educators at educational institutions of all varieties. And yet SSEHV is also just as suitable for adolescents, young adults, and parents. Additionally, groups of professionals in the health and business sectors may also be interesting target groups. This is because today many people are feeling the need for synthesising moral, ethical and spiritual values on one hand, while they continue to take advantage of the scientific and technological innovations on the other hand. And thus, this opens the door for the practical and universal spiritual insights that SSEHV can naturally provide in any secular setting.

In the report “Learning: The Treasure Within” the Delors Commission under UNESCO, re-asserted a fundamental principle: education should contribute to every person’s complete development. The basis of the report is the four pillars: Learning to know, Learning to do, Learning to live together, and Learning to be.

“Learning to Know” is to acquire knowledge. Learning to know presupposes the ability to learn, which is calling upon the power of concentration, memory and thought. “Learning to Do” is then to achieve the skills to do something. Learning to know and to do is the secular part of education, mainly used for making a living. The focus is on vocational or skills development. Developing concentration, memory skills, and the ability to think, as well as developing occupational skills and the ability to communicate with people, can be aided by many differ-

ent learning opportunities that arise in the course of one’s life.

As violence is a dominating factor in the world today, “Learning to Live Together” becomes an important issue. Education must not only teach the students about human diversity, but also about how to create awareness of similarities and interdependence of all people. According to an individual’s total background, i.e., upbringing, which we may call the individual’s process of socialisation he or she has developed a personal model of the world that is meaningful for the character. Therefore students should be taught to understand other people’s reactions by looking at things from another point of view. We all know that “Learning to Live Together” has become one of the major issues in education today. What is needed is developing tolerance for other people, their cultures and their spiritual values. Inner balance and harmony is a prerequisite for this. Here SSEHV can make a difference.

“Learning to Be” from a spiritual point of view is the transformation process that leads to full understanding of one’s true identity.

The need for secular as well as spiritual input is clearly described by Sathya Sai Baba, when He is speaking about the two kinds of knowledge:

1. The knowledge of the world, which deals with the knowledge and skills we need to achieve in order to be able to cope with this life
2. The knowledge of the other world, which deals with the “goal of life” or *the purpose of life*. Here questions arise like: Who am I? Why am I here? Where am I coming from? Where am I going?

Giving the above two levels of education a spiritual foundation will need integration of the univer-

sal human values, resulting in transformation of the heart.

Sathya Sai Baba observes: *“Education has two important characteristics. One is exposition of facts related to any subject. The other is the individual’s personality. The first is concerned with matter. The second is Divine Energy. Education is a combination of the two. It is a combination of worldly and spiritual knowledge. Education cannot be defined as stuffing the head. It has to melt the heart, refine it and turn it towards God. Man has to be transformed into an ideal human being with a compassionate heart.”*

The link between the two is to encourage the spirit of self-reliance. Self-reliance means reliance on one’s innate capabilities and talents. The cultivation and nurturing of this, when facilitated through activities that inculcate dignity of labour and respect for work, will lead to the spirit of service to society based on the principle of unity.

The core tenets of Sathya Sai Education are Unity of Head, Heart and Hand (3HV), Ceiling on Desires, Unity in Diversity and Unity of Faiths. These tenets distinguish Sathya Sai Education from other value-based programmes, integrating secular and spiritual education.

### **The SSEHV Programme**

The differentiating factor of this programme is the unified integration of secular inputs with the undercurrent of spiritual values leading to a holistic and wider perspective to education and life in general. Understanding that the Divine, experienced as the Universal Love Energy, is the core in all of us is important.

Therefore the educational process is awareness of this truth and knowing how to utilise this latent power. This leads to unity of thought, word and deed, i.e., character.

**“The end of education is character.”**

–Sathya Sai Baba

The basic approach of SSEHV pedagogy is to achieve the simultaneous and harmonious development of body, mind and soul, in order to shape the

students into a sharing and caring individual, who are aware of their true nature. This is based on Integral Education, where all aspects of the human personality are touched. The purpose of this kind of education is to involve all facets of human existence in order to develop a complete human being. This is done by cultivating a balanced personality through the practise of fundamental values like Truth/Right Conduct/Peace/Love and Non-Violence. The aim is character building by drawing out the Universal Human Values from within (Educare).

The spiritual purpose of education is transformation and to live from the very basis of the Universal Love Energy. This means to strengthen the basic self-confidence in the human being, and is accomplished by becoming aware of “Who am I.” It involves introspection, self-awareness and daily mindfulness, which is to be present in the now. This will create a sound foundation and give us the possibility to evaluate our motives.

The culmination is then “Learning to Be”, which is dealing with our identity or true nature (the one I really am), leading to the complete fulfillment of man. This stage is reached through transformation of the human personality as described before.

Therefore the objective of SSEHV is:

- Fostering self-confidence by cognizing the conscience as *the* contact to the higher Self and thereby to discrimination
- Fostering self-discipline, self-sacrifice and selfless service to the community
- Providing a basis for spirituality in daily life

These focus points should be the leading principle in choosing the tools and strategies for integrating the values in teaching, thus making the programme Experiential, Transformational and Integral.

In a school setting this involves implementation in the whole school (faculty, principal, office workers, i.e., school secretary, etc.), as well as the classroom setting. The teacher as exemplar has a key role, but also the parent/teacher/student relationship shapes

the environment and creates an ideal learning environment.

*“Sathya Sai Education utilises pedagogy of integral education that elicits human values through all aspects of education including the process of learning and the process of teaching, while integrating them into the curriculum, and the educational environment. Most importantly, it does this through Love, which underpins all other values.”* (Global Overview, p.7)

### **SSEHV Is a Lifelong Transformation Process**

SSEHV enables men and women to navigate in the world realising their spiritual heritage. We all want to be happy, but how do we secure lasting happiness? The key to lasting happiness is to realise “Who am I.” We need to be aware of how to live and how the resources will be provided to fulfil our duties. We have a lot of hidden potential inside us, which needs to be awakened. SSEHV may be that “wake-up kiss” that can bring out our sleeping potentials.

*“Education is for life not merely for living; it is for living a fuller, a more meaningful life.”*

–Sathya Sai Baba

SSEHV as a lifelong transformation process is the kind of “learning as a process”, which in many ways is matching our society today. Our society is in constant change, and for this reason it is much more important to be able to meet changes in a creative and constructive way rather than having a lot of knowledge, information and skills based on the past.

Having this in mind it becomes obvious that this programme is not only for children but also for all mankind. Several Institutes have already expanded their target groups to include support to adults in the community. They have launched conferences and seminars specially designed for managers, staff within the health sector, parenting, youth, support to single mothers and others, who could benefit from learning about how to live a good, balanced, and value-based life. In this way SSEHV gets a wider scope by reaching out to the need of the local society. As society today is facing difficulties through working

and living in high-stress environment, we as Institutes can contribute to a positive human development, if our resources allow.

### **The Teacher or Facilitator Has a Key Role to Play**

To bring out such a constructive development brings teachers and facilitators of this programme in focus. The keyword is inspiring teachers/facilitators, and the only way to inspire is by practising the values ourselves and being examples.

Albert Schweitzer said, “Example is not the main thing in influencing others, it is the only thing”

Being an exemplar is a constant process of self-education and self-evaluation. It is a persistent effort to re-programme one’s personality. The spiritual process aims at de-learning old “habits” and reframing them. We should be able to change. Sathya Sai Baba says that a real transformation process starts within the individual, and it is based on a strong motivation to change something within oneself.

*“Examine every day what you do, with what motive; then you can judge your progress.”*

–Sathya Sai Baba

When this is accompanied by deep spiritual joy and a feeling of fulfillment it becomes transformational. Inquiry is the first step in transformation, and then comes introspection, which leads to inner transformation. This happens through appreciation of the values. True appreciation is to take the values to the heart and act accordingly. Mere knowledge of the Human Values will not do it. When we deeply understand these principles, Swami’s teaching will unfold beautifully and through our practice, we will be able to inspire the world around us.

**Mrs. Marianne Meyer**

Director, Sri Sathya Sai World Foundation

Member, Education Committee

# Sathya Sai Ideal Education: Vision towards the Future

*“Any system of education that does not help to discriminate between right and wrong, that does not instill the fear of sin and love of God, train you in the codes of humility and reverence, widen the horizon of your wonder, encourage you to worship fully, serve your parents, and inspires you to dedicate your skills and attainments to the progress of your family, village and community, country, language and nations stands condemned.”*

–Sathya Sai Speaks Vol. XX, August 2, 1987

## What Is this Article About?

This article shares a vision of Sathya Sai Education based on an assessment of the potential in all the Institutes of Sathya Sai Education (ISSEs) around the world and an expanded role of the Education Committee (EC). This vision arises from analysis of the data gathered both from the responses to the Questionnaire that was sent out around Birthday last year to all the ISSEs and the inputs to the Concept Paper received more recently. This data has enabled an assessment of our global strengths and weaknesses as well as opportunities and challenges. The article focuses on a future in which the ISSEs and the EC together create new synergy and use collective strength to take forward Bhagawan’s message of universal love and Human Values towards a spiritually-charged positive global civilisation.

## What Is the Imperative for an Education Reform?

Bhagawan came at a time in history when humanity has to make an unprecedented and deliberate choice about its own future and the future of this planet. He declared that He has come to reverse a constellation of adverse and materialistic trends that are dangerously poised against positive, creative and spiritual possibilities for humanity. Bhagawan’s mission is to help humanity in tipping the balance in favour of positive possibilities by elevating human consciousness and enabling humanity to chart a new

trajectory for a golden global civilisation. He propagated Sathya Sai Education philosophy, founded Sathya Sai Organisation, and guided the establishment of Institutes of Sathya Sai Education (ISSEs), Sathya Sai Schools and Sathya Sai Education in Human Values programmes (SSEHV) around the world. These are His Divine means for tipping the balance by advancing Human Values as the drivers of a global reform. The challenge for the ISSEs is to develop Human Values programmes of sufficient quality and depth to influence and replace politics of power and economics, greed and selfishness, which are the current drivers in all cultures around the world.

Humanity has access to spectacular possibilities of developing a peaceful and sustainable future, establishing unimaginably creative civilisations and inaugurating a period of unparalleled human flourishing. This will be supported by advances in medicine, communication, environmental sustainability and with food and energy technology. But for this to happen science and technology, industry, politics, commerce, professions and trades have to be informed by an overriding commitment to human well-being and spirituality rather than profit, greed and politics of power. If this course is to be followed then it will require strengthening of political will and induction of all institutions into new ways of thinking in which Human Values and human well-being are the main drivers.

## **What is Bhagawan's Vision of Sathya Sai Education?**

Sathya Sai Baba gave us a grand vision of possibilities, possibilities that will create a new and richer planetary civilisation, saturated with eternal Human Values. He gave us a vision of education linked not just to earning livelihood but also to unfolding and flowering of human spirit. His vision of family life is one enriched by Human Values and of religions that go beyond rituals and ceremonies and living in harmony with unity of faiths expressed through the practice of "Fatherhood of God and Brotherhood of Man." He emphasised the sacred nature of the five elements and planetary resources. He asked us to set aside materialism and to place sustainability at the centre of our concerns through a "ceiling on desires" programme. He gave us amazing models of social institutions that genuinely serve humanity and at the same time nurture our deepest aspiration of meaning and purpose. He left us with blueprints of how a community should care for the poor, the needy, the destitute and the sick. He taught us how to bring up our youth and children grounded in peace, love and truth. He uplifted humanity through spirituality for a life full of joy, meaning and purpose. He also gave us a vision of heralding a new planetary civilisation in which the three: the ISSEs, SSEHV programmes and Sathya Sai Schools will play a key role.

Thus our purpose in establishing ISSEs, SSEHV programmes and Sathya Sai Schools is to further the Avataric vision of a positive global change through revival of Human Values in all aspects of life, all institutions and all agencies.

### **What Is the Level of Our Preparedness for Actualising Bhagawan's Vision?**

Analysis of the strengths and potential in each ISSE and Sai School shows that while several ISS- Es and Sathya Sai Schools have become leading lights in their own countries, many Institutes and Schools need to be further nurtured, supported and strengthened. The question is how to make good institutions even better and the fledgling institutions stronger conduits of Bhagawan's vision. Even as we plan for future strengthening of these institutions it

is appropriate to regard the current state of development of ISSEs, SSEHV programmes and Sathya Sai Schools as laying the infrastructure for a future quantum leap in Sathya Sai Education.

Institutions of education take time to evolve and become established, e.g., it takes around 20-25 years for a School to become established and recognised in its own location and considerably longer for the Institutes. Most of the Sathya Sai Schools and Institutes are less than 20 years old and many are considerably younger. Despite the young age many are reaching a high level of maturity and gaining wide recognition. This time scale should be put in perspective of an Avataric mission which will continue to gain momentum for many centuries into the future. The task ahead is the establishment of a higher and more evolved human consciousness. Against this background while we may celebrate the achievements of the ISSEs, Sathya Sai Schools and SSEHV programmes, the real objective is attainable only if the current level of development is seen as preparations for a future quantum leap in Sathya Sai Education.

### **What Are the Benchmarks of Sathya Sai Education?**

In reflecting on Sathya Sai Ideal Education the notion of "ideal" requires benchmarks for the quality of training of trainers and facilitators, of teachers, teaching material and resources, and of Sathya Sai Schools and Institutes. Benchmarks are also required for governance of Sathya Sai Schools and Institutes and handling of finance. In addition since the various tasks in the ISSEs, Sai Schools and SSEHV programmes are offerings of selfless service benchmarks are needed for "ideal" spiritual growth which is nurtured through the establishment and management of Bhagawan's institutions. Finally the extent to which success has been attained in bringing Bhagawan's vision of Sathya Sai Education to communities needs assessment. This assessment and review of all the institutions and activities are signs of maturity, intent and resolve. Such benchmarks will enable not only a tracking of progress but also give quality indicators of our mission.

## **How Do We Optimise Sathya Sai Schools?**

Bhagawan has given a vision of Sathya Sai Education in the school system as one that leads to optimal human development. For too long formal education systems have focused on curriculum that neglects the role of education in moral and spiritual development. Self-reflection, self-knowledge, social conscience, emotional and social maturity and personal moral formation develop within the schools. He emphasised the teacher's professionalism includes modeling of integrity, selflessness, dedication, care, respect and moral judiciousness. He advocated training of the teachers in the pedagogy of educate in which the mindset of the teacher is endowed with a capacity to instill moral enquiry and spirituality through the five Human Values. From the analysis of the data gathered it seems that many Sathya Sai Schools are successful in attaining a number of these ideals. However, currently there is a lack of an accreditation process and this gap needs to be filled.

Analysis of the data also shows challenges ahead. First the ideal of education through non-commoditized schools in which parents are not charged fees is proving challenging and is constraining the establishment of Secondary Schools. Thus existing and proposed new Sathya Sai Schools must demonstrate sound financial planning that assures long-term viability. Secondly, a mechanism of accreditation of Sathya Sai Schools to ensure high quality standards of Human Values and mainstream education needs to be developed and implemented by the EC. Thirdly the governance structure of the Sai School as a corporate entity legally independent and yet morally linked for ideology as well as standards and accreditation to the Education Committee needs to be reviewed and strengthened.

### **What Drives Successful SSEHV Programmes?**

Analysis of the gathered data shows that SSEHV programmes have been highly successful in several countries—Thailand, Indonesia, China, Fiji and some countries in Latin America. In these countries success is partly attributed to the personal qualities

of those at the helm of the ISSEs and partly to adaptation of SSEHV to suit the local cultural and religious climate of the countries. In many countries in the Western world introduction of SSEHV into the State Schools has proved more challenging. There is suspicion of indoctrination of children in schools into an alien religion and values. The resistance to such programmes is informed by a history and tradition of separation between the church and the state. In allaying these suspicions there is a risk of confusion between values education and Human Values Education as given by Bhagawan. The very foundation of SSEHV is the intimate proximity of Divinity in human heart and human consciousness which can manifest fully through human nature. Teaching and learning is a means of selflessly assisting the manifestation of Divinity in human consciousness, both in the learner and in the educator. While the name of the programme and the language in which it is delivered needs sensitivity to the religious and cultural heritage of the various countries in which the Sathya Sai Schools are located, the essential philosophic underpinning of SSEHV should not be compromised.

### **What Are the Key Ingredients of Successful and Innovative SSEHV Programmes?**

The school system is one vehicle, albeit a very important one, but it is not an exclusive conduit for the propagation of Bhagawan's philosophy of life and living. Analysis of the data on SSEHV projects shows success, both in acceptance and outcomes, when they are directed to meeting with pressing community needs. This is clearly another way ahead for the propagation of Bhagawan's vision for humanity.

The ISSEs are the engines that drive the dissemination of Bhagawan's teachings into the communities around the world. Ideally they should be at the forefront in two areas. Firstly they should be thoroughly grounded in a deep understanding and practice of Bhagawan's philosophy of life and living, of human well-being and happiness, human development and flourishing. At the same time the ISSEs

should actively develop expertise in the delivery of well-crafted SSEHV programmes in the areas of need in the community. This twin expertise will ensure that effort and energy are channeled judiciously into the most appropriate SSEHV projects.

Such innovative projects in SSEHV are already being delivered with success in several countries, e.g., in Europe, US, Canada, Australia, Mauritius. In Australia a U-Turn training School for the youth at risk has been replicated by alumni, e.g., a youth project to recover the youth on drugs, “nurture and nourish” programme for women, an SSEHV project for speech therapists and a Human Values-based parenting programme. Canadian ISSE has been at the forefront in propagating Human Values for parents in the community. In the US several SSEHV innovative programmes have been initiated including one for the nurses. Thailand and Zambia have been active in delivering Human Values through water and sanitation hygiene education. In some countries the ISSEs have been successful in initiating or actively participating in interfaith dialogue. In general it is seen that those initiatives which meet with local needs are readily accepted.

The chances of replication of successful SSEHV projects and programmes in many countries and ISSEs is higher if high-quality training modules and learner material generated from the successful SSEHV projects are readily available. Thus with carefully selected and properly structured educational projects many ISSEs will be able to widen their scope of SSEHV programmes for adults and youth and in a variety of areas. Prima facie in the current fast-paced, stressful global culture there is a pressing need in many communities for SSEHV programmes on wellness, work-life balance, environmental awareness, non-violent communication, positive youth development, parenting and positive ageing. Despite temptations to the contrary, SSEHV programmes should be launched only if facilitators are well inducted and prepared with in-depth knowledge in the specific area of their engagement. It is imperative that EC assures high quality of training in innovative SSEHV projects before they are implemented.

### **Future Directions: What Are the Action Points for the ISSEs and the Education Committee?**

From the analysis of responses to the Questionnaire and the Concept Paper it was found that there is a bottleneck within several ISSEs at the trainer training level. ISSEs cannot launch effective SSEHV programmes without teams of well-trained trainers and facilitators. The current Diploma Course needs to be strengthened with more advanced training programmes. This will take the shape of trainer training programmes that are equal to, if not better than the currently available trainer programmes in the secular system of education. This will require the generation of well-designed trainer manuals and training packages in the specific areas identified for community SSEHV projects. In all SSEHV projects the emphasis must remain on language and context appropriate and acceptable to the local culture. SSEHV programmes are about human transformation and not conversion to a particular religious philosophy.

One of the principle reasons preventing wide recognition of SSEHV in the Western countries is the lack of hard, evidence-based data on the effectiveness of the SSEHV in improving behavioural and academic outcomes. Furthermore, with a few exceptions, whatever qualitative evidence has been gathered by the individual ISSE, it has largely not been presented to the mainstream academic communities in education. In a world of skeptics and scientific investigators our reliance on anecdotal evidence is not convincing. There is thus a fairly urgent need to generate convincing research. This could be achieved through well-designed multi-centric action research projects in Sathya Sai Schools and Institutes around the world with pooling of results for meta-analysis.

For enhancing global reach of the ISSEs, the data points towards the need to establish ISSEs as credible centres of excellence comprising dedicated professionals working in ISSEs that are Recognised Training Organisations or Higher Education Institutions. However, at this stage in most countries the “Diploma Course” and the ISSEs do not have accredited status. While this does not nullify the train-



ing provided by the ISSEs, for wider community acceptance of these institutions and the courses they offer, it is important that the ISSEs become Recognised Training Organisations or Higher Education Institutions. The EC should advance this agenda by playing a permissive role. EC should make available generic units of competencies and structured courses recognised by educational establishments, e.g., when one ISSE succeeds in gaining recognition of the local educational regulatory authority, then the material developed towards the application should be made available to other ISSEs. The EC should oversee a repository of material for gaining recognition and accreditation with the governmental and regulatory authorities all around the world.

From the data gathered and analysed there is a need of enhancing networking of the ISSEs in order to share materials for training and teaching as well as for research. This may be extended to include visiting staff moving for a period of time from one ISSE to another in order to share expertise and establish local skills in the area they excel.

The EC should promote a range of collaborative projects and view the march forward of all the ISSEs, SSEHV programmes and Sathya Sai Schools as a single global project towards a positive future for the whole of humanity as its goal.

### **What Are Key Practical Steps towards Evolving a New Vision of the Future?**

Powerful changes come about in society through people engaging in dialogue about the deeper issues of life and changing their priorities. In turn this leads to spectacular changes in the culture from a lot of people making small changes in their lives. These small changes are informed by values, beliefs and choices at the individual level. The work of the ISSEs is to trigger this societal transformation by working at the individual level in discussion groups and workshops with programmes that meet with the pressing community needs.

Societies are often focused in the past; they seldom plan their future. There is often inertia and resistance to change particularly if it comes across that there is an attempt to change the whole system.

However, working with Human Values is working with an ancient system which supports and nurtures the very basis of our humanness and who we are. SSEHV programmes simply revive an eternal system of universal values espoused by all spiritual and belief systems and upheld by all religions. They provide and nurture a more vigorous, more honest and more aware consciousness of the real dilemmas humanity faces and show how to resolve them more creatively through the gentler approach of the five Human Values. Effective SSEHV programmes should be developed to deal with hard realities of life and such hard realities abound in the present culture—coping with stress, trauma, turmoil, family alienation, failure, health issues, etc.

Effective change process cannot be rushed as evolution of societal consciousness takes time. The ISSEs need to consciously create dynamic groups of committed individuals who are prepared to work on themselves and generate positive changes in their communities. This work can be greatly facilitated through ISSEs working in conjunction with each other through the EC. Joint effort should be directed to train trainers, generate material resources and establish expertise in SSEHV programmes of real value to the community. This unity of purpose in all His educational institutions will further Bhagawan's vision of raising the level of consciousness of humanity across the globe.

Bhagawan came not to solve the problems of humanity but to enable humanity to solve its own problems through elevated consciousness and heightened awareness of our eternal nature. He gave us the tools to navigate through chaos and uncertainty both at the individual and the societal level. In His teachings He has given a roadmap of how we may utilise challenges and complexity with peace and serenity to realise who we really are. He guided the establishment of ISSEs, SSEHV programmes and Sathya Sai Schools as the nesting grounds of Human Values for a peaceful, more prosperous and more compassionate humanity.

## **Key Recommendations: How Can We Actualise Bhagawan's Vision of Sathya Sai Education?**

Currently humanity is challenged by a constellation of adverse trends poised against positive trends with enormous potential of creating a flourishing humane civilisation. The ISSEs, Sathya Sai Schools and SSEHV programmes can play a pivotal role in tipping the balance in favour of emergence of a global culture of Human Values. This will be in keeping with Sathya Sai Baba's vision. However the current role of the EC needs to be expanded to enable the ISSEs to function as one concerted body. From the analysis of the data collected from the ISSEs through the Questionnaire and Responses to Concept Paper it is clear that there is a huge repository of skills and expertise in the ISSEs and the Sathya Sai Schools, but at present this remains isolated within separate ISSEs. For a way forward towards actualising the Avataric vision for Sathya Sai Education the EC needs to provide a platform for a quantum leap of SSEHV. For this we need to:

- Revive an accreditation process for the existing Sathya Sai Schools and ensure financial sustainability of any new proposed Sathya Sai Schools.
- Strengthen the trainer training and review the training currently being given to the professional teachers with appropriate resources. The trainer training needs to go beyond what is available in the secular system as it gives both technical skills and the capacity to catalyse transformation.

- Enhance understanding and diligent practice of Sathya Sai Baba's teachings in the faculties of ISSE and in the Sathya Sai Schools through regular individual and collective reflection.
- Widen the scope of SSEHV to include a wide variety of programmes for the youth and the adults in response to demonstrated needs in the community.
- Position EC to play a pivotal role in overseeing development of innovative SSEHV programmes of high quality.
- Assist ISSEs in becoming training organisations or higher education institutions recognised by the educational and regulatory authorities in their countries of location.
- Create collegiality between the ISSEs around the world through regular international meetings, symposia and conferences.
- Establish a website library of best practice training and teaching resources and promote exchange of training expertise amongst the ISSEs.
- Establish pathways to develop research in the ISSEs and Sathya Sai Schools in order to gather and disseminate evidence for the effectiveness of SSEHV in attaining academic excellence and in behavioural outcomes.

**Dr. Pal Dhall**

Chairman, Education Committee

# Sathya Sai Schools: Detailing an Educational Open Model

## General Concepts of SSEHV

**E**ducators typically agree that education should seek to develop the full human potential. However they may not often be prepared to address the idea of defining what this entails. Developing human potential is far more than simply training students in specific abilities, preparing them for the market, or reaching certain academic standards.

The fundamental concepts of an education that combines human, spiritual, and academic goals are at the heart of Sathya Sai Baba's educational philosophy. These concepts are also shared by many well-known Western educators of the previous century, such as Maria Montessori, Paulo Freire, Rudolf Steiner and George Gusdorf. Nevertheless, an education philosophy and curriculum that combines and applies these concepts in everyday school activities remains quite rare.

The educational institutions created and inspired by the teachings of Sathya Sai Baba are infused with the essence of universal human values. Students are naturally encouraged to achieve academic excellence, but the emphasis on the values of Truth, Right Action, Peace, Love and Non-violence speak to the development of the "whole person", i.e., body, mind and spirit and are part of the moral fabric of every culture. These values form the essence of Sathya Sai Baba's Educational Programme—known as Education in Human Values, or SSEHV. They also provide the philosophical and pedagogical foundation for the 99 Sathya Sai Schools in India and for those currently operating in 41 countries worldwide.

Some years after these institutions were in place, educators began to understand and be deeply inspired by these schools' unique achievements. And

thus, this approach to education began to spread to local, regional, and national levels, and Sathya Sai Schools quickly became "model" education institutions.

It should be pointed out that in this case, a model is not a recipe. Sathya Sai Schools actually differ among themselves in a number of aspects, notably in the cultural context and actual delivery process. And yet, they share central concepts and fundamental goals.

## Education as a Commodity versus Education as a Fundamental Human Process

In most parts of the world, there is strong pressure to convert education into a commodity. This inevitably brings about both subtle and noticeable changes in the very understanding of the nature, goals and means of education. The integral development of students is no longer the ruler by which other measurements are compared. Profit is too often the bottom line to which everything else has to adjust—even at the cost of that which is fundamental to education. Thus education has become more concerned with training than understanding; more engaged in operation than discrimination; more involved with competition than character and ethics; and more results-oriented than seeing education as a process to develop character and enhance kindness and citizenship.

Many public and private schools with strong humanistic foundations and sound leadership tend to maintain their basic approaches and good practices. However, many schools now follow a model of education in which humanness and values have scarcely any place. Often we find that critical understanding of the educational process as it relates to the whole

person and the development of character is lacking. Indeed, the idea of profit in education distorts and denigrates the entire system. Equal access to worthwhile, free public education is a growing problem. And “consumers” feel they have now acquired new rights over the “educational products” for which they pay. Even though the costs of education are a real issue, converting education into a commodity destroys basic notions of human development as the highest priority in the educational system. Sathya Sai Schools are strongly built upon the idea that mere monetary profit should not be the motivation or goal for education.

### **The Role of Sathya Sai Schools in the Process of Fostering SSEHV**

The goals of an integral education include developing character, awareness, discrimination, compassion, self-reliance, dedication, and respect, among other human qualities. These goals often seem unattainable, especially in a climate where competitive academic achievement is the primary goal. However, schools where the primary philosophical and educational focus is Sathya Sai Education in Human Values demonstrate that this kind of integral education is feasible. And it is feasible indeed! In a school where values are a central part of the total curriculum, it is evident that the benefits are shared by everyone involved. Children, teachers, principals, families, employees, the community, and the educational system as a whole are benefitted by the impact of a deeply loving educational practice. Sathya Sai Schools can also provide help and support to other educational institutions interested in the process of developing their own educational projects based on SSEHV.

### **Sathya Sai Schools as Models**

In this context, the very concept of a “model” is of major importance. It can be understood as something to be emulated. Alternatively, it can be taken as a reference point from which best concepts and best practices can be a source of inspiration. The way they are defined in SSEHV, values are universal and are an intrinsic part of human nature itself. This idea has a two-fold implication. First, and most important,

values are elicited from within, not simply taught or implemented. Second, they have to be constructed from the entire context of each culture, including the educational culture. That school practices naturally vary from country to country, from city to city, from neighbourhood to neighbourhood is a well-known educational fact. In this sense, SSEHV has a set of principles and strategies that serve as *guidelines* for an educational philosophy rather than a strict procedure, making it accessible for use in different cultural and social contexts.

### **Role of Principals in Schools and Sathya Sai Schools**

Principals have to play a key role in schools. The entire school culture and environment largely reflects the leadership style and attitudes of the principal. SSEHV works well in a collaborative setting where teachers and administrators work together and where the principal is a source of support and inspiration. SSEHV also requires an ongoing discussion of values for students, teachers and all school personnel, thus greatly impacting the notion of educational goals and environment/climate for learning. But it is also well known that principals are sometimes distracted by and overburdened with bureaucratic and administrative issues. Also, limitations in the exercise of effective leadership may drive principals to assume a more authoritarian position of establishing procedure, rather than captivating and encouraging teachers and employees to help them develop a deeper sense of personal understanding, self-improvement and self-transformation. A team of teachers aware of the goals of SSEHV could be effective in their ability to move ahead, despite the limitations of a principal.

Developing an inspiring method of maintaining the commitment of the teachers should be a major point in the process. Also the development of a positive school climate in which the best of human qualities is elicited in the students (and teachers) is a gradual process that occurs over time. No stage in this process is trivial. The goals are achieved only in successive stages, thus an inspiring reference is extremely helpful. Often the idea of personal de-

velopment as part of the school curriculum is alien to many educators. Development of positive human qualities in students is not a subject of any particular academic school discipline. Example, not preaching, as has been said by educators throughout the centuries, is the only means of fostering values development. Therefore, teachers and principals seen as examples of the values is an integral part of a human values approach for education.

This redefines the role of principals, not as bureaucratic rulers in the process of implementing a process, but rather as a major source of support for the entire school community, if such a project is to be undertaken at all. Experience shows that it demands a special profile for the job. One would have to have the expected academic background, but also special personal traits connected to the very goals being pursued. In other words, one would have to possess the personal maturity to deal inspiringly and wisely with challenging situations. Beyond titles and academic training, patience, forbearance, determination, happiness, equanimity, commitment, self-confidence, self-respect, serenity, energy (and many other qualities) would compose a list of traits of a mature person, and principal.

A question here arises: if the principal should be expected to act as a lighthouse for teachers and school staff, who will be a correspondent beacon for the principals themselves? In some circumstances, principals have a somewhat lonely and isolated situation and due care should be taken to insure that they, too, have the support they need in their role as leader of a school community.

### **Standards**

Sathya Sai Baba has said that education is like a bird that needs two wings to fly: the academic wing and the human wing. This implies that true education consists of both high academic standards as well as the development of human potential via a solid focus on values. Due care must be given to academic excellence. The combination of these two “wings” is not often addressed in academic circles. Teachers also, through reflection and practice of the values, must develop the ability to provide both strong aca-

demics coupled with a quality values programme. Often university teacher training and/or credential programmes are much more concerned with technical preparation of professionals, while the question of training in human potential and development may often go unaddressed. SSEHV can again be seen to serve as a model as well as a part of an important process, conversation, and inspiration for new ways to view education as a whole.

### **Relationships in a Sathya Sai School**

Bringing new concepts into an educational setting necessarily implies refining the relationships within a school. The network of connections within the school community is vast and complex. It involves relationships between people in a variety of roles: administrators, principal, teachers, staff, students, parents (even extended family members, i.e., grandparents, brothers and sisters, etc.). The implementation of SSEHV can have very positive effects on relationships within a school, especially since the values encourage reflection and self-transformation. In other words, a values programme such as this can serve as a powerful catalyst towards a new way of imparting not only academic content in schools, but will also impact the very culture within the school. Interestingly enough, this is one of the hallmarks of a loving and inspiring atmosphere referred to by visitors to Sathya Sai Schools (or any schools that really share these fundamental views on the nature of education). Indeed, even alumni of Sathya Sai Schools refer to this atmosphere as one of the most valuable and memorable features that impacted them even after leaving the school.

### **Family and Parents**

Certainly there are always problems in the society that impact family structure. This is a very complex issue. However, schools take on an even more important role as families struggle with such things as poverty, violence, divorce, etc. The role of the school is to be supportive and non-judgmental. The role of the school is to help children (and when possible, their families) to overcome their challenges, especially given the state of the society nowadays. Love, encouragement, and support of families is key. Judg-

ment and condemnation have no place in a school dedicated to SSEHV. Not only does the notion of family vary among cultures, but also the ability of different people and communities to deal with the challenges to which they are subjected is strongly affected. This has nothing to do with economic class in society. Many poor families are extremely loving and concerned and like all parents, want only the best for their children and hope that they become successful and perhaps even a source of inspiration and catalyst for good. In Sathya Sai Schools around the world, schools and families become partners and, in this sense, move forward together toward that goal of success and happiness. Many schools have study groups where families discuss and reflect on how to deal with the challenges of life and raising children in these difficult times.

### Long-Term Goals

The teachings of Sathya Sai Baba on education are impressive, not only because they bring about something new to education. In fact, “novelty” is not the point at all here. His philosophy of education

truly recalls lost fundamental aspects and practices of education related to bringing out the best in children, parents, the school community, and society as a whole. More importantly, these teachings bring to the forefront questions that help us reconstruct an educational practice whereby the concept of what it means to be “human” is redefined and becomes the catalyst for best educational practices. Everyday experiences of those involved in Sathya Sai Schools and other SSEHV programmes have been a source of great inspiration for educators to deepen their understanding and improve the concept of *praxis* of education within various cultural contexts. This process over time has been long and sometimes challenging, but we have shared what we’ve learned with humility and respect for the true educators around the world. Despite the amazing perfection of the source, we are ourselves still at the learning curve.

**Dr. Dalton de Souza Amorim**  
Member, Education Committee



**Sathya Sai School of Ribeirao Preto, Brazil**

# Self-Transformation, Acharyas and Thoughts on “First Things First”

*Your virtue, your self-control, your detachment, your faith, your steadfastness: these are the signs by which people read of My glory.*

- From Mr. N. Kasturi's narration of Sathya Sai Baba's Discourse of November 23, 1968

## The Challenges We Face

Our precious post-modern world is suffering from the sweeping effects of erroneous ideological constructs, an unrelenting retreat from righteousness, a rapid decline in environmental quality, and corporate-driven economies the world over that target our children as consumers well before they reach the age of reason. And while innovations in engineering and science have brought undreamed of improvements in health care, education, communications, and other fields of human endeavour, access remains stratified and limited as greed and all manner of “otherizing” appears to reach new heights.

This state of affairs is extensively documented in UNESCO and other reports, academic literature, social media, and elsewhere. It is central among the reasons that the Sai *Avatar* graced the earth with His Divine Presence, and why He consistently called upon people of conscience and compassion to respond to the urgency of now.

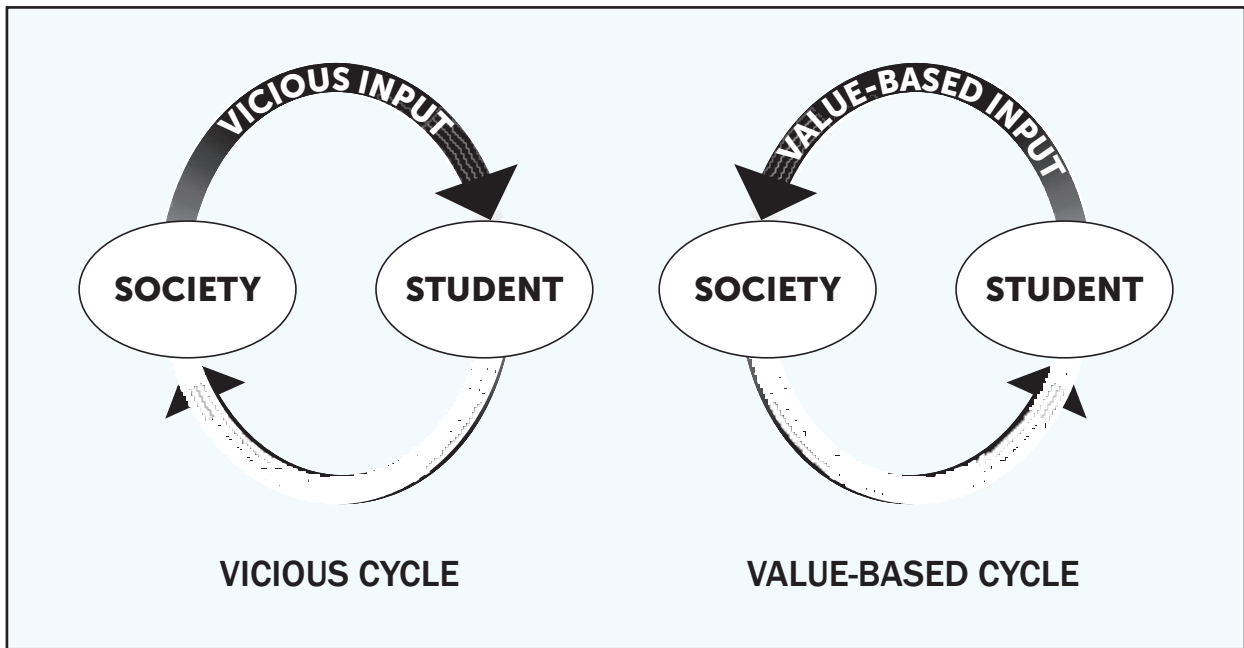
## The Work Begins...and Evolves

With these conditions well analysed from a variety of experiential perspectives and fortified with a fervent desire to encourage peace, human unity, and substantive social change, several years ago I decided to transition from teaching my accustomed range of classes in leadership, strategic planning, and organisational behavior to teaching and designing courses, seminars, and independent studies in ethics, educational reform, service learning, and others more directly designed to tame instincts and educate the human heart.

So following my first visit to Prasanthi Nilayam in 1985, when I had what can only be described as sacred and prophetic interactions with Sri Sathya Sai Baba, Mr. N. Kasturi, Professor Gokak, Dr. Victor Kanu, and others, Sathya Sai Educare, Sathya Sai Education in Human Values (SSEHV), and themes of human harmony, social justice, and holistic spiritual development quickly became undisputed centerpieces in the courses I taught. Seeking to elucidate humankind's common denominators, crafting widely accessible and readily transferrable language, and working with students, teaching assistants, and colleagues wherever and however I found them became an experiment in which I became joyfully and humbly engaged.

I quickly discovered that students and colleagues alike were eager for something more substantive than the traditional fare of geo-political and ethnocentric theory and pedagogy upon which they had been raised. As I dug deeper, I realised how true it is that “theory without practice is pointless.” For despite how much we had come to know, write, and speak about neuroscience, *whole-person* learning, child and adolescent development, the power of the teacher, and the tremendous influence of home, neighbourhood, and school environments, educators of all stripes continued to succumb to what was politically and normatively acceptable and repeatedly contradicted their own awareness.

The vicious cycle we are experiencing in the world today which permits so many negative influences to penetrate the impressionable young minds of our children must be changed to a value-based cycle where humankind can rediscover a sense of



meaning and positive purpose, and be inspired to assist in nurturing a world where humane social concerns take precedent over selfish individual concerns for profit, power, and comparative advantage. And this, of course, is where Sathya Sai Baba’s profound and unprecedented teachings on education come into full and present view.

### Educare’s Implications for Educators

Sathya Sai Baba has used the term “Educare” to describe that lifelong educational process by which humanity can reach its full human and spiritual potential. Serving as both philosophy and pedagogical process, Educare addresses the entire range of metaphysical, epistemological, axiological, and logical propositions set forth by philosophers from time immemorial. It brings them all to sure and certain fruition in simple and uncomplicated, yet deep terms. Educare springs from the principle of the omnipresent divinity, and rightly conceives an all-encompassing system of ideas and applications through which the best in child and adult—body, mind and spirit—can become fully manifest.

Educare’s core tenets center on that indelible unity: unity in diversity, unity of faiths, and unity within our own triune being. Ceiling on desires, another tenet, encourages creative and abiding practice of that unity by suggesting means to discipline

our senses, reduce our carbon foot prints, and live harmoniously in this marketing-driven world while “keepin’ it real”, that is, authentic and down to earth. And yet, this can only be achieved by cultivating love in its variety of manifestations and doing so through earnest and unrelenting practice of the *Namaste Principle*. Thus we are each and all enjoined to approach this rare and blessed opportunity to engage in Sai’s educational work with the principle of the innate divinity ever before our mind’s eye.

So, even more important than Educare philosophy, SSEHV pedagogy, and the many innovative ways we may engage to spread Sai’s educational message is that we Sai educators completely prioritise that eternal injunction of *sanathana dharma* which was so well expressed by Jesus Christ: “But seek ye first the Kingdom of God and His righteousness, and all these things will be added unto thee.”

Unlike the range of independent and dependent variables associated with any educational service in the world, seeking the Kingdom of Sai and cultivating a nearness with Him in our hearts is well within the capacity of each and all, and requires no external dependencies whatsoever. And for this, daily communion with God and deliberately living what Socrates referred to as the *Good Life* is essential.



*Often, people try to reform the world without making any or proportionate effort to reform themselves. For, it is far easier to give advice and admonish others, than to take the advice and advance ourselves. The other is fundamentally, a reflection of your own self. You are the original and you yourself have to improve your shape. Invest time to strengthen your inner urges towards virtues and goodness, becoming impregnable and unassailable from within. Then you can set about reforming others.*

—Divine Discourse, October 15, 1966

When we reflect deeply, it becomes clear that it is the experience of truth, love, peace, happiness, and the satisfaction that naturally comes from a life dedicated to service that lies at the root of our multifarious strivings. For it is not the work itself, but the purity and spiritual essence of the work that opens the doors to all varieties of success. We have taken human birth to travel the path of goodness, to grow in love, and to place that love into increasingly selfless action so we can realise our God-given potential.

*Each member in the Organisation would do well to do each and every action for Sai. If every action is done for Sai, then Sai will be added to every action and will bring success with that action. If every action is with Sai, then the actor is with Sai. The actor will then not be different from Sai. He will be Sai.*

—My Baba and I, p. 208

### **Sai Educators as Aspiring “Acharyas”**

All are children of the Most High, and thus we educators who have been blessed to serve under the banner of the worldwide Sai Organisation are especially enjoined to strive to the status of what is referred to in the Vedic tradition as *acharya*.

The term “*acharya*” has elevated meaning and is occasionally added as a suffix to one’s name. For example, Adi Shankara, the renowned 8<sup>th</sup> century Indian philosopher of non-duality, is familiarly referred to as Shankaracharya for the extraordinary contributions he has added to human and spiritual understanding through his visionary work and more importantly, his exemplary behaviour.

Concerned about unity, universality, personal example, and matters of the heart, an *acharya* devotedly strives to achieve the consonance and consciousness that he (or she) wishes his students to attain. In this sense, an *acharya* is closer to the ancient Greek’s notion of a philosopher. There are many highly qualified, state-certificated teachers and professors in every country, but only an *acharya* will resolve to weave the fabrics of truth and love throughout their teaching and across the conduct of their lives.

An *acharya* seeks to follow his or her conscience and adheres to duty, discipline, devotion and discrimination with daily and dogged determination. He deems that all are children of the One God and therefore sacrifices his time and energy for the benefit and well-being of others no matter who they are or where they come from. He is a deeply determined preceptor who works heart-to-heart with his colleagues and students as a living exemplar of inspiration, dedication, and all-around goodness. He does *first things first*, is free of selfish attachment, firm in faith, and accepts God as the in-dweller of every heart. As he matures in his profession, he strives to keep his ego in check, and sincerely seeks to accelerate his progress of self-transformation, along the golden road from “me” to “we.”

An *acharya* is a wise and detached commander who directs his heart to be his guide. He inspires good thoughts and good feelings, and remains ever ready to serve as a humble instrument of God’s work. Bishop John Wesley, the 18<sup>th</sup> century founder of the Methodist evangelical movement in the United States and a staunch anti-slavery activist, summarised the universal task of the *acharya* quite well when he rallied his followers to:

*Do all the good you can  
By all the means you can  
In all the ways you can  
In all the places you can  
At all the times you can  
To all the people you can  
As long as ever you can.*

*Acharyas* demonstrate authenticity and affability as a way of life. Their goodness is readily apparent to

whomever they encounter. Their example is consistent, encouraging, and clearly worth emulating.

### **The Power of Effort, “Even Vision,” and Good Example**

Too many people continue to live so unwittingly by the adage that “knowledge is power,” and thus they spend inordinate amounts of time and money pursuing personal and professional empowerment through the acquisition of more and more knowledge. Yet if we reflect deeply, we will surely conclude that academic knowledge alone cannot provide any meaningful or lasting power. True power comes not merely from knowing; it arises as a natural result of hard-won understanding, self-confidence, patience, perseverance, and *skilling* their knowledge by putting it to the best social and ethical uses.

The preponderance of eminent thinkers and contemporary educational researchers affirm that the character, clarity, dedication, engagement, and personal example that a teacher (trainer, or learning facilitator) provides to his or her students are among the most essential variables for learning success. It doesn't matter what the nationality, ethnicity, religion, gender, age, or socio-economic status one may be. Good teaching and good example are one and the same for all students everywhere and must be considered the first priority for optimal educational achievement.

Forms and norms vary, but universal human values and best practices for crossing the ocean of life will always remain the same. This is why cross-cultural competence and the use of accessible language are also essential for those aspiring to the status of *acharya*. My own professional work in many parts of the United States and overseas has required that I pay attention to cultural differences and watch my use of language. Notwithstanding what we may already “know,” it is imperative to continue to educate ourselves in cross-cultural proficiency and the art of effective communication. Recalling the holistic purpose and being familiar with the personalities and aspirations of one's students, a teacher can more effectively engage the appropriate language, tone, pace, and interactive process. And thus well beyond the

language of instruction, teachers must also speak the love-inspired language of the heart, and as a clear and predictable result, their service will reflect the much-needed values of *even-vision* and unconditional regard for each and all.

Teachers must seek the highest in themselves and in their students. They must realise in ever more practical ways that their lives are truly their message. For true *acharyas* realise that they teach more by *who* they are and *how* they do what they do than by simply encouraging others to do. *Who we are* provides the foundation from which our thoughts and actions arise. When we remain true to ourselves, right action and the transformation we seek in ourselves and “others” will naturally follow.

Whether serving at schools, community agencies or ISSE's, *acharyas* understand that all are gifts of love. They remember that it is the *whole of them*—body, mind, and spirit—that is communicating and interacting with the *whole of their students*. Thus the lessons they want their students to imbibe will be more firmly imprinted upon their minds and hearts, and more likely to be used for their own and others' highest good.

### **Extending the Ideal of Acharya**

Today's educational climate is uniquely challenging and far from conducive for success in harmonising one's head, heart, and hands. Thus a true teacher must be equipped with much more than just the required credentials. If the essential human qualities of love, magnanimity, and resilience are lacking, no number of degrees or certificates will bring success. Without profound dedication and deep faith in the unfathomable possibilities that God has planted within every human heart, it is quite a stretch to call one's self a teacher, trainer, or learning facilitator, let alone an *acharya*.

While some may not have the publicly-recognised qualifications to be professional educators, all are teachers nonetheless, since all exchange energy with others and transmit some form of understanding in every social setting of which they are a part. Thus it follows that each and every one of us can use our knowledge in exemplary ways for the ser-

vice of others. Parents, grandparents, siblings, aunts, uncles, cousins, colleagues, and friends are all teachers or educators, and thus they too may be considered *acharyas*. When we see teaching and education from this broad and more inclusive point of view, it is clear that *acharyas* can fill every household and every community. Those wishing to offer their services in more formal ways can tutor and mentor others, volunteer at local schools, or with an organisation that serves children or adults. Opportunities abound to educate everyone we encounter on our journey of life through the messages we impart by right intention, right speech, and living a serviceful life.

### Parting Words and Aspirations

Educare is a process for progressive movement towards the goal of life. It is a systematic retrieval, or re-cognition, of the wondrous power bequeathed to humankind by the One Divine. Thus it is clear that embracing Educare and aspiring to the status of *acharya* go hand in hand.

May the educators of the world have full faith in the spiritual goal of human life. May they walk life's path with increasing self-assurance, genuine enthusiasm, and high intentions for the greatest good of all. May they understand and use the educare process to draw out the spiritual power that is humanity's very nature. May we all be exemplars and carriers of God's Love. And as we work, may we also recall the wisdom of the great Western transcendentalist, Ralph Waldo Emerson: "What lies behind us and what lies before us are small matters compared to what lies within us."

**Dr. Hyman T. Johnson**

Member, Education Committee

Sources include: *Proceedings from the Sathya Sai Educare Conference, 2000*, *The Bhagavad Gita*, *The Holy Bible*, and *Divine Discourses* by Sathya Sai Baba.

*"Every student must cultivate humility and reverence."*

–Sri Sathya Sai Baba

Divine Discourse at the Hill View Stadium

November 22, 1990

# Sathya Sai Education in Human Values: God's Gift to All Humanity!

**S**athya Sai Baba's philosophy of Educare and its application through Sathya Sai Education in Human Values is a unique, universal, and unparalleled process of education designed to ensure all-around human excellence—body, mind, and spirit. Its authority and distinction is readily revealed in its Guiding Principles, Essential Elements, and Pedagogy of Integral Education.

## 1. Guiding Principles of Sathya Sai Education in Human Values (SSEHV)

- SSEHV is a programme for the general public that is centered on the Five Universal Human Values of Truth, Right Conduct, Peace, Love and Non-violence, and is suitable for ages five through adulthood.
- SSEHV is based upon the Philosophy of Educare and the Pedagogy of Integral Education.

## 2. Essential Elements of the Philosophy of Educare

- Divinity is Love, and it is the undercurrent of all human values;
- Educare elicits the inherent human values and translates them into action in daily life;
- The purpose of education is for living a fully human and spiritual life;
- The end of education is character and character manifests itself as the unity of thought, word, and deed.

–Global Overview of Sri Sathya Sai Education

*The word Educare has its origin in the Latin word, "Educare" which means "to elicit." Educare has two aspects, the worldly and the spiritual. Worldly education brings out the latent knowledge pertaining to the physical world. Spiritual education brings out the inherent*

*divinity in man. So, both worldly and spiritual education are essential, without which human life has no value.*

–Sathya Sai Baba

## 3. The Pedagogy of Integral Education

- The Five Teaching Techniques of Silent Sitting, Use of Quotations, Storytelling, Group Singing, Cooperative Activities, along with a Life Application and the use of any other compatible teaching strategies;
- The Direct and Indirect Models of Implementation;
- An Environment and Culture of Love;
- Teacher as Exemplar;
- Selfless Service Projects;
- The Core Tenets of: Unity of Faiths, 3HV (Unity of Head, Heart and Hand), Unity in Diversity, and Ceiling on Desires

–Sri Sathya Sai World Foundation Guidelines for a Framework and Core Syllabus

Sathya Sai Education in Human Values, without question, is unequivocal, supreme human and spiritual excellence in their highest form. Its Five Universal Human Values of Truth, Right Action, Peace, Love and Non-violence are none other than God Himself! Thus, humanity has been gifted with a rare and immeasurable treasure to aid our navigation through our sometimes perilous journey of life.

Sathya Sai Baba's principles and spiritual teachings are woven throughout every aspect of the programme. The core tenets, listed above, demonstrate this point in a variety of very clear ways. For example, his emphasis on Unity of Faiths raises our consciousness to the level of acceptance of all the

names and forms of God, thereby inspiring unity rather than separation among humanity. Ceiling on Desires, another core tenet of SSEHV, encourages the release of our “hand from the cookie jar,” letting go of desire for worldly tinsel and trash, using mother nature’s resources wisely, and lovingly sharing our time, energy and money with those less fortunate. Unity in Diversity affirms that notwithstanding differences in thoughts and ideals, nationality, culture, language, skin color, hair texture, body shape and size, we are all facets of the same diamond; all connected and all children of the One, Omnipresent, Omniscient, Omnipotent God. 3HV is an often-used acronym that encourages a seamless harmony among thoughts, words and deeds. Ultimately, it means learning to place harmful thoughts and emotions in the cradle of our heart so as to overwhelm negativity with thoughts and feelings of love, compassion, positive regard, patience, and other similar values, before speaking or engaging in action.

Practising the principles of SSEHV raises us from the depths of murky waters to higher and higher levels of clarity and humanness. One may titter and fall back, yet only temporarily because SSEHV—our gift from God—inspires us to rise up, dust ourselves off, learn from our mistakes, and return to our practice of seeking transformation and transcendence—the perennial journey from Self back to Self. Practice makes perfect!

SSEHV is a programme for the general public, yet how can it be effectively delivered with its full content of spiritual principles to our extended family, our other brothers and sisters of the world, if those who are responsible for its promulgation do not fully embrace it and engage in the effort to practice the spiritual principles and qualities that SSEHV represents? Therefore, for the successful delivery of this unique programme, its principles and values must be actively practiced by ALL of us! For it is a foregone conclusion that we are only able to transform and uplift others based upon our own willingness to transform and uplift ourselves.

The task of taking the SSEHV Programme beyond the confines of the Sai Organisation requires a wide range of multi-faceted and well-honed skills.

But the good news is that we already have all the tools needed to do so! Successful implementation of SSEHV requires that we take wings, ascend, and soar to the universal spiritual realms of SSEHV. It requires a harmonic elevation of our thinking, feeling, and acting (3HV) and the exploration, acceptance, and practice of the principles of Unity in Diversity that is, accepting and positively acting on the belief that each and every person is a child of the same God. It also requires close and careful consideration of our beloved Sai’s teaching that all forms and all names of God are His, thus leading the acceptance that Unity of Faiths is the ultimate ideal.

Earnestly practicing the principles of SSEHV allows us to see that Lord Sathya Sai’s universal teachings are fully housed in SSEHV. Such practice prepares us to move comfortably among humanity, accept all as One, and joyfully spread his educational message across the globe.

The following comments are representative of those received from participants in community applications of Sathya Sai Education in Human Values in the St. Louis area of the United States. They serve to demonstrate the profound impact that SSEHV and the practice of the Five Values has had on this community.

*“During my years as a school teacher I searched for a quality character-development programme for the students and found none. This programme (SSEHV) is exactly what I was searching for.”*

**–Retired School Teacher,**

Wife of United Church of Christ Minister and  
CEO of United Church Neighborhood Houses  
Agency that offers programmes for children,  
families and seniors.

*“The Sathya Sai Education in Human Values programme has proven to be priceless. I have had the opportunity to observe children pre-Sathya Sai and post-Sathya Sai. Children not previously exposed to the Sathya Sai programme oftentimes exhibit the inability to tolerate others’ opinions, differences, or choices. However, after being introduced to Sathya Sai not only do the children learn to tolerate others’ differences, opinions and choices, they learn how*

to disagree peacefully. The programme is so skillfully designed, anyone can teach the disciplines and character traits intended of each lesson. Sathya Sai appeals to all senses allowing no child to be left behind. Whether children are auditory learners, visual learners or kinetic learners the programme reaches them all. The programme is packed with both character traits and human values. Each lesson is linked with a culminating life applicable lesson. The lessons not only enhance the children's ability to learn, it permits the teacher to be creative as well. The lessons are designed so that they can be comprehensively mastered by the children. ..." (After describing the five techniques, the counselor continues) "In conclusion, a life applicable lesson is introduced by the teacher allowing the child the chance to see how they can link the character trait or human value into their personal lives. The Sathya Sai programme is truly invaluable. I am proud to teach the Sathya Sai programme to the children at Neighbourhood Houses and our affiliate agencies."

**-Wanda M. Brownridge**

St. Louis Public School Counselor, M.Ed  
PLPC and Afterschool Program Teacher,  
United Church Neighborhood Houses

"I feel I am very blessed to get involved in this project since I get to directly connect myself with the children of the world whom I didn't know before... But, it tells me vividly LOVE and the energy of the children takes us to different planes. It gives me the golden opportunity to know and to help these children at least a smaller amount of time/material/Love that we gave to our biological children. I want to be part of their lives to influence their confidence, strength and character. God has given us so much and it is our time to give that back with love/honour and dignity to the needy ones. I strongly felt when I was in the midst of the children that they were all very rich and great human beings. They are richer than us volunteers in many ways. They all are blossomed flowers from such hard family hardships and still they smile, they talk with humour, they don't worry, they don't mourn. We can mutually and certainly learn a lot from them and bring a difference in their lives (a good chance of transforming our

psyche and to understand our own ego). As far as the adult (both mothers and sisters) women are concerned I would like to get more involved with them when the time comes. I am glad they are all receptive to all the programmes we offer. It is a good start. This entire experience helps me understand my ego of 'me and mine only' and to see the real world through the clean glasses."

**-Chandra Sridharan**

SSEHV Volunteer

"I love hearing the children tell their mom what they discussed. Often the children help to teach the parents. Children are optimistic and learning and they help encourage the parents.

The lives of families at Humanitarian are plagued with so many crises such as mental and physical illness, sexual, physical and economic abuse, classism, racism, and many economic and education difficulties. The Sathya Sai Education in Human Values service project looks at true core values. Families need to help them avoid and/or better deal with the above issues through singing, stories and writings. The holistic approach helps to reinforce these important values to the families. Your positive and uplifting staff is greatly appreciated.

This is an excellent programme for children because they are taught using an unconventional approach on topics they may not have learned about in another setting. They learn about topics that can help mold and guide their steps throughout the rest of their lives."

**-Staff**

Organization for Formerly Homeless Women and  
Their Children

"We are very appreciative. We feel like God is blessing us. We are very thankful."

**-Parent of SSEHV Students**

**Mrs. Doris Hampton**

Member, Education Committee

Some of the Sathya Sai Schools in Asia and Latin America

Philippines



Malaysia

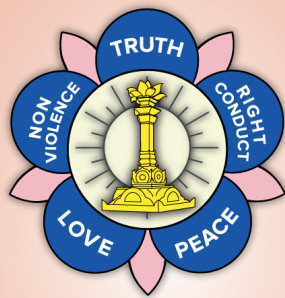


Ecuador



Nepal





©2014 Sathya Sai International Organisation  
All Rights Reserved