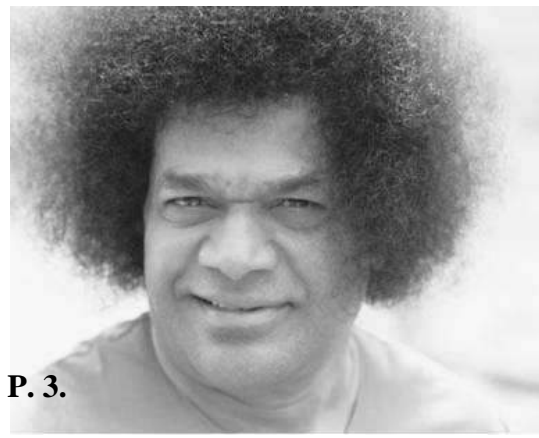


Prof. Dr. Albert Ferrer.

THE TEACHINGS OF SATHYA SAI BABA.

INTEGRAL EDUCATION IN HUMAN VALUES
TOWARDS A CONSCIOUSNESS AND PARADIGM SHIFT.

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I. EMPIRICAL EVIDENCE FOR THE MODERN WORLD.

1. TOWARDS A NEW EDUCATIONAL ORDER AND A NEW PARADIGM.

At the very outset of it, we want to underline **the crucial distinction between subjective expression and objective matter.**

* **The way how** a book expresses any topic is obviously **subjective**. The author may honestly try his best, but we must always admit that any human formulation is limited and imperfect. Maybe others will find better ways to express similar ideas.

* **But the topics** involved may not be subjective as the expression. In this book in particular, we are not presenting any bizarre views, neither any brilliant idea of our own. The fundamental matter put forward has a more consistent **objectivity** than the personal expression. Integral value-based education is not our invention, neither an original construct of Sathya Sai Baba. In fact, the Master acknowledged that He was never saying anything new, since everything had already been stated. In His own words, He was only reminding us of basic things –**return to the basics**-; He was only restating for our time profound truths that had already been unfolded long time back.

Integral value-based education does not belong either to the author of this book or to the spiritual master that has inspired him. **It belongs to the whole mankind and to the cosmos entire.** It is not the exclusive pedagogy of our new schools or the pre-existent Sri Sathya Sai institutes. It is a collective endeavour, where many participate from a diversity of institutes, organizations and countries.

It is also a historical process, and we must have the **humility** of bringing a positive contribution without any overwhelming pretension to change everything at once. We can proceed **by steps**, dealing with the reality of our environment, knowing that the training of teachers and the information for parents will be decisive, and suggesting to public authorities not to impose anything to everybody through the force of the law, but rather to encourage research and concrete pedagogic experiences whenever there are competent educators ready to contribute.

Integral value-based education is also the undercurrent of this period of human history, together with the dialogue between new science and mystical philosophy towards a new paradigm. In fact, holistic value education is but the pedagogy of the new paradigm. Some other issues outlined in this book, like the problems generated by coeducation, the crisis in boys' education and the alienation of boyhood, will become another driving force in the paradigm shift of our epoch.

Obviously, when a new paradigm emerges, some people still try to stick to the old one and reject the new ideas. Just as the Catholic Church objected to Galileo Galilei, some defenders of the materialistic/ mechanistic order and some guardians of the modern school system may object to the main points sketched here.

In spite of the opposition of the Inquisition, the Earth continued its revolution around the Sun.

Despite all the possible arguments –and hence prejudice- raised from the old patterns, human history will continue to evolve towards the new holistic paradigm and its pedagogic expression: integral education in human values.

Mankind will also have to think one day about men, not only women, and will have to address the crisis of boys' education, the alienation of boyhood and the unrest and violence of the male gender –without which only the female will never build a world in harmony and peace-.



The historical inertia and the present need for distinctions.

The abuse of power perpetrated through history by the Catholic Church is today recognized by any sincere priest or monk, and even by the hierarchy to some extent; but it has produced a strong reaction not only with Reformation and Protestantism, but also with agnosticism, atheism and materialism. That is why it is often so difficult to speak about spirituality in the Western world. On this matter, Indian or Buddhist readers may have the kindness of taking into account these historical differences between their countries and the West.

At the same time, the fathers of quantum physics, and many other scientists from new physics or relational theory, have realized that the most astonishing scientific findings of our time are strikingly coherent –in depth- with the beautiful insights of wisdom and mystical philosophy through the main spiritual traditions of mankind. Mysticism is precisely what was persecuted by the Inquisition.

The time has come for many Westerners to make the difference between inner or genuine spirituality –which makes us free- and organized religions with outer systems of beliefs to be imposed.

The whole mankind must come back, like the fathers of quantum physics, to this fascinating history of wisdom and mystical philosophy. But here, some misunderstanding must be reconsidered, and many prejudices dismantled.

In this historical convergence between science and spirituality lies the future of humanity, linking the visible and the non-visible, the manifest and the un-manifest – which is still real, even more real-.

This dialogue unfolds a new paradigm for the future of the human race. Holistic value education is its pedagogic expression, just like the modern school system has been the mirror of Industrial Revolution and the expansion of capitalism.

The new paradigm, like its integral pedagogy, puts forward the most fundamental issue in human condition: **the knowledge of oneself**, and hence, **transformation**.

The “emancipating” ideologies of the modern world have not worked because they overlooked this crucial point; they tried to change society instead of the human being. Moreover, nobody can be changed by force from outside; we can only transform ourselves.

It is well-known that **Winston Churchill** warned:

“Man has known everything,
but he has not known himself.”



One of the founders of economics and godfathers of modern capitalism, **Adam Smith**, already warned that a stable society can only be based upon **sympathy** with regard to our fellow human beings –that is, **human values**-. The famous **invisible hand** could only work in Smith's thought among moral human beings. Unfortunately, the development of modern history has too often forgotten the value-oriented dimension of the initial philosophy of modernity.

Enlightenment, to which Adam Smith still belongs, was a moral thinking with human values. **Romanticism** was even more spiritual.

The problem does not lie here, but rather in **the subsequent historical development that has openly disregarded the depth and humanism of those great thinkers**.

Now, the realization of this underlying movement of human history is rising in the horizon of the XXIst century.

Let us see some few instances that are eloquent enough.



- Already in the 1970s, the International Commission on the Development of Education, known as the **Faure Commission, 1972**, stressed the importance of the ethical and emotional dimensions of the human being together with the intellectual or strictly academic.
- **At the end of the 1990s**, the **Jacques Delors Commission** made one significant step further, and explicitly added the aesthetic and spiritual domains.
- We can still mention **The Project for the Promotion of Mental and Emotional Health** run by **the World Health Organization, the Council of Europe and the Commission of the European Union** –which we have analyzed above-.

This historical tendency towards an official acknowledgement of the spiritual dimension and integral education has been consolidated at the beginning of the XXIst century.

In Europe, the National Curriculum for the **United Kingdom** has included spiritual education, while the Government of the Principality of **Catalonia** has incorporated value education in the textbooks, and starts contemplating practices like relaxation in the classrooms.

In Asia, the Government of **Thailand** wants to build through the National Education Plan a society based upon morality and wisdom. Not surprisingly, the **Indian Authorities** have recognized the need for value education on spiritual grounds. Here, the work undertaken by Sri Sathya Sai Organization has been praised and set as an example.

In **Australia**, the Adelaide Declaration on the objectives of schooling has emphasized spiritual development. Even in a small and remote place like Fargo/ Moorhead, on the border between **North Dakota** and **Minnesota**, near the frontier with Canada, the school authorities plan to introduce the value perspective in education.

It is clear today that **the typical school where many of us were brought up**, with only language, mathematics, science and social studies, **has no more future ahead**. As **the Delors Commission** warns, **the survival of humanity depends on a really holistic kind of education, that integrates ethics, values and the spiritual foundation of humanity.**



Nevertheless, **integral value education can never be a fixed programme or a system of beliefs. It is a process**, where the realization of our deepest nature, which we dare to call spiritual, goes together with worldly knowledge to live and serve here and now.

As a process, it is open to **dialogue and improvement**, like the new paradigm inaugurated by quantum physics, open to the illimitable recreation of Life.

Even if we use books and schedules, we should never close education in human values within a rigid system –this is precisely what must be overcome-. The core of holistic value education is the very breath of Life.

Furthermore, **integral value-based education goes far beyond the mere ethical teaching and the utilitarian understanding of values typical of post-modern societies**, still prisoner of materialistic patterns.

Holistic value education integrates **all** the dimensions of the human being, **and hence**, the most profound, which we may call spiritual, whence the universal human values emerge.

“Modern educators do not know that real education consists in helping the child to manifest the Divinity latent in him.

Remember that the children who come to you are all heirs to the richest cultural heritage that the world can give.

They are the Children of Immortality.”

Sathya Sai Baba.

The Master often reminded us of the main teaching of the Indian heritage, **from Vedas and Upanishads to neo-Vedanta:**

“The One abides as the Inner Spirit in all beings.”

Hence, **Sathya Sai Baba** still proclaims for the modern world:

“There is nothing more precious in the world than true education.

It reveals the Divinity that sustains the universe.

Those who realize the nature of the Divine, can know the relationship between Nature, society, and the infinite potential of Man.”

“Man today loses sight of the fact that he is an eternal Spirit, and lives only for the present moment, losing sight of the sublime values of Life. Good education is only that which unfolds all the hidden powers in man.”

This profound Spirit of Man is inseparable from the universal human values, like love and compassion, which we find in all the spiritual traditions of mankind. For this, **the spiritual master of India** asserts:

“The promotion of human values must become an integral part of the education process.

It is because students today have not acquired human values, that they are often behaving like demons.”

As we warned above, **the spiritual dimension mentioned by Sathya Sai Baba is not that** of organized religions, with outer systems of beliefs and dogmas, **but that** of mystical philosophy and wisdom, often persecuted and repressed by religious organizations. From this mystical dimension of humanity, **Sathya Sai Baba** concludes:

“Educational institutions must promote the spiritual outlook among students.

When students acquire spiritual values, human values will grow in them of their own accord.

Human values are not things to be implanted from outside.

They are within each individual.

They have to be manifested from within.”

We try to show in this book that **the spiritual process cannot be reduced again to new forms of catechism** –we have already had too many in the past-

Genuine education in human values implies a real, ontological transformation of the human being, and hence society, towards higher levels of consciousness and vibration, uplifting mankind towards higher stages of evolution. A higher kind of human being can only be ethical and spiritual, and live in harmony and unity with his fellow beings and the cosmos.

From this point of view, **mankind must come back to the great traditions of wisdom, mystical philosophy and philosophical Idealism,** where this path of transformation is unraveled. **The XXIst century should also pursue the dialogue between spiritual philosophy and new science,** unfolding the unity of science and spirituality and a new paradigm for a new era of the human race.

Education in human values constitutes the pedagogy of the new paradigm, linking the material and the non-material, and searching for a more meaningful, more profound Life.



In this horizon, it is fundamental to provide **an efficient pedagogy or educational practice**, that can really implement the principles of holistic value-based education in daily life, in the classroom, at home or anywhere. The practice or pedagogy constitutes another main part of this book –the second volume-.

An integral human being, as **Sri Aurobindo** has depicted, is pure consciousness and unconditional love. Since he or she is truly realized, everything –thought, word and deed- is illumined by the purity and the depth inside. An integral human being is coherent –unlike the ordinary ego-, and in him or her, the mind becomes a pure instrument of something more profound, that light comforting and guiding others who still live in sorrow.

The goal of spiritual life has **never** been the destruction of the ego or the negation of the intellect, **but rather**, their transformation and purification.

Here, the East may learn something from the sense of individuality and the development of the mind in the West. But the West may also learn something from the Eastern quest for That beyond the most visible –and which is not outside, but inside-; knowing that the yin lies in the yang, and the yang in the yin.

An integral human being knows that love is his or her birth right, and service his or her own nature. Then, the whole life is selfless service to the fellow beings in harmony with everything and the cosmos entire.

The destiny of the human being is to live all the depth and beauty of Life, and to be One with all that exists.



2. ACADEMIC SURVEY OF VALUE-BASED EDUCATION AND OFFICIAL RECOGNITION.

A. Official recognition of Sri Sathya Sai Education in India.

“This Institute will be pace-setting for the future of higher education.”

Dr Madhuriben Shah,
Chairman, University Grants Commission of India.
(Convocation, Prashanti Nilayam, November 1983.)



“This University is a pioneering and unique seat of Learning; spiritual and ethical values permeate this University.

It is in such an environment that our ancient sages transmitted knowledge to their disciples.

For myself, I would like to humbly study this Institution, understand the process of how it grew from strength to strength, and then see what can be done to extend the influence and the halo of this University far and wide in India.”

Sri P.V. Narasimha Rao,
Prime Minister of India.
(Convocation, November 1991.)

“The Sri Sathya Sai Campuses at Prashanti Nilayam, Brindavan and Anantapur are an invaluable asset in the crucial task of promoting Integral Education. Indeed, these constitute a blessing of far-reaching significance. There is much to be learnt here by students, teachers, educationists and policy-makers.”

Dr Shankar Dayal Sharma,
President of India.
(Convocation, November 1992.)

“The purpose of real education is to initiate a learning process that transforms students into good human beings with knowledge and value systems.

Is value-based education possible?

Sri Sathya Sai Institute of Higher Learning has given an answer in the affirmative.

I am in a place where university learning takes place in a divine environment.

Here students get education with a value system.

I would like to congratulate Sri Sathya Sai Institute of Higher Learning for this noble education.”

Dr A.P.J. Abdul Kalam,
President of India.
(Convocation, November 2002.)

“The Sri Sathya Sai Institute of Higher Learning (Deemed to be University) was one among the various institutions of higher learning visited (...) in order to draw insights relating to the philosophy and practice of value-based education. (...) It is clearly visible (...) that these observations have been greatly influenced by the message and philosophy of Sri Sathya Sai Baba, Revered Chancellor (...) This institution is perhaps one of its kind in the country and elsewhere, which has been successfully executing a value-based education model at the university level for more than three decades.”

Supreme Court of India.

(Judgement. Original Civil Jurisdiction Writ Petition (Civil), No 98 OF 2002.)

“What is done here should be emulated in other educational institutions. That would make students in other universities efficient, broad-minded, far sighted, artistic, and spiritually surcharged.”

Sri Shivaraj Patil,

Leader of the Opposition, Parliament of India.

(Convocation, November 2001.)



Sri Sathya Sai Institute of Higher Learning (Deemed to Be University) is the only Institute in India to have received an A++ tag evaluation by the National Accreditation Council of India.

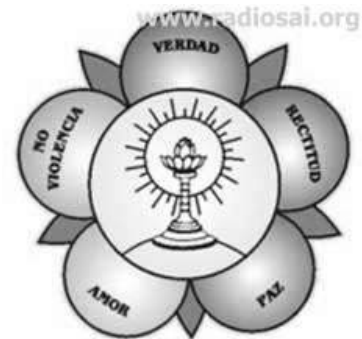
In August 2009, some of the major financial personalities of India gathered in Prashanti Nilayam (Sathya Sai Baba's ashram) to hold **a national conference on finances and ethics in the horizon of a value-based economy.**

The conference included financial leaders of India such as Dr Duvvuri Subbarao (Governor, Reserve Bank of India), Dr Yaga Venugopal Reddy (Former Governor, Reserve Bank of India), Mr K.V. Kamath (Chairman, ICICI Bank), Mr Jagdish Capoor (Chairman, HDFC Bank), etc.

The presence of so many distinguished figures of the Indian financial world in Prashanti Nilayam in August 2009 implies **a double recognition: first**, a homage to the unique mission of this great spiritual master of India, Sathya Sai Baba; **secondly**, an acknowledgement of the pioneering role of Sri Sathya Sai schools and university throughout India and the world in the field of value-based education.

Acknowledgements from external experts or institutes all around the world have included –among others-:

The Tata Group, Mumbai
Citibank, Chennai
Capital International, Singapore
International Livestock Research Institute, Kenya
Karolinska Institute, Sweden
University of Maryland, USA
Arizona State University, USA



For instance, **Mr Ratan Tata and the industrial Group** that brings his name have been so positively impressed by the value-education system of Sri Sathya Sai institutes, that they have started sponsoring a new programme, **Vidya Vahini**, under Sathya Sai Baba's guidance, to help improve the educational standards of India, especially at the local level.

NB: See: "Sri Sthya Sai System of Integral Education. An Overview", Sri Sathya Sai Institute of Higher Learning, 2010, and "Vidya Giri. Divine Vision", Sri Sathya Sai Institute of Higher Learning, 2006.

Also: "Ethics and the World of Finance. Proceedings of the Conference on Ethics and the World of Finance, August 2009", Sri Sathya Sai Institute of Higher Learning, 2010.



“If you want your children to be intelligent, read them fairy tales.
If you want them to be more intelligent, read them more fairytales.”

Albert Einstein.



B. Sri Sathya Sai Education in Human Values (Educare). Academic survey and official recognition throughout the world.

There has already been some amount of observational research and studies produced by independent evaluators.

- In 1999, for instance, **Dr P.C. Manchishi**, an independent scholar of the **University of Zambia**, conducted an **objective evaluation of the Sri Sathya Sai School** established in the country. The goal was to find out the impact of value education on students, their families and teachers, and to assess the suitability of this kind of holistic pedagogy for the schools of Africa in general. In the words of this African scholar, the most difficult children recruited in the school, who were initially truants, rebellious and bullies, completely changed for better through the implementation of the value system of education. The professor of Zambia University also stressed that in Sri Sathya Sai School there was no vandalism –unlike government schools-. Furthermore, in the conclusions of this independent report, we can see that value education is inseparable of academic excellence, since the school registers the highest performance and success in exams. According to the academic report, the teachers and the parents also changed for better. In 2005, the **Sathya Sai School in Zambia would be awarded the International Gold Star by the Business Initiative Directions (Paris).**

- **In the same continent, Sathya Sai Schools** received an even more official recognition when **Prof. Kader Asmal, Minister of Education of South Africa**, publicly supported in 2005 their value system of education and recognized their impressive achievements.



- Travelling from Africa to a very distant country like **Indonesia**, the students of the **Sri Sathya Sai School in Bengkulu** show positive features in terms of attitude and behaviour. (Cf the report by **Seshadri Harihar and Hiramalini Seshadri**, “Educare for Parents, Teachers and Students”, Sathya Sai Books and Publication Trust, Puttaparthi, 2004.)
- Changing again to another continent, we can examine the evaluation of the **Sathya Sai Primary School in Murwillumbah, Australia**, by **K. McNaught**. The assessor concludes that there is abundant qualitative evidence manifesting the sound values-based behaviour of children educated in this kind of integral pedagogy.

- In the **United Kingdom**, we have the report of inspection of the **Sri Sathya Sai School in Leicester** (November 23, 2004), where an **official inspector of the Office of the Standards in Education of the United Kingdom** praises the institute as being a distinctive school. This governmental report in England stresses the personal development of children in the school and the good role models of teachers. Students develop confidence and raise their self-esteem; they are valued as responsible citizens.



- Crossing the Atlantic, **supervisors of the Ministry of Education of Ecuador** have extolled in similar terms the **Sathya Sai School in Guayaquil**.
- Last but not least, Sri Sathya Sai Education in Human Values has been recognized at an international level by **United Nations**. Since 2001, the Institute of Sathya Sai Education in Africa has been assisting the United Nations (**UN-HABITAT**) in implementing a **Human Values-based Water Education Programme in Africa**. An **independent evaluation of the Phase I of the Programme** conducted by the **United Nations in 2004** concludes that this kind of initiative may be vital for the future of Africa, a continent that had the values in its own tradition, but has largely lost them with the breakdown of the last generations.
- Sri Sathya Sai Education in Human Values has also forged new partnerships with other international agencies, like the **South East Asian Ministers of Education Organization (SEAMEO)**, and the **Asian Development Bank (ADB)**.

Sri Sathya Sai Institute of Higher Learning (Deemed to Be University) is the only one in India to have received an A++ tag evaluation by the National Accreditation Council of India.



Some final considerations.

Any human attempt is obviously imperfect –by definition-. Still, negative or hyper-criticism is as immature as ignorance. There is a **middle path** between both extremes, where a constructive awareness of problems or limitations fosters positive strategies to help building a better world.

In spite of natural human imperfection, Sri Sathya Sai Education in Human Values has performed a highly valuable educational work through many years that will certainly continue, open to dialogue with other institutes and organizations. Needless to say, we may recognize the estimable task realized by other similar institutes in India and all around the world.

Integral value-based education is not the property of anybody. It is the patrimony of the whole mankind.

Its implementation is a collective endeavour, always open to sharing and dialogue –which lies at the core of the new paradigm in emergence-.

Finally, this wonderful educational task performed by Sri Sathya Sai Schools and University in India and all around the world has a **silent inspiration behind**: a genuine spiritual master that never wished His name to be advertised, but who, from the purity and depth of the Vision, has lovingly guided so many to make this educational success happen.

TIMES OF ZAMBIA Thursday, April 23, 1999

last year's 12 pupils all obtained first division and have acquired a place at the University of Zambia

The secret of Ndola Satya Sai school's success



AUSTIN KALUBA
NDOLA'S Satya Sai School Boys, in what Masali of the province was when pupils and with flying colours. Today, Satya Sai of Ndola school, is arguably one of the schools in Zambia because their heart of a robust approach and dedication to work. The school's outstanding results have prompted Zambian educational and foreign observers to have visited it. In recent workshops on Value education, educationists from Satya Sai International explained how the school managed to secure admirable results from boys once considered illiterate. Satya Sai school's overall management chairman Mr. Kama explains that the secret to the superb results was school's insistence on educational values like discipline, respect, honesty, hard work, love, peace, righteousness and non-violence found in all children in Satya Sai which became an annual discipline 20 Hz."

Chibwe Member of Parliament Chibwe Malunga who organised international workshops hailed school for providing a classic angle of qualitative education. "The government recognized the excellence of the school graduates and endeavoured to not only teach but also to develop the character of pupils who were once considered illiterate."

"To these pupils who were considered illiterate to a high level responsibility and academic excellence is no easy task," says Malunga.

Copperbelt District education officer, Scholastica Sindi appreciates the methodology used by school which has led to academic excellence.

"Satya Sai does not only teach pupils, but tries to form a pupil's character emphasizing the teaching of moral values," she said.

Well said. Indeed Satya Sai has given the world a model of education.

all girls nine pupils who set for the grade nine final examination obtained full certificates. a negative impact on children because it talks about stealing as a means of acquiring money. the school saying the teaching method was miraculous. Zambia's participants. Sch-

Empirical evidence about the positive effects of value-based education.

A more detailed case study: Sri Sathya Sai School in Thailand.

Established in 1992 in the Lopburi Province.

Officially awarded by the Government of Thailand for academic and human excellence.



Dr Art-ong Jumsai, “A Development of the Human Values Integrated Instructional Model Based on Intuitive Learning Concept”, Doctoral Thesis, Chulalongkorn University, Bangkok, 2003.

An academic study empirically testing the Human Values Integrated Instructional Model.

Through appropriate survey, Dr Jumsai observes that teachers who have come to the institute exhibit a very high degree of transformation as could be concluded from their testimony. They have become highly motivated to continue work or further their studies to become a good teacher. **The changes in teachers can be summarized below:**

Sharper understanding of life, seeing more value in life, and identifying more easily the good in others;

More sense of responsibility, becoming a better example to children and others;

Greater calmness and peace, better control of emotions, higher concentration in work, and more self-confidence;

Deeper love and compassion, giving service to others;

Greater feeling of unity in living together.

The survey on students and alumni has consisted of direct reply to questionnaire from children and also of replies from parents about their children. **The conclusions draw the many benefits derived from the value-oriented pedagogy for children:**

They become more responsible, and show a clearer ability to solve problems;

They are calmer and more peaceful;

They become more patient and less selfish;

They learn naturally to give service to others;

They get used to live with others in a spirit of community and brotherhood.



Other case studies manifesting a real transformation of children, their families and teachers through integral value education in Sri Sathya Sai Schools around the world.

*** Country: Singapore. School: Sri Sathya Sai Kindergarten.**

Attitudinal and behavioural changes are clearly evident in the children from the time they join the kindergarten to the time of graduation.

Having a sense of responsibility, showing love and concern, doing meditation; these are some of the comments from the parents.

Children with reading disability, discipline and concentration problems have shown improvement.

Teachers have also shown improvement in practicing values as they have to set an example for the children.

Parents transform when they see their children transformed. They become more supportive and less demanding and aggressive. Parents have requested for workshops and to learn meditation so that they can practice with their children at home.

*** Country: Venezuela. School: Unidad Educativa Colegio Valores Humanos.**

The students come from critical and extreme poverty class. They stay all day in the school, getting all their meals. The school covers all required needs to its students totally free of cost. "A" was a girl who came to the school as a very aggressive child, and very destructive with all school material. She spoke using bad language. With the Human Values Education Programme, she has become a sweet child, more harmonious and collaborative in the school and her home.

She has also developed social relationship based on love and mutual respect with her classmates. Today she takes care of her materials.



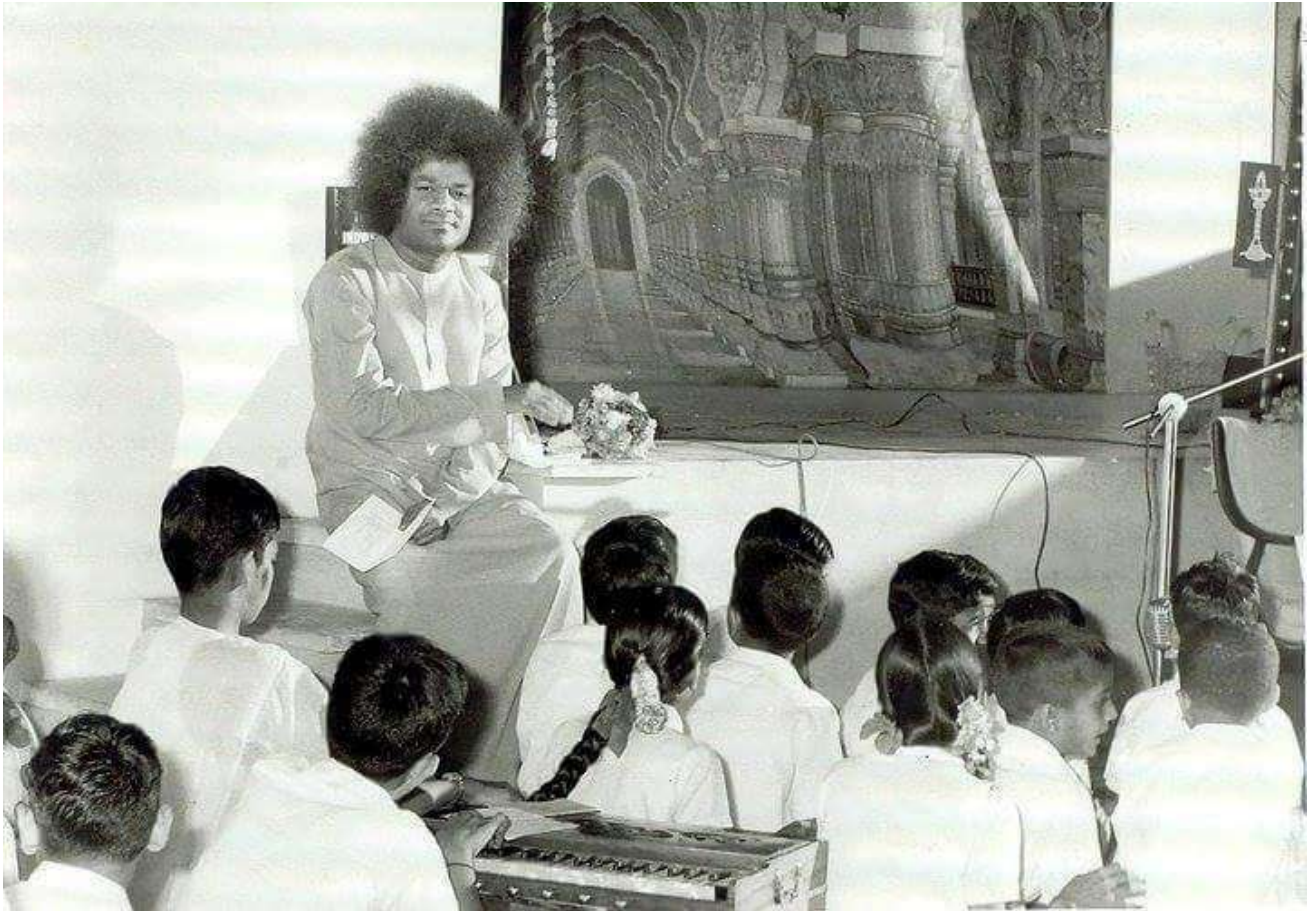
*** Country: Kenya. School: Sathya Sai School Kisaju.**

Once marginalized students are admitted into the school, they are taught human values, not only on a personal level but also in interacting with others. It is therefore not surprising that within a short time of admission in this serene atmosphere, a marked transformation in the behaviour and attitude of students becomes evident.

When B joined the school, he was a rude and selfish boy, lacking discipline and commitment towards his work. Within a year he changed and started working hard. He has become polite and courteous, and he has calmed down emotionally.

So many cases of transformation have been recorded in the institute in **Zambia**, that it has come to be known as the **Miracle School**. However, there are also many Miracle Schools in **Brazil** or **Colombia**, where a boy who received love in the Sathya Sai School transformed his brutal father by transmitting the same love to him.

Before them, the pedagogic success of great educators like **Pestalozzi** lay in the human values imbuing the educational process. The same would do **Pasolini** with boys from the deprived suburbs of Rome.



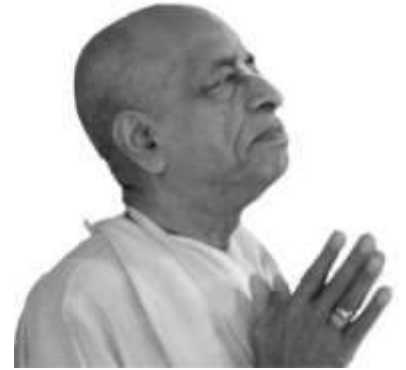
**Another paradigmatic organization:
International Society for Krishna Consciousness (ISKCON).**

This world famous Vaishnava Vedanta organization, founded by Swami Prabhupada, has established new Gurukulas or residential schools both in India and Western countries, which offer integral education on spiritual grounds while following the ancient Indian tradition in dialogue with the modern world and modern academics.

Among them, we would point out Bhaktivedanta Gurukula International School in Vrindavan, Sri Mayapur International School, St Johns Road in Secunderabad, Billabong High International School in Mumbai, etc.

In the United Kingdom, new schools are coming up in collaboration with the Government. The sponsoring by the British Government and the Queen's visit to some of the new schools manifest a clear official recognition of ISKCON's educational work. Moreover, ISKCON also offers **other educational services**, both in India and overseas, including a programme for government schools, the feeding of poor children, summer camps, etc.

In general terms, ISKCON's educational endeavour can be considered as pioneering, an attempt to implement value-based integral education on a spiritual basis in dialogue with modernity.





C. Scholarly research and empirical evidence about the positive results of value-based education in other pedagogic contexts.

There have been a number of academic surveys and publications evaluating the outcomes of value-based pedagogies. Among them we can quote, for instance:

➤ **United States of America.**

- **Benninga J.S., Berkowitz M.W., Kuehn Ph. and Smith K.** have studied the implementation of **value-based pedagogies in the USA.** **The major conclusion of their work** is that values and academic achievement are not incompatible at all; rather, the axiological dimension tends to enhance academic excellence and ameliorate the school ethos and life in general terms. It is well known that there is a concern among private school boards about the introduction of holistic/ value-based methods, fearing that the introduction of this kind of methodologies may jeopardize the academic standards. The authors demonstrate with empirical data that this common fear is unjustified; not only there is no contradiction, but rather a direct positive connection between the more humanistic dimension and the strictly academic contents.
(See “Character and Academics. What Good Schools do.”, website.)

- **Davidson M., Lickona Th. and Khmelkov V.** have conducted scholarly research in 24 diverse award-winning **high schools in the USA.** Firstly, they analyze a set of pedagogic tools that foster character in positive ways. In particular, they differentiate **two kinds of character training:**

Performance character, enabling students or individuals to achieve their highest potential;
And moral character, moulding ethical citizens.

From both perspectives, efficient value-based pedagogies help students lead more productive, ethical and meaningful lives. The empirical data drawn from the survey clearly manifest a positive impact of value education in these 24 high schools of the USA in coherence with the research of Benninga J.S. et al. –and still other sociological papers-.
(“Smart and Good Schools. A Paradigm Shift for Character Education”, website/ “Education Week”, vol. 27, Issue 12, pp 32-40).

➤ **Australia.**

- **Lovat T., Toomey R., Dally K. and Clement N.** have provided quantifiable and scholarly defensible data proving that there is a direct positive link between value-based pedagogies and academic outcomes.
All the case studies stem from empirical work in situ in schools that have participated in funded projects on value education in Australia; hence, there is a close connection here between scholarly research and educational policies. **This valuable survey shows** with empirical data how value-based strategies have positively impacted the schools in various sectors, **in particular:** teacher/ student relationship, peers interaction, teachers well-being, classroom and school ambience, and even academic standards.
(“Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience”, University of Newcastle, 2009; Final Report for the Australian Government/ Department of Education.)
- **Steiner’s Waldorf Schools evaluated.**
Gidley J. has conducted academic research in Steiner’s Waldorf Schools in Australia, after which he can conclude on empirical grounds that Waldorf students show a higher performance when compared to mainstream students in relation to the creative and ethical domains.
(“Imagination and Will in Youth Visions of their Futures. Prospectivity and Empowerment in Steiner Educated Adolescents”, Southern Cross University, 1997.)

➤ **Europe.**

- **The Research Institute of Waldorf Education** has performed an academic survey in **Waldorf Schools of Germany and Switzerland**, proving again that Waldorf students are more creative and ethical than mainstream children. Moreover, it is clear from these case studies that Steiner’s integral value-based pedagogy has had a stronger positive impact on students’ personality when compared to mainstream schooling.
(“Alumni of German and Swiss Waldorf Schools. An Empirical Study on Education and Creative Living”, V-S Verlag, Wiesbaden, 2007.)
- **Ashley M., Woods G. and Woods Ph.** have done scholarly research for the **Government of the United Kingdom** about the **Waldorf Schools** in the country, comparing them to mainstream schools at the same time. **The report concludes that** the integral value-based pedagogy of Waldorf Schools produces positive outputs empirically observable in different areas, for which the mainstream system can learn many things from them towards pedagogic innovation and improvement. In particular, the study stresses the positive relationship between this holistic pedagogy and learning in terms of academic and human development of students.
(“Steiner Schools in England”, University of West of England, 2005).



“Sri Sathya Sai Baba was a spiritual leader who inspired millions to lead a moral and meaningful life.

Sri Sathya Sai Baba as a preacher of the highest human values was an iconic figure for over five decades.”

Dr M. Singh, Prime Minister of India.

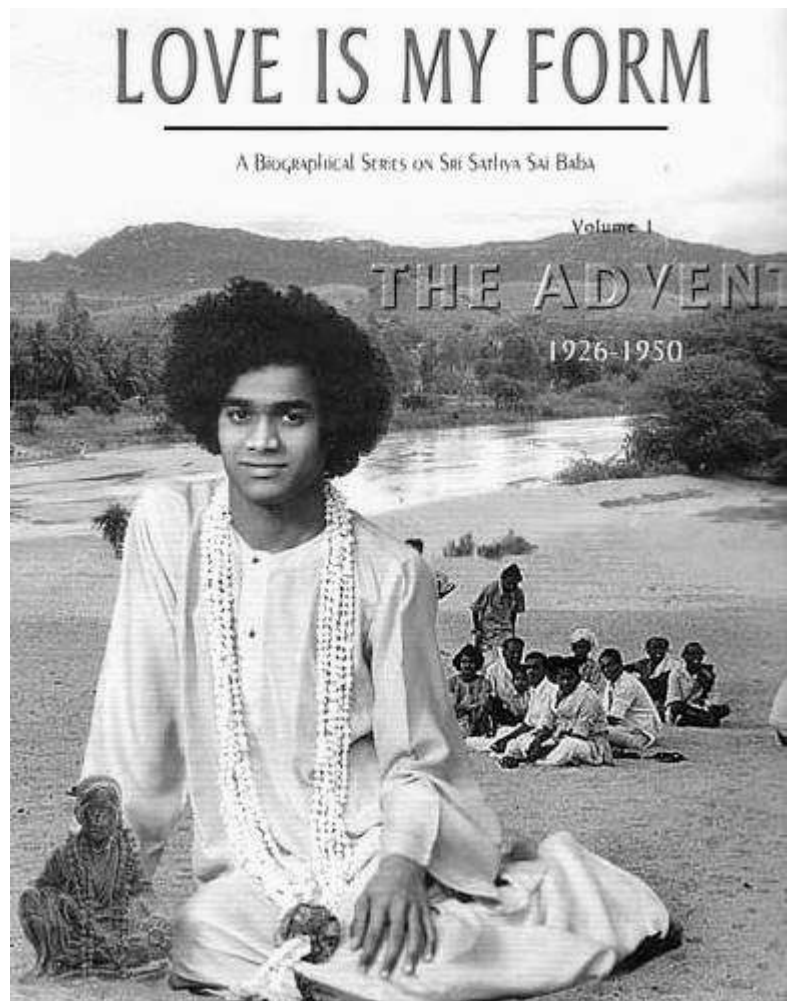
“Swami Sri Sathya Sai Baba has touched the souls of millions of people –rich and poor. He has worked selflessly to enhance the livelihoods and to benefit communities and the downtrodden.

He has treated everyone alike, and he leaves behind a legacy of high values, goodness and kindness.”

Mr R. N. Tata, Chairman of the Tata Group.

“We deeply mourn the demise of the great saint Sathya Sai Babaji, Who has a permanent place in the heart of lakhs of poor and downtrodden people in India and also other countries.”

Mother Theresa Charitable Trust.



II. THE SOURCE OF INSPIRATION: SATHYA SAI BABA'S TEACHINGS AND HIS HUMANISTIC PHILOSOPHY OF EDUCATION.

1. The mission of this unique spiritual master. P. 30.

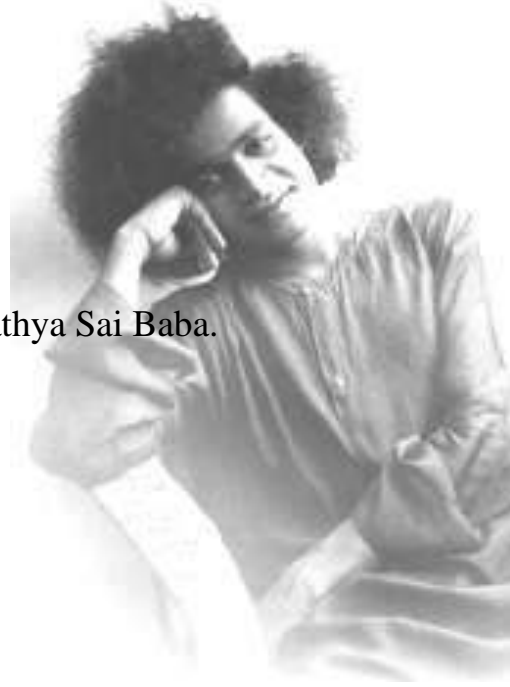
2. The general teachings: P. 40.

Human values and the transformation of the human being.

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THE SOURCE OF INSPIRATION:

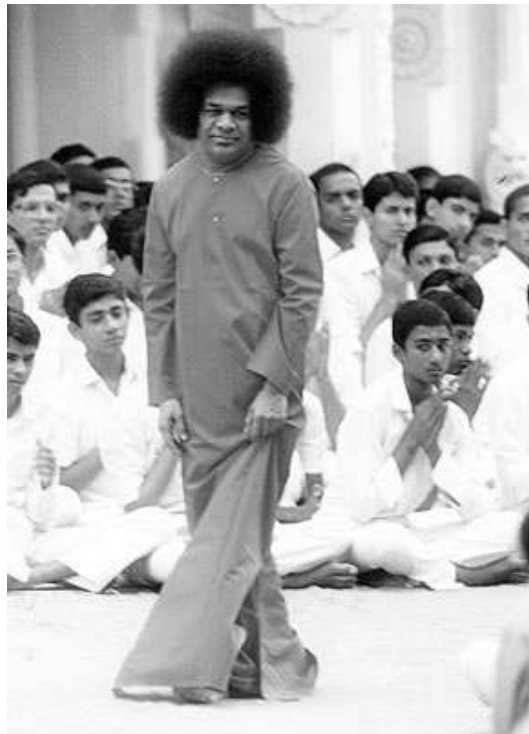
SATHYA SAI BABA'S TEACHINGS OF WISDOM AND HIS HUMANISTIC PHILOSOPHY OF EDUCATION.

At the end of August 2009, the most important bank managers of India gathered in Sathya Sai Baba's Ashram in order to put forward financial strategies in coherence with human values in a perspective of ethical finances.

On a regular basis this respected spiritual master was visited by the highest authorities of India (President, Prime Minister and other ministers), Andhra Pradesh or other States (Chief Ministers and Governors), together with other well-known politicians, magistrates, scholars, scientists, business men, etc, among whom Ratan N. Tata.

Other personalities from the whole world also came to see Sathya Sai Baba to his small town in the south of Andhra Pradesh, along with the most humble from the local areas, who showed their sincere devotion to Him.

We can say that this great spiritual master of our time has been recognized as a living divinity by auto-rickshaw drivers and university professors, ministers and labourers, not only in India but in the entire world, and hence, by people from all races, cultures, spiritual traditions and social levels in all the continents.



1. THE MISSION OF THIS UNIQUE SPIRITUAL MASTER.

Highly revered in India and all around the world as a divine incarnation, Sathya Sai Baba has promoted **the unity of mankind and the transformation of the human being** towards higher levels of consciousness, recalling the message of great spiritual masters of the past from all the traditions.



Nonetheless, the teachings of this unique master from our time have specially stressed **the importance of education and the foundation of education in human values, insisting on** the value of knowledge, the intellect, science and academic training, **although warning** about the importance of human and spiritual grounds for education from the inner depth -the Atman that is Brahman in the language of Vedantic philosophy-. The teachings of Sathya Sai Baba on education undoubtedly remind us of **the Socratic pedagogy** or the writings of modern Idealism and Romanticism. Even more directly, they can bring back to our memory the dialogues of the Upanishads with their profound relationship between teacher and pupil.

However, what is really unique in the educational philosophy of Sathya Sai Baba would be **the intimate link between the academic and the spiritual levels, intellectual and even scientific training with mystical inquiry.**

What Sathya Sai Baba puts forward for the XXIst century is not a monastic path, but on the contrary, a lay spirituality incarnated here and now, rooted in this world in order to serve from love and compassion. It is amazing to realize how this great master of our time has been training for decades entire generations of managers, bankers, computer engineers, scientists, educators and scholars, who bring the spiritual dimension, an ethical vision and human values to all the spheres of modern life at the very heart of the industrial, urban and technological world.

We should still add that **intercultural and inter-religious dialogue** lies at the core of His illuminating teachings; while He has promoted the unity of mankind and the brotherhood of all traditions, races and cultures, He has also suggested that the East learns from the West and the West from the East.

In this horizon, He has proposed **the fruitful link between the best academic training from Europe/ the West and the most profound mystical inquiry into reality and the self from India/ the East**, remembering at the same time the mystical traditions from the West and the academic and scientific schools from the East. In Taoist terms, the yin would be in the yang, and the yang in the yin.

Sathya Sai Baba has not trained “sannyasins” –or monks-, but ordinary men and women capable of earnestly addressing their own transformation in order to help transform the world from a real change within. As we said, the Master fostered a **lay spirituality incarnated here and now –at the core of the modern world-**, to contribute to build a better world silently and authentically.



In this fundamental task, **His message can be summarized in only two words: love and service.** Only genuine love can produce a real change in us and around us –not a volatile feeling or emotion, but that profound state of being that anybody will recognize as unconditional, total love-. When our whole being is imbued with this love, our whole life is selfless service to our fellow beings, in cosmic solidarity with all and everything, in the unity underlying diversity. This service –like this love- is our true nature, our birth right. To become –actually- what we are –potentially- constitutes the core of the process of transformation –or spiritual path-.

Many people talk about social service today. But in Sathya Sai Baba’s vision, **“seva” –service to others-** is regarded as service to the Divine, and more precisely, to the Divine in those whom we help. Service is inseparable from love and compassion; it is putting into practice the Divine love lying in us and everyone. By helping our fellow beings at the material level, we should also help them realize their own divinity. **The human dignity of those whom we help is as important as the help itself.**

Moreover, the Master warns us not to speak too much and publicize the service we give, but rather to watch how it works in our own process of transformation. Service should be done without thought of self or ego. **In Sathya Sai Baba’s words,** selfless service removes the impurity of the ego, and hence, constitutes a royal path to God. If we do not grasp it, we just overlook the purpose of life. **The spirit in which we help is as important as the service we provide.** Without selfish ego, service to others from love and compassion brings us to God, which means the Divine within ourselves.

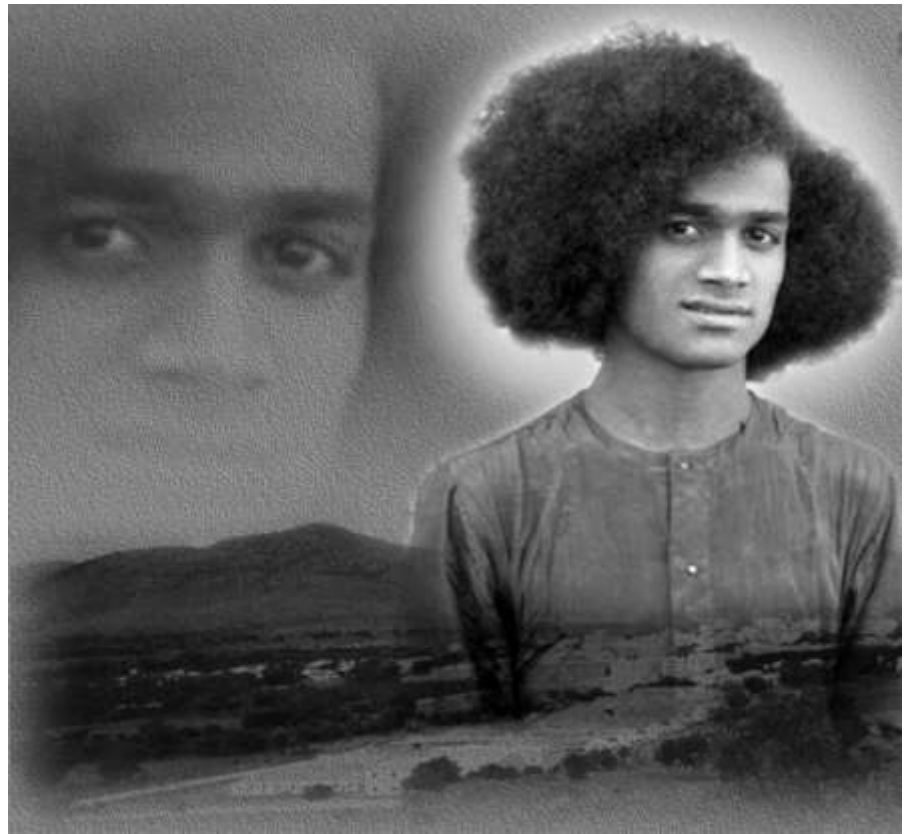
Sathya Sai Baba has set the example Himself. In many images or films recorded through so many years, we can see a young Master walking among the most humble or destitute, and giving them food, covers, etc. Not only Sathya Sai Baba has put forward a clear teaching, but **He has also inspired a huge organization to put the message into practice;** and even more, He has served Himself the most needed at the physical level, becoming a living example of coherence between thought, word and deed.

Sathya Sai Baba has been an extraordinary spiritual master in our world. To have such a great living master in our time has been a gift. But are we capable of recognizing what stands before our eyes? Or, is there any prejudice or mental block inside, that does not allow us to see what others can see?

Many who had Jesus in front of them crucified Him –instead of realizing that He was One with the Father-. History repeats itself; human condition is still the same.

In His guidance provided to human beings, Sathya Sai Baba has shown –like other masters- **two different facets**, which in Indian philosophy could be called **Saguna** and **Nirguna**.

The most discernible dimension of a spiritual master would incorporate a form visible to human senses –**Saguna**-. This level of manifestation is obviously more easily grasped by the human mind, and here, the spiritual master acts in a direct way through his physical incarnation.



However, the Indian tradition knows very well that genuine masters also operate on other planes beyond the physical plane, parallel to the most profound dimension of supramental reality, which is beyond any form, beyond the physical senses and the ordinary mind –**Nirguna**-.

The Nirguna aspect of Sathya Sai Baba has been even more amazing than His Saguna nature, which explains an astounding fact: while He never travelled around the world, millions of devotees flocked to Puttaparthi from the remotest countries, which means that a connection between the master and the devotee was settled beyond space and time –the variables of the mind and the senses-.

In the last years, the Saguna character seemed to decline –due to the age of the physical body-; nevertheless, the Nirguna quality seemed to unfold and radiate more than ever, to such an extent that has no precedent in the whole history of spirituality. For that, we may conclude that Sathya Sai Baba has not only been the most important spiritual master of India and the world in the last decades, but even a unique master in human history.

Still, many people have been trapped in the classical illusion of miracles. Undoubtedly, Sathya Sai Baba has performed genuine and amazing miracles –like Jesus, even Buddha, and so many spiritual masters and saints-. But, like Jesus, Sathya Sai Baba makes it clear that the most important are not the miracles but the teachings, and that the greatest miracle is the transformation of the human being; this is the most essential teaching of Sathya Sai Baba –together with the paradigm shift, and here, the fundamental unity of mankind and the unity of science and spirituality, which means the unity of knowledge and reality-. We can realize, therefore, that the core of Sathya Sai Baba’s message lies at the level of consciousness.

In conclusion.

Never before had an Indian spiritual master appealed so sharply to so many scientists, scholars, managers, politicians, etc - together with the most humble-

Never before had mankind received such a profound message for such a diversity of social and cultural strata.

But what will mankind do with it? It will get lost in the illusion of miracles? It will crucify Sathya Sai Baba as it already did with Jesus?

The time for crucifixion is over.

The time has come for an urgent and imperative transformation and paradigm shift.

This constitutes the essence of Sathya Sai Baba's teachings, in coherence with the previous teachings of mystical philosophy and wisdom, but adapted to this crucial moment of human history, when modernity has reached an unsustainable extreme point.

When even United Nations reports warn about the catastrophe that the present civilization is producing, Sathya Sai Baba has shown a horizon of future out of love and compassion. **Now it is the responsibility and the free will of each and everyone to decide.**

“Sri Sathya Sai Baba walked slowly to a boy, and offered a fruit himself.

- What do you want? –Sri Sathya Sai Baba said.
- **Education** –the boy answered.

Everyone was pleasantly surprised.

- I will arrange that –promised Sri Sathya Sai Baba, who asked again:
- What more do you want?
- Nothing, except **education** –the boy answered.”



Sathya Sai Baba has created Sri Sathya Sai Organization in order to implement His mission, especially towards social service.

The Organization has an Indian and an Overseas branch.

Let us present, first, **the educational wing of the Organization.**

- This large and well-known organization, directly founded by Sathya Sai Baba in 1967, runs around hundred schools in India imparting **formal education** with values, and many other similar schools in the rest of the world (around 50 schools in 30 countries), together with a whole **university** with several campuses between Andhra Pradesh and Karnataka.
- At the same time, it gives spiritual education in India to 300 000 children in 16 000 pedagogic units called **Bala Vikas**, and to many more in all the continents and most of the countries of the world.
- This notorious educational task, pioneering for value education and competent from the academic side, has been recognized by the authorities of India and also by professionals of education from all around the world.
- In the campus in Prashanti Nilayam, a boy can receive free quality education from first class of primary school up to Ph.D.. Girls can pursue their university formation in the Anantapur campus.
- There are also 12 600 **Study Circles** and other spiritual activities for adults.
- Furthermore, the organization offers its pedagogic expertise outside its own framework, and **trains teachers** from other schools throughout the country, helping, therefore, to improve the educational level of India.
- Finally, the generosity of **Mr Tata** and his company will allow a new programme, **Vidya Vahini**, to produce a silent revolution in Indian education, fostering excellence and values for all children.



In parallel with that, Sathya Sai Baba has realized through the organization that brings His name **the most remarkable non-governmental social task in the Indian Subcontinent.**

In this gigantic social work promoted by Him, we should underline:

- several big **hospitals** totally free of cost;
- **free medical care** in rural areas, mobile hospitals and medical camps;
- **water purification and sanitation**, along with the most important project of civil engineering for **water canalization** made by non-governmental agents in modern history –providing drinking water to the city of Chennai for instance, but also to many villages in rural areas-;
- large scale projects of **housing construction** for victims of floods;
- massive **help for victims** of earthquake and tsunami;
- care for the **village people** in rural India, and free food for villages;
- 2100 **adopted villages**, and organic agriculture;
- weekly food and clothes to **the most humble** in urban areas;
- **vocational training** camps.



In the last years, **Sri Sathya Sai Organization in India** has launched a whole set of new initiatives that will make its task even more amazing.

Needless to say, the new programmes follow the Master's instruction, and fulfil His extraordinary mission. **We should mention in particular:**

* **The Digital Village**, a unique social policy consisting of a digital connectivity to be used to provide basic services to villages of rural India for their integral development, including: raising the standards of education, health care, family welfare, economic activities, spiritual life, etc.

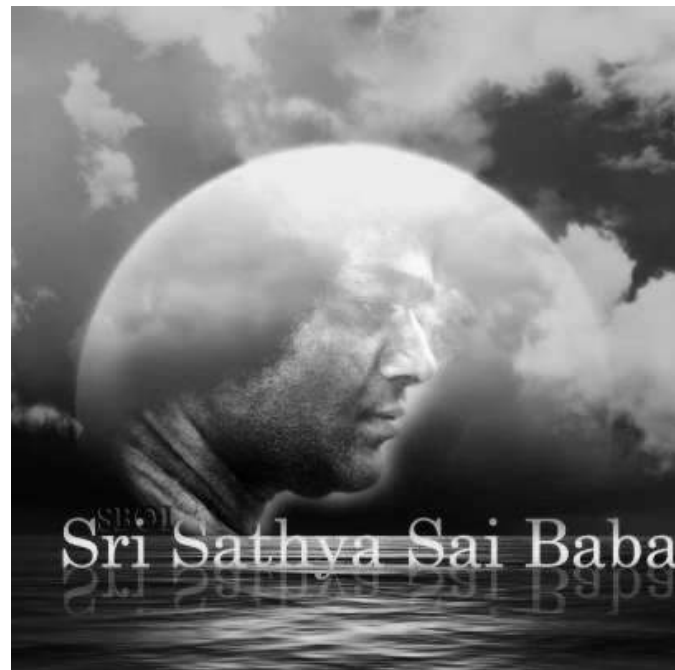
We can give a meaningful example: **tele-medicine**. Through wireless connectivity and a diversity of technical devices, the Digital Village sets up a bridge, for instance, between a hospital or a doctor in Mumbai and a patient in rural Maharashtra that has no access to medical care. Not only can they interact through the screen, but also they can keep reports and records, follow up, etc.

The potential is tremendous, and the benefits will be many for the citizens of rural India, often forgotten by the national and regional governments, but never forgotten by Sathya Sai Baba. The only ceiling is imagination, so that innumerable versions can be thought of and implemented, always according to the real needs and the opportunities to help our fellow beings.

Another fruitful field of action could be **education**, of course. The programme will set up virtual schools for all those children in rural India who attend schools where there are no teachers, or where the teachers, unqualified, are not prepared to provide quality education. This domain of the Digital Village interlocks with another initiative recently started through the kindness of **Mr Tata and the Tata Group: Vidya Vahini**, which we shall examine later when tackling the needed transformation of the present robotic pedagogy towards conceptual and value education.

We can also use the Digital Village to offer **remote counselling and awareness** to the rural areas, and therefore, come to grips with problems like: smoking, alcoholism, drugs, all kinds of abuse, farmers' problems and suicide, etc.

Furthermore, the Digital Village will be able to bring to remote villages different forms of **spiritual education**, like: devotional chants, discourses and teachings of spiritual masters, Vedic classes, meditation and yoga, etc.



* Among other recent initiatives, we should emphasize the value of the new **Sri Sathya Sai Digital Archive**, intended to preserve for the posterity all kinds of materials related to the life and mission of this unique spiritual master, Sathya Sai Baba.

* Another programme, **Sai Net**, would set up a data collection and a messaging system for Sri Sathya Sai Organization, so that it may become a more ecological paperless organization.





“The world is in a sorry mess
Because of the absence of human values.”

Sathya Sai Baba.



“Self-knowledge alone

Is true knowledge.”

Sathya Sai Baba.



2.THE GENERAL TEACHINGS:

HUMAN VALUES AND THE TRANSFORMATION OF THE HUMAN BEING.



Philosophical foundation of Sathya Sai Baba's theory of human values.

Sathya Sai Baba reminds us that Man belongs to the Cosmos, and the Cosmos to Man. To perceive the universe as a Whole means to experience **a cosmic consciousness and the Oneness of everything**. Man on Earth is the product of a cosmic process. We can find the evidence in every atom of our body. The hydrogen in our body connects us to the primeval fire ball. Through the calcium in our bones, we are connected to many generations of stars.

According to the traditions of mystical philosophy and wisdom, everything in the universe is made of **5 fundamental elements**, from which come all the chemical elements that modern science has described. **Each of the 5 basic elements has inherent in it one of the 5 essential human values**, from which derive all the other positive values that we may identify.

What is most important is **the conclusion** drawn by the spiritual traditions of mankind, strikingly akin to the discoveries of quantum/ new physics: **the fundamental human values are not subjective** –depending upon persons or cultures-, **but objective** –they are part of reality-; human values are inherent to everybody and to everything. We cannot separate values and elements.

This would be **corroborated by quantum/ new physics**, which has realized that we cannot separate matter and mind, since matter is but a form of energy, and energy is inseparable from consciousness. **The Observer Effect** of quantum physics would be confirmed by psycho-somatic studies, psychoneuroimmunology, epigenetics, etc.

More evident would be **the connection between the 5 human values and the 5 domains of human personality**, defining the human being in his or her integrity, whereas the link between values and elements would connect the part to the whole, the individual to the cosmos, the micro to the macro-cosmos.

The paradigm drawn by the traditions of wisdom and mystical philosophy coincides with that of quantum physics and new science on a vision of interconnectedness, interdependence and underlying oneness. Everything is interrelated; which manifests the interdependence of everything. Man and the Cosmos are One; psyche and physis are inseparable, like energy and information.

This underlying paradigm constitutes the epistemological foundation for integral education in human values, and this is what we must try to explain to the rational intellect of the modern world. Then, anybody may understand that it is not a matter of subjectivism or relativism; it is a matter of reality.

From this point of view, **Sri Sathya Sai Education in Human Values** –together with similar pedagogies of integral education- **goes far beyond the common understanding of values in the modern world**. It has become trendy in the last years to speak about values in education. But the common value-based perspectives do not correspond to what Sathya Sai Baba has expounded –and with Him, all the traditions of wisdom, mystical philosophy and philosophical Idealism, rediscovered by quantum physics and new science-.

In order to help the human mind grasp more easily the depth of His teachings, Sathya Sai Baba has presented a **simple exposition comprising a double five-fold cornerstone.**



The Five Fundamental Human Values –that can be further differentiated into **secondary values**:-

- Truth,
- Love,
- Peace,
- Righteousness or Right Conduct,
- And Non-Violence.

The Five Fundamental Human Values can be put into practice through a **practical pedagogy** which is at the same time:

- integral,
- experiential,
- and transformational.

This pedagogy can be practically implemented through different complementary ways; it has become customary to offer this **five-fold combination of Teaching Techniques**:

- prayers and quotations,
- story-telling,
- group singing,
- group activities,
- and silent sitting or meditation.

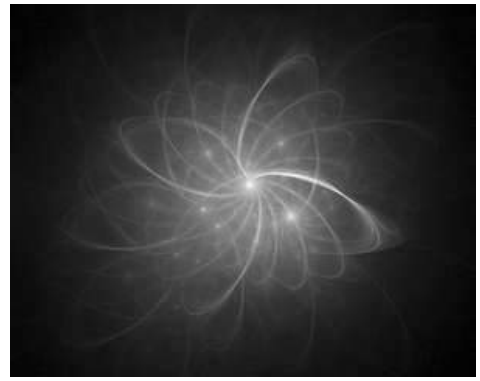
In the multifaceted and delicate field of **meditative techniques**, with so many kinds of practices in so many traditions, Sathya Sai Baba prefers to use for children what we call **Meditation in the Light**, which, avoiding the more complicated aspects of Tantric schools, follows the simplicity and depth of Vedantic guidelines.

These basic teachings of Sathya Sai Baba pertain to **the individual domain** –the process of transformation of each one of us- and also to **the educational field** –character/ value education on spiritual grounds from the point of view of mysticism and wisdom, not from religious organizations-.

Needless to say, the teachings have been not only **theoretical** but also **practical**, so that the whole career of Sathya Sai Baba as a spiritual master can be summarized in his famous saying: **My life is my message.**

We still do not know how many human beings the Master has helped at the material level, and how many have transformed themselves under His loving and caring guidance. His work has been as huge as silent.

I. Among the five primary values, the Master would start with **Truth**, warning that this truth is not exactly what most of modern materialistic philosophy would have in mind. It will help us to examine the Sanskrit original word: **Satya**, which is ambivalent, since it can be translated either as **truth** or **reality**. In Indian philosophy, like in the Pythagorean and Platonist lineage of Ancient Greece, truth and reality would go together in a metaphysical vision close to quantum/ new physics today, but far from the mechanism and materialism prevailing in the modern age.



Mankind faces a catastrophic situation today; nobody with common sense dares to deny it. But the most important is to realize the deepest cause for it: in the last centuries, human civilization has increasingly alienated itself from Reality –from this multidimensional and interdependent cosmos, that has very little to do with the mechanistic epistemology of the modern age, but has been better grasped by quantum/ new physics, relational theory or transpersonal psychology.

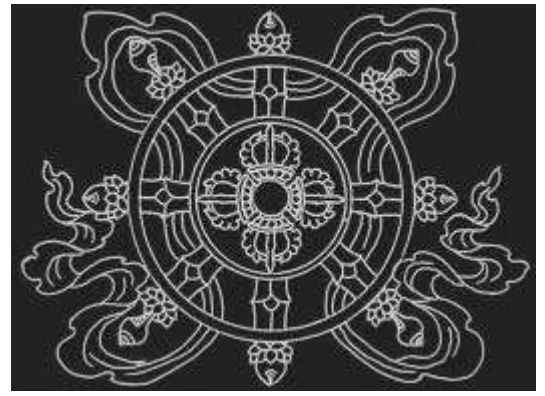
In conclusion, the human values taught by a spiritual master like Sathya Sai Baba cannot be apprehended through a modern frame of mind based on subjectivism and relativism. It is indispensable to comprehend that Sathya Sai Baba is pointing towards a new paradigm; otherwise, we will totally misunderstand his message, and we will just recreate new versions of catechism with good intentions in the framework of the materialistic paradigm. Sathya Sai Baba shows the path towards this paradigm shift, which the dialogue between new science and mystical philosophy started outlining some decades back. The paradigm shift is the main task of the XXIst century. The continuation of the former modern model would end up in the self-destruction of mankind -which is more than plausible if we observe the state of the planet Earth today-.

Far from the mechanistic or utilitarian frame of mind prevailing in the modern world, Sathya Sai Baba defines truth as the life-principle within each one of us, and without which we cease to exist. This life-principle would be identified with the human soul –“atman” in Sanskrit-, which in turn would be the resident Divinity within each individual.

The role of the human intellect is to find out this truth, and then, to act in accordance to it: **the coherence between thought, word and deed. However, truth would present three distinct levels:**

- **Truth as a sense of perception:** corresponding to the empirical reality perceived by the senses and the basic functions of human intelligence; it is true that fire burns.
- **Truth by inference:** rendered by the logical capacities of the human intellect; from observation, the rational mind can reach more general conclusions. Even though we have not seen all human beings die, it is still true that man is mortal.
- **Ultimate or metaphysical truth:** inseparable of self-realization, attained when the ordinary mind is transformed and purified until it becomes that pure Consciousness that is One.

The third level of truth is not a theory as materialistic epistemology would understand it; it is neither a belief or a matter of faith as outer religions would regard it. So, it is not a dogma or a system. As Lord Buddha emphasized, **it is an experience**; that is why we can call it **realization**. It is something alive, always fresh and new; it is the very breath of Life.



From this point of view, we could do **an additional distinction between:**

- **human truth**, which can be relative and contextual (according to culture, society, history, etc);
- and **metaphysical truth**, which is beyond the ordinary mind and hence, ineffable.

There is **a metaphysical dimension of truth** that is immortal, says Sathya Sai Baba, incapable of being destroyed or hurt by human beings in their limitation or imperfection. This eternal truth, which is the foundation of everything, persists and pervades all things and the whole cosmos. **It is static and dynamic, Being and Becoming.**

In any case, Sathya Sai Baba warns us that truth should never be harsh; it should never be used to demean others or to harm them. **Truth should be spoken wisely and with love.** If truth must cause more damage than good, it is better to be silent.

Wise men remain often silent: **the silence of Buddha** is one of the most profound facets of this unique spiritual master of mankind.

II. From Satya –truth/ reality-, Sathya Sai Baba would underline the importance of **Dharma** –in Sanskrit-. Dharma, like **Rita** in the archaic Sanskrit of the Rig Veda, would be first of all the cosmic order itself, Being and Becoming, the very foundation of this multidimensional and interdependent cosmos that new science is discovering now.

At a second level, Dharma would be **the philosophy or teachings of wisdom** here in our world reminding us of that fundamental cosmic order. In spite of the imperfection of human language and the ineffable nature of the most profound, this human dimension of Dharma would provide mankind with hints for understanding and guidelines for a correct action.

At a third level, Dharma would be **the correct or right action –righteousness-**, that is, human behaviour in accordance with the teachings of wisdom, and therefore, in harmony with the cosmos. Needless to say, modern civilization has devastated this harmony; hence, the catastrophe that we are facing today.

This third individual stratum is connected with the **Sva-dharma**, the Dharma of oneself, pure individuality and personal vocation, the unique deepest nature of every human being that is One with everything.

III. Sathya Sai Baba would also attach a tremendous importance to **Prema –Love-**. This **cardinal human value** has received **many names** through history, and some have been specially prominent in cultural terms: philia, eros, agape, prema, kama, karuna, love, unconditional love, pedagogic love, friendship, compassion, empathy, sympathy, altruism, etc. In all mystical traditions, it has been understood **not only as a vital human value, but more specifically as a cosmic force.**



First, love is the very nature of That which or whom we call God –the foundation and origin of everything, and the very essence of ourselves-. Hence, love would be the first human quality.

Secondly, all human beings have the experience of love; even if ordinary human love is limited and conditional, still it is a reflection of that unconditional love, inseparable of that pure Consciousness without cause or explanation -the nameless mystery, that has been called God-. The first thing that comes out from human condition is love. The human being starts loving his mother, father, brothers or sisters, relatives, friends, etc. Then, he may feel love for some animals or Nature in general –like the Romantics-. So, everybody can experience and understand the language of love.

Finally, the expansion of love will embrace all human and living beings, and will be melted in that cosmic consciousness which can be called Divine.

Sathya Sai Baba has emphasized something that the Romantics grasped very clearly: **love is the mightiest force in the universe, and it is truly representative of human nature and God.** The psychic domain of the human being is the source of love, which is like a form of Energy/ Consciousness that every individual transmits and receives. It is the power of the Soul, the deepest Self in us; it is the expression of the individual Divinity within each one of us. Love is the principle that creates and sustains the entire cosmos, human community and relationships.

Moreover, love affects positively all forms of life, especially children. That is why it is so important in education. Mystics and sages had always spoken about the importance of love, and recent empirical research, like **M. Emoto’s experiments on water crystals**, or all the experimentation about the effects of music on plants and the nervous system, has provided a scientific confirmation for our rationalistic age.

“Love is of paramount importance among the human values.”

“Love is the highest and purest quality.”

“Develop love more and more.

From tomorrow onwards, talk to everyone with love. Reply to everyone with love.”

Sathya Sai Baba.



IV. Sathya Sai Baba also praises the value of **Shanti –Peace-** in a world so deeply dominated by violence, and where violence has become structural and apparently normal-. Violence disrupts the very rhythm of the Being. Here, the Master makes it clear that peace is not the pause between two wars, neither an international treaty that will be violated any time by any state. Peace is not the absence of violence either, since it is not something negative; it is positive, it is a state of being, our most profound nature. Only in peace can we find ourselves. Violence is ultimately the deepest alienation of the human being, and the shattering of the cosmos itself.

In Sathya Sai Baba’s words, peace is the end purpose of all human endeavour. Whatever he thinks or does, man is ultimately searching for peace and happiness. Only through inner transformation, going inwards, peace becomes a sound reality within us. Then, it is not a mere idea or word.

The Master also warns about a crucial point: we must finally recognize some day that nothing in this world or in the universe is ever responsible for absence of peace within us. An extreme example would be those men and women who, even in the horror of the extermination camps of the IIIrd Reich, showed an imperturbable peace inside. Nobody or nothing can shiver the peace within. It is our responsibility only, which means that **we can become masters of our own destiny -to some extent-**.

Furthermore, Sathya Sai Baba reminds us that this profound state of peace is not inert or vegetative. **It is a dynamic process** –as everything else in the spiritual path towards realization-. Also, sound peace implies the awareness that the source of human fulfilment is not outside –in things- but inside –in realization of our own nature-.

V. Finally, Sathya Sai Baba would renew the old tradition of **Ahimsa** of India – **Non-violence-**, from Buddhism and Jainism to Mahatma Gandhi. However, the Master indicates that non-violence is much more than the absence of violence, since, like peace, it is something positive, not merely negative. The Master suggests that the plenitude of non-violence is reached when our whole life is imbued with a dharmic spirit, in the coherence between what we think, what we say, and what we do. In that sense, non-violence would be the culmination of the fundamental human values in a coherent life in harmony with the cosmos; it is respect and reverence for all Creation.

In Sathya Sai Baba’s words: non-violence is the zenith of human achievement and perfection. It embraces all living and non-living things. When our spirit is awakened, we feel a natural kinship with all beings and the oneness with the cosmos entire. It is much more than merely not hurting or harming –which is undoubtedly the first step-. When we experience the essential oneness of all Creation, there is awareness, realization, which is translated into an attitude of non-violence as a style of life.

Then, not only we do not damage anybody or anything, but we extend our sphere of love to all. Humanity is fulfilled. This true humanity is also Divinity. Only this is human perfection.

According to Sathya Sai Baba, **human values cannot be separated, and their intrinsic interconnectedness if filled with love. Interdependence on love constitutes the core of humanity and reality.** In His own poetical expression:



“The first that comes out from man is **Love**.
The same Love is expanded in our words, actions and thoughts.

The reflection and the spark that has come out of Love is called **Truth**.
The same Love, when expressed in action, is called **Right Conduct**.
When Love is contemplated upon, mind attains supreme **Peace**.
When we inquire from where this Love has come, and understand its very source, then we realize the great principle of **Non-violence**.

Therefore, the undercurrent that flows through Truth, Right Conduct, Peace and Non-violence, is **Love** only.

Love in feeling is **Peace**.
Love in understanding is **Non-violence**: respect and reverence for all Creation.
Love in action is **Right Conduct**.

Truth, Peace, Right-conduct and Non-violence do not exist separately. They are essentially dependent on **Love**.

When Love is associated with thoughts, it becomes **Truth**.
When Love is introduced into your activities, your actions become **Right Conduct**.
When your feelings are saturated with Love, your heart is filled with supreme **Peace**.
When you allow Love to guide your understanding and reasoning, then your intelligence becomes saturated with **Non-violence**.

It is this kind of spontaneous **Love** which is the mark of humanness.”

“There is only one law guiding and guarding this world: the law of Love.
Man’s characteristic is Love.
Love is the basis of character.
The greatest virtue is Love.

Love does not seek any return.
Love knows only to give, not to receive.
Love with no expectation in return.
For true Love, Love is its own reward.

Love all beings. That is enough.
Love because your very nature is love.
Man is Love embodied. Love all as the embodiments of the same Divine principle.
Love can transform man into a divine being.”

The Master has given additional messages that relate to the social realm; here, he has encouraged **intercultural and inter-religious dialogue**, insisting on **the unity of mankind**:

“Brotherhood of Man, Fatherhood of God.
Unity, Purity, Divinity.”

Which means that only through the ontological process of transformation towards higher states of consciousness and vibration – purity, that is, purification as a process-, can humanity reach a real state of moral, social and political unity above the present age of egoism, separation and conflict –Kali Yuga in Sanskrit-. Unity is the very essence of that primordial state of being which is pure consciousness, and which is also unconditional love and joy without cause. This higher state of consciousness corresponds to what we call Divinity.

In particular, Sathya Sai Baba has stressed the unity of all religions, encouraging human beings with spiritual inclinations to find the common values among the different religious traditions instead of over-stressing the differences in doctrinal or dogmatic terms.

At the socio-political level: though it may seem unrealistic today, the Master has dared to say that mankind is evolving towards a world government, that will be federalist in nature, since federalism combines the two metaphysical principles of unity and diversity. Federalism is the political philosophy of a new age of peace and cooperation, and a world government –within a federalist structure- is the socio-political destiny of mankind. A world of independent nations in conflict is rather primitive, corresponding to a low state of consciousness based upon separation. Higher states of consciousness will manifest a mature federal unity that, until the present state of division and violence, was unbelievable.

In a socio-economic plane, Sathya Sai Baba has fostered economics and management with ethical principles and values. Not surprisingly, he has also underlined the need for social service and fundamental principles like sharing and cooperation. Not only in India but also in the Western world, many economists, bankers and managers are designing and implementing strategies and policies that, though following the prevailing economic patterns, still incorporate the needed morality and human values. In more general terms, Sathya Sai Baba has pointed at a change of paradigm. We will see the matter of the paradigm shift below with more detail.

To summarize, this unique spiritual master would present economy and politics as instruments at the service of humanism -at the service of the welfare and dignity of all human beings-. Economy and politics should never be an end in themselves, even less should they be appropriated by selfish and corrupt interests. On the contrary, they must be transparent to higher goals that unfold no less than the sacred dignity of the human being and the destiny of humanity: unity in diversity.

As the Master has said: “Service to Man is service to God.”
“Grama Seva –service to the villages- is Rama Seva –service to God-.”





3.SATHYA SAI BABA AND WESTERN PHILOSOPHY.

From Plato to Hegel. From freedom to dialectics.

“Two things inspire me to awe:
the starry heavens above
and the moral universe within.”

“I had to suspend knowledge
in order to make room for faith.”

“Freedom is alone the unoriginated birthright of man.”

Immanuel Kant.



“The purpose of education is to foster the sense of oneness.”

“When you direct your vision on this vast creation you are filled with awe and wonder.”

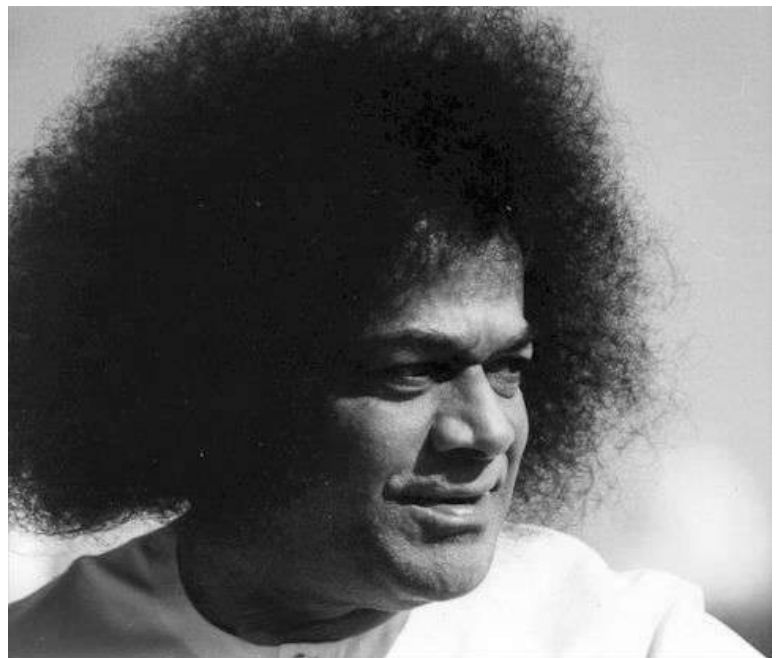
“The cosmos is the magnificent manifestation of the Divine.”

“Manifest inherent divinity.”

“Education must liberate man.”

“The end of wisdom is freedom.”

Sathya Sai Baba.



The five-fold presentation of the fundamental human values requires some clarification, especially for the Western public, which often asks why five values only, and which always notices the absence of freedom among them.

In Sathya Sai Baba's words: the factors that make an individual more worthy and more joyful are called **human values**. Good character increases the value of a person.

By being merely endowed with human form, man does not become really human. We must display genuine human qualities. Only when human values are manifested, can man claim to be truly human. Then, he is divine; real humanness unfolds Divinity. **As the Master has said:**

“A true human being is one who practices the five human values.”

First, Sathya Sai Baba has never said that there are only five human values; there are many, as many as we want, since any classification will be ultimately arbitrary and subjective.

What the Master is suggesting is something else, more subtle. The multiplicity of values that we can identify can be organized through a simple system, helping us understand in depth and efficiently implement value teaching. In this philosophy and pedagogic system, Sathya Sai Baba differentiates five fundamental values that can be further developed into other secondary values.

“Human values can be listed as 50, 60, 70, 80 in all.”

“The enumeration of human values as five is not correct.

They are all facets of the foundational humanness.

They grow together. They are interdependent. They are not separable.”

Sathya Sai Baba.

Moreover, the Master has never set up a closed system or a new form of catechism. The human beings following Him have sometimes produced the catechism or the system –as usual in human history, as it has happened in all religions and cultures-. In Sathya Sai Baba's eyes, the core of education in human values consists in unfolding the universal human values from within, from the Divine nature of humanity.

Human values constitute the very essence of our Divine nature. This is an open process that cannot be rigidly organized in any fixed structure –that would immediately block the fluidity of the process-. However, many followers of Sathya Sai Baba have put all their energy in rebuilding again structures and systems that asphyxiate the flow of Life, while this, the stream of Life, not the bars of a system, is what the process of transformation releases, until we become that first and last freedom in the words of J. Krishnamurti.

It is obvious that **the axiology presented by Sathya Sai Baba is very far from the utilitarianism and materialism of the modern age of Liberalism.** But this era, brutally violent and devastating, is not sustainable any more –not only ecologically-; the emergence of a new paradigm is imperative and urgent –a new paradigm that will reflect Satya, the cosmic reality that is both outside and inside, since the micro and the macro-cosmos are interconnected.

From the main ideology of the modern age, **Liberalism**, there has been a discourse on values. However, values have been regarded in the liberal frame of mind as human or cultural constructs changing through time and space, and therefore, being subjective and relative. These two principles, **relativism** and **subjectivism**, do not deny, of course, the functional necessity for some common assumptions in social life –although these common assumptions will always evolve-.

In spite of assaulting Capitalism at the social level, **Communism, Socialism** and **Anarchism** shared the main premises of the liberal world view, and in that respect, they were totally modern –even the paroxysm of modernity-. **Only one cultural movement of the modern age has brought a real alternative: Romanticism;** not surprisingly, it has been the last heir of the millenary traditions of philosophical idealism and mystical philosophy. For the Romantics, love and beauty constituted two supreme values. Furthermore, they were not considered as relative products of culture or subjective constructions of the mind, but as cosmic forces that lie ultimately within us and bring us to the threshold of the Absolute.

Sathya Sai Baba would not negate that some values may be subjective and relative, being fabrics of the human mind and culture. But the spiritual master of India would unveil deeper dimensions of reality not taken into account by the materialism of the modern age. Only from this more profound vision, can we comprehend that **there are fundamental human values which are universal,** since they lie not in the mind but in the deepest domain of the human being –that the Sanskrit tradition of India would call Atmic, and we may call spiritual in modern languages-. Because they form the very texture of the Divine nature of Man, these values are universal –not relative or subjective-. **What can be relative is their cultural expression.** This is what the Romantics already grasped two centuries back; this is why they found themselves isolated in a predominantly materialistic and technocratic world.

In Sathya Sai Baba’s words: “Every effort should be made to utilize education for the purpose of divinizing man.”

The presentation of Sathya Sai Baba about the five fundamental human values renovates the ancient teachings of wisdom and mystical philosophy for our world, offering clear language and understanding for all, even for new science -in dialogue with wisdom and mysticism-, in the horizon of a new paradigm.

Very few know, even in Puttaparthi, that Sathya Sai Baba has given instructions to eminent physicists of the Western world and Russia about the future of science in this new world view. More people know that many personalities and dignitaries from the main countries have come to see Him privately seeking for advice.

Then, the big question arises for many Westerners with minds shaped by the heritage of liberal thought: **which is the space left for freedom**, so important in Western philosophy and culture?



Like other spiritual masters of India, Sathya Sai Baba will never deny the inherent value and social significance of **Human Rights**, with all the legal procedures to make them effective; neither will He question a basic assumption of **human freedom**. What the master will say is that **freedom is not** playing our music at any volume if we have neighbours, neither selecting our cheese for the evening pizza among different brands in the supermarket; **it is also much more than** going to vote when there are political elections –while liberal “democracies” are ruled by underground powers-. **The teachings of wisdom, as exemplified by Sathya Sai Baba, go to the essence of freedom, and bring human dignity to its fulfilment. Mysticism is the culmination of Humanism.**

Freedom is much more than market freedom, although the Master would acknowledge that freedom of market in capitalistic economies is better than the restrictions and impositions of the communist systems -that did not work at all-. Still, the Master will advise governments to operate some kind of supervision or control of economy in terms of social welfare and public interest to avoid all the forms of exploitation and injustice that have existed and still exist. Finally, the Master will go beyond all these sociological strata of freedom, suggesting that **the deepest plane lies within each one of us**. We are really free when we have cleansed ourselves from our blocks and evils, and we are internally transformed; we are really free when we are free from our own mess and we do not reproduce anymore what we criticize in others.

Purity is the essence of genuine freedom. Freedom is another name for pure consciousness –like love-. **Freedom is a synonym of self-realization**. We cannot be perfect; but we can try to be honest, and as J. Krishnamurti said, it is possible to be innocent –in the deepest sense of the word- in a world that is not.

Freedom is also connected with our own effort in the process towards this self-realization. There is maybe something like “**karma**”, **destiny or fate**. Everything is not in our hands, it is evident. Still, there is a certain space for what Western philosophy has called **free will**, which, well understood, could be defined in this way: whatever is our destiny, fate or context, we can always bring our effort for our own human process, knowing that the human effort can even change destiny, as it has been beautifully stated in many stories and parables in all the traditions of wisdom.

In this self-effort and free will, in spite of destiny or “karma”, lies **the dignity of the human being, the value of his or her life, and the most profound meaning of freedom**. Then, it is not so important which brand of cheese we select in the supermarket –or even which political party we vote for when there are elections-. Human dignity is above market freedom, and also above politics.

This was the original purport of **European Enlightenment**, exemplified by the renowned philosopher **Immanuel Kant** –although such noble ideals have been later distorted by mean ideologies like neo-liberalism-.

Mysticism and wisdom, as taught by Sathya Sai Baba, bring the Enlightened dream of human dignity to its accomplishment.

Before proceeding with the exposition of Sathya Sai Baba's teachings, we should underline **the significance of values themselves in the context of European/ Western civilization.**

The greatest thinkers of **German Romanticism**, like **Herder**, **Schiller** or **Goethe**, already realized that the improvement of science and technology in the era of Industrial Revolution was not accompanied by an ethical/ axiological development of mankind. Two other giants of German philosophy, before and after Romanticism, **Kant** and **Hegel**, also evolved a philosophical criticism that was founded on values and a spiritual perspective. Many people ignore today that even the first economic theory in the XVIIIth century was linked to moral philosophy –while the nascent science at the time of Enlightenment was regarded as a branch of natural philosophy-. Before the noble ideals of **Enlightenment**, Romanticism and Idealism, European **Renaissance** produced a current of thought which would be called **Humanism**, precisely because it appealed to the dignity of the human being and human values.



The great sage from French Renaissance, **Michel de Montaigne**, cautioned:

“Science sans conscience n’est que ruine de l’ame.”
 (“Science without conscience is but the ruin of the soul.”)

Western civilization has in the modern age an illustrious tradition of ethical and axiological thought, based upon human values with spiritual concerns. One of the highest products of European Enlightenment has been **Human Rights**, though they have been sometimes criticized from intercultural dialogue for not being universal in nature –which is partly true-. The traditions of mystical philosophy from Eastern cultures had their own expressions of human dignity –as Ancient Greece also had-. Still, Human Rights constitute one of the loftiest creations of modern culture, and a direct translation of the most elevated currents of thought of the modern age: Humanism and Enlightenment. Moreover, they have become universal in some way after Second World War through United Nations, and, in front of the massive and multiple forms of violation of human dignity in this world, they are totally indispensable –with all our respect and sympathy for the Hindu or Buddhist expression of human dignity-.

The problem is that this kind of humanistic thinking has been more and more distorted and marginalized –not only by dictatorships, revolutions or abuse of power, but also by consumerism, utilitarianism and materialism-, so that the predominant trends have produced a pattern of civilization opposed, certainly, to the Vedic vision of India or the Platonic vision of Ancient Greece, but also to the highest thinking of the modern age –Humanism, Enlightenment, Romanticism and Idealism-.

That is why the philosopher Raimon Panikkar opposed the humanism of this ethical/ axiological thinking to the technocracy prevailing in contemporary civilization.

In the transition from the XXth to the XXIst century, **Sathya Sai Baba sounds once more the alarm already rung by the Humanism of the modern world from Renaissance onwards**, warning that the scientific and technological progress of mankind has not been parallel to an ethical and spiritual development, which makes technocracy more dangerous than ever –and this is evident enough if we observe the state of humanity and the planet around us-.

In coherence with the mystical philosophy of India and Greece, and also with the most profound thinking of Europe and the West in the modern age, Sathya Sai Baba is repeatedly insisting that **education must link academics and values**, since academics or science without values will ultimately bring mankind towards self-destruction –which is more plausible today-.

But Sathya Sai Baba is not contented with the surface of the waves, and dives into the depth of the ocean. This means that **the ethical/ axiological perspective is insufficient and deemed to fail without its foundation, which is essentially spiritual**. It is only from that depth within, from that Mystika/ Mysterion as the Greeks would call it, that true human values can evolve. Only this inner depth has an ontological consistency. **All the rest is “maya” –illusion-;** it stays at a mere intellectual/ emotional level, and hence, it is as volatile as the air. As we have tried to explain above, all the “emancipating” movements of the modern age have been essentially illusory, repeating all the evils and the same patterns of thought which they denounced.

Human Rights are very important –especially in front of oppression and the violation of human dignity-; **but there is still something more important: Human Values, which are the basis for Human Rights**, and which constitute the real, ontological human qualities from which Human Rights can unfold.

European Humanism and Enlightenment are highly valuable; but there is still something higher or deeper: mystical philosophy and wisdom, which point at the most essential of the human being and which rise from it. **Mysticism is the culmination of Humanism.**

Sathya Sai Baba does not want the clothes to be changed, but he or she who wears the clothes.

It is not a matter of ideologies; all ideologies are ultimately the same, since all repeat the same old tendencies of the lower human mind.

It is a matter of states of consciousness and vibration, and therefore, it is the issue of a real, ontological transformation of the human being.



The XIXth century has been of crucial importance for the history of mankind. It marks the transition **from philosophy to social movements, from Enlightenment and Idealism** –Kant, Hegel and Romanticism- **to Karl Marx** –communism/ socialism and the proletarian revolutions-. This historical turning point would already start with the French Revolution, a decisive step in human history enthroneing the modern age. **The XXth century has been the apotheosis of social revolutions** -Russia and China in particular-, **and the ascent of the masses** –not only through left-wing revolutions, but also Fascism and finally the mass media-.

At the beginning of the XXIst century, the driving force of modernity seems to decline: all the proletarian revolutions have failed, communism disintegrates and turns into capitalism again, and the social policies of the welfare state are gradually dismantled by neoliberalism, which becomes the predominant ideology on its own. In parallel with that, the alienation produced by the mass media and technocracy undermines the principles of democracy, which becomes empty rethoric at the masked service of economic interests under the neoliberal reign. **There is still social conflict** all around the world, even in Western countries, aggravated by the economic recession in the last years, with outbursts of racism, galloping criminality and antisocial disorder, strikes and demonstrations; but the protest blindly yells **in the midst of confusion and alienation.**

At this unique moment of human history,

when the hopes of social emancipation are vanishing,
when social movements and revolutions have collapsed, and more and more people question the violence and abuse perpetrated by the oppressed,
when the irresistible unifying force of the proletariat –communism- has broken down,
when selfish valueless economy and blind technocracy seem to triumph under the universal sovereignty of neoliberalism and consumerism,
when the final enthronement of capitalism shivers under a profound economic crisis without clear solutions ahead;

there is only one door open to humanity: the paradigm shift.

From social change to inner transformation.
From social movements to service to our fellow beings.
From social emancipation to inner realization and compassion for all.
From revolutions to human values.
From communism or feminism to humanism.
From ideologies to Satya, reality -the deepest reality in us-.
From hypocrisy to the coherence between thought, word and deed.
From illusion to genuine freedom and self-realization.

From revolutionaries and intellectuals to sages and spiritual masters.

This new paradigm, inseparable from higher states of consciousness and vibration, will define a new social model, more solid and authentic, which will really consolidate and extend **social justice** –something that modernity could never achieve-. **The foundation for a new kind of social justice will not be the revolution –with its intrinsic violence- but love and compassion –and hence, human values-.**

The paradigm shift will return to Idealism, mystical philosophy and wisdom without forgetting Hegel: the movement of the Spirit through history, the Spirit in society and social action.

This new idealism, inseparable from an integral humanism, will be rooted on the Earth, here and now. Love and compassion will be set in motion in community life. The inner life of the Spirit will be translated into social action in the world in profound solidarity with all.

Humanism means human values, the real experience of human values from within, unfolding through the coherence between thought, word and deed. **It is not an ideology; it is an experience, it is reality.**

This new humanism will be essentially holistic, integrating all the dimensions of the human being and the cosmos in interdependence, here and now, serving our fellow beings in harmony with everything.

Hence, **humanism is synonym to mysticism** –the transformation inside towards higher states of consciousness and vibration-.

This is the essence of **Sathya Sai Baba's message.**
Another matter is whether human beings listen to it or not.

Nevertheless, the old patterns of mind and modernity are unsustainable –it is evident enough in ecological terms-, and they have no more future ahead.

The movement towards the new paradigm has started. Mankind will decide how the transition will be made –more easily or more dramatically, which will depend on the resistance of the old and the awakening of the new-.

If the resistance is too strong and it does not allow a break-through sooner or later, then humanity will face the consequences of an inexorable break-down or collapse.

From Enlightenment to mystical philosophy.

From the Kantian project to education in human values. The two stages of humanism.

We wish to pay tribute here to the invaluable heritage of **European Enlightenment**, crowned by **German Idealism** and **Romanticism**. In particular, we would like to thank our Ph.D. thesis supervisor at the University of Paris-Sorbonne, Alain Renault, well-known for his defence of Enlightenment amidst the fashion of structuralism, Heidegger and Nietzsche.

We should mention one particular essay from our thesis supervisor, **Alain Renault: “L’ere de l’individu”** (“The Era of the Individual”), which, being the author’s magnum opus, has been widely recognized not only in France and Continental Europe but also in Anglo-Saxon countries. Recommending this book here is much more than a gesture of gratitude towards our Ph.D. supervisor, since it unravels a fundamental reflection for educational philosophy and the future of human civilization.

In “The Era of the Individual”, Alain Renault examines the most salient features of **structuralism** –with authors such as **Derrida and Lacan**-, which ends up in the elimination of the subject at the antipodes of the noble endeavour of Enlightenment. Structuralism postulates that human beings cannot know or control their basic nature; there are different kinds of structures that impose themselves upon them.

The culmination of this anti-humanistic trend of structuralism would be Heidegger, whose distrust of the individualistic society of capitalism prompted a shift towards the darkness of National-Socialism –the absolute negation of the subject and human dignity, the extreme denial of humanism-.

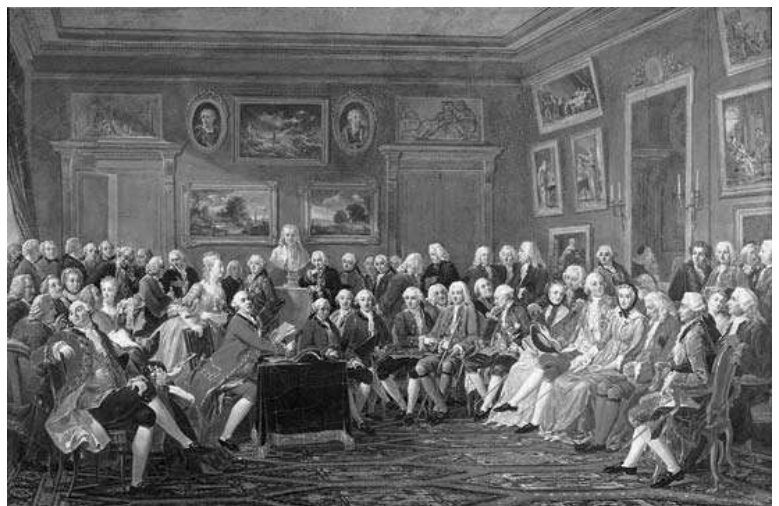
The anti-humanistic -and certainly dangerous- position of Heidegger and structuralism disowns in Renault’s eyes the legacy of Enlightenment, which is undoubtedly true; but it also nullifies the sacred dignity of the human being in mystical philosophy and the Socratic path of self-inquiry.

We can remember the immortal saying at the temple of Delphos, repeated by Socrates: -Know yourself.

As we pointed out, **Enlightenment and Philosophical Idealism are deeply intertwined, since both aspire to our emancipation and realization as human beings.**

Mystical philosophy or wisdom constitutes the last stage of Enlightenment.

It is obvious that all human beings are not ready for this last step; then, Enlightenment becomes an indispensable foundation for human dignity at a larger scale.



Besides the plea for Enlightenment, the major novelty of **Renaut's remarkable book** would be **the distinction between the subject and the individual, individualism and subjectivism.**

Enlightenment –like mystical self-inquiry- deals with the subject; this is the realm of humanism. Its greatest achievements are Human Rights and Democracy. From Kant onwards, Enlightenment asserts that the human being is a subject capable of arriving at a universal moral judgement.

Individualism has become the banner for valueless capitalism and void consumerism. The fact that modern history has produced the alienation of individualism should not make us forget that the foundational philosophy of modernity, Enlightenment, did not postulate this, but a sound and lofty humanism founded on the dignity and emancipation of the human being –the first indispensable step towards mystical humanism, which realizes in depth the integral and multidimensional nature of humanity in a multidimensional cosmos-.

Subjectivity is related to spiritual inquiry; it is potentially Socratic, and it already manifests genuine humanism.

The triumph of individualism, dividing and confronting through egoism and conflict, has not been nurtured by Enlightenment and its philosophy of subjectivity; it has cast a shadow on the modern world in spite of the light and high ideals of Enlightenment. **Modern alienation** has been the fruit of a low level of consciousness prevailing in the historical development of the modern age, turning a blind eye on the humanism of Enlightenment and totally distorting it. Individualism, with its intrinsic human misery, is a corruption of Enlightenment and humanism.

Western civilization and the whole modern world face now the historical task of redressing the alienation produced by individualism in order to come back to the humanism of Enlightenment –and from here, for those who are ready, to the still deeper humanism of mystical philosophy-.

The fathers of liberalism –such as John Stuart Mill or Alexis de Tocqueville- like the forerunners of political economy –such as Adam Smith- were still close to the noble ambience of Enlightenment. Later liberalism, and even more neo-liberalism together with the social practice of selfish capitalism, have increasingly promoted the miserable kind of individualism that Alain Renaut differentiates from Enlightenment.

There has been in France and Europe an intellectual attack against the values of Enlightenment that neither our Ph.D. director nor ourselves could ever endorse, being conscious of the horrors that the political denial of liberal democracy has produced in the XXth century. Marx, Nietzsche, and especially Heidegger and his successors like Derrida, have been widely used by the advocates of this assault against Enlightenment. In front of this intellectual danger, French philosophers like Alain Renaut and Luc Ferry have fostered a restoration of the subject of Enlightenment.

- An heir of Enlightenment like Alain Renaut frankly acknowledges the flaws of modernity. But the solution to individualism and alienation is not Heidegger's option; what Heidegger supported represents the culmination of the dark side of modernity, and the peak of all the evils of human history.
The path ahead to amend the wounds of modernity consists of coming back to the foundational philosophy, which never contemplated individualism or alienation, but rather their opposite: an elevated project of human emancipation and realization from the recognition of human dignity and the scope for human subjectivity. Civilization should operate a radical turnabout from the darkness of modern evils to the light of modern philosophy at the age of Enlightenment.
- Then, Enlightened philosophers may realize that there is still more, a depth within the human being unfolding a holistic and multidimensional nature that is interconnected with the multidimensional nature of the cosmos itself. For those who are ready, there is a path of self-inquiry in freedom that will unveil all the depth of humanity and its fullest realization, what we dare to call its Divinity – knowing that this is not the realm of religious organizations, but that of mystics and sages, so often persecuted by religious authorities-. From this profound and integral nature of humanity, One with Reality, universal human values like love and peace manifest themselves in their pure ontological texture.

Then, the subject of Enlightenment reaches higher levels of consciousness and vibration and the deepest realization. This is the loftiest form of humanism, inseparable from mysticism, fulfilling the human dignity of the Enlightened project.

Here, Enlightened philosophers may listen to spiritual masters of India like Sathya Sai Baba, and realize that this message of Light does not depreciate the Enlightened endeavour at all –like Heidegger does-, but on the contrary, brings it to its completion.



As a European scholar educated beneath the light of Enlightenment, from the French School of Barcelona to the Institut d'Etudes Politiques de Paris, the University of Paris-Sorbonne and Cambridge University, **we have found in Vedantic philosophy and Sathya Sai Baba's teachings on human values no less than the accomplishment of the grand project of European Enlightenment.** A life inspired by non-violence, coherent with universal human values such as love and peace, raises the Enlightened subjectivity to its conclusion, and Kantian emancipation becomes full realization of our deepest, most human nature.

Then, the moral dimension of Enlightenment acquires an ontological quality, and human subjectivity attains its peak. The highest dignity of the human being is to be moral and spiritual, which means to be totally human, the embodiment of universal human values -living in love and compassion for all, in harmony with everything, unveiling the unity beneath diversity-.

Mysticism constitutes the last stage of Enlightenment.

Humanism is the voyage from the Enlightened moral project to the realization of human values through self-inquiry and inner transformation.

“Most people believe the mind to be a mirror, more or less accurately reflecting the world outside them;
Not realizing on the contrary that the mind is itself the principal element of creation.”

“Love is the only reality,
And it is not a mere sentiment.”

R. Tagore.



The fundamental matter expounded here has **a direct application into the crucial issue of democracy.**

There was already an explicit offensive against liberal democracy in some of **Nietzsche's** writings; undermining the principles of democracy would become more dangerous with **Heidegger**, and it would be finally implemented till the last consequences by the horrors of **European Fascism and National-Socialism.**

Liberal democracy is obviously limited, and sometimes openly hypocrite. Still, we must agree with Winston Churchill's common sense wisdom, and conclude that it is the less bad among the forms of government we know. We can say that perfect democracy is only possible among enlightened human beings, who are totally moral and live in unity and harmony. But the mass of humanity is still very far from this point, and accepting human imperfection in this world, we have to acknowledge that liberal democracy constitutes an inalienable achievement. In front of its weakness, we must strive for its improvement, not for its annulment –as Fascism or Communism did-. In this pragmatic approach, democracy and federalism appear to be the best ways to establish checks and balances and mechanisms of control in order to avoid oppression and aim towards human dignity and realization.

Democracy is certainly the best remedy to counterbalance the lowest tendencies of human condition; federalism has also a major role to play in modern politics, as the Framers of the USA, such as Hamilton, clearly perceived it; Montesquieu and the godfathers of federalist political thought have something important to say for the design of a democratic society based on the ideal of human freedom.

Understood in depth, **education in human values is an education for democracy**; if properly implemented, it will help us strengthen the foundations of a democratic society. **Adam Smith's invisible hand** required moral beings, and the whole Kantian project labours for educating an ethical person.

Education in human values is undoubtedly a moral education; even more, it goes to the very roots of ethics, that is, the universal human values providing an ontological basis for an ethical behaviour and a moral personality, and hence, a democratic culture and praxis.

The message on human values given by the spiritual master of India, Sathya Sai Baba, fosters the reinforcement of democracy, and urges the consummation of the Enlightened project.

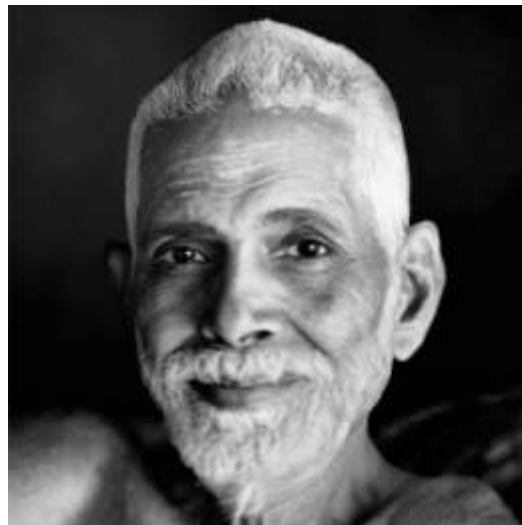


Nonetheless, we must insist that **wisdom and spiritual masters are not enough. Enlightenment, Human Rights and liberal democracy are indispensable**, because the average state of consciousness of humanity on Earth is still pretty low, and many human beings are still not ready for the last step of spiritual realization.

For these cardinal facts, we must be aware that **Enlightenment and mystical philosophy are intimately intertwined, and deeply necessitate each other**. We need both of them to build together a better future.

- Without mystical philosophy, only Enlightenment does not complete the process of human realization, since it stays at the level of the ordinary mind, incapable of reaching higher levels of consciousness and vibration -that really exist, and regularly manifest themselves through the spiritual path and the process of inner transformation-. Enlightenment must appeal to mysticism to fulfil its own dream of human dignity and emancipation.
- But without Enlightenment, only mystical philosophy is unable to affect social life, institutions and the culture of the mass. At the social level, mysticism must be complemented by Enlightenment and the praxis of liberal democracy, which will be in a better position to address social issues, mould institutions, and inspire social life and people. Of course, we must try to spread spiritual values to the mass of the population, but learning from the Indian experience, which means being aware that many will stay in dualism and ritualism and will not really undergo the inner mystical path.

The future of humanity lies in a blend of Europe and India, the East and the West, which means bringing together Enlightenment and mystical philosophy, Kant and Sathya Sai Baba, Ramana Maharshi and Montesquieu.



Enlightenment is like the Alps of the human spirit; mysticism like the Himalaya. But we must know that some can even not climb the Pyrenees.

Modern Europe does not have its own Aurobindo; modern India does not have its own Kant.

When we shall be able to blend the West and the East, Kant and Aurobindo, humanity will be fulfilled, and there will be peace and unity upon Earth, a beautiful planet inhabited by moral and spiritual beings living in communion with their fellow beings and in harmony with the Cosmos.

From the point of view of Europe/ the West, this means that **the defence of Enlightenment as argued by Alain Renaut is necessary but insufficient.**

The West that has already been shaped by Enlightenment must now discover the message of Indian spiritual masters such as Sathya Sai Baba or Aurobindo, Ramana Maharshi or Vivekananda.

Then, Enlightenment can be crowned by mystical philosophy, and the Enlightened dream can be perfected.

There has only been one cultural movement in Western civilization that was ready to synthesize Enlightenment and mysticism: **Romanticism**, much more important than many Western scholars have grasped, and virtually forgotten today.

Romanticism has a fundamental message to bring to the whole mankind in the XXIst century, since it breathes at the very heart of this voyage from Enlightenment to wisdom, from Kant to Sathya Sai Baba.

“What is this progress?
Justice and morality are confined to books.
The hearts have become the abode of all that is foul.
Hands have become instruments of selfishness.”

“The world is suffering today from too much knowledge.
Virtue has not increased in proportion to the advance of knowledge.
That is the root cause of the misery in human society.”

“The remedy lies in a mind, in a heart filled with holiness.”

“Education should make one realize the unity of all beings.”

“It is only spiritual and moral education which can foster harmony, unity and humanity.”

“The educational system should be based on human values.”

Sathya Sai Baba.



**From dialectics to human values.
From Plato and Hegel to Sathya Sai Baba.**

Dialectics constitutes another major topic in the history of European philosophy.

The main dialectical philosophers would be:

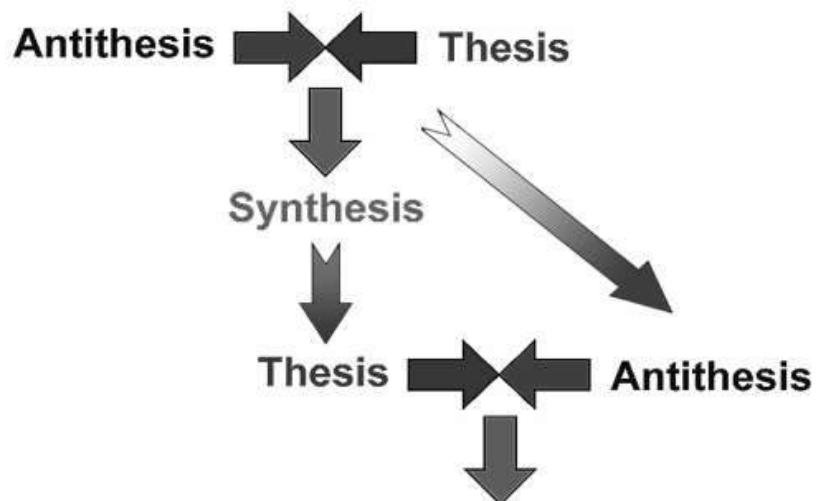
- in Ancient Greece: **Heraclitus, Zeno, Socrates and Plato;**
- in modern Europe: **Fichte, Hegel and Marx.**

Socrates' disciple, **Plato**, combines the **objective dialectics** of **Heraclitus** and the **subjective dialectics** of **Zeno**. Plato attributes some kind of permanent character to the changing empirical world, and a certain mutable nature to the world of eternal Ideas, too often misunderstood in static terms. In terms of dialectics, he differentiates an ascending movement from things to Ideas –union-, and a descending movement from Ideas to things –division-. However, there is always an underlying unity amidst the diversity of objects of the empirical world, and some sort of dynamic diversity in the higher world of Ideas. **The two dialectical movements draw a metaphysical circle that will be later restored by the father of German Idealism, Hegel.**

Before this, the philosophy of Renaissance will already come back to Plato's dialectics through **Neoplatonism**, with figures such as Bruno, Ficino, Benivieni, Pico della Mirandola, etc, and their passion to unite the finite and the infinite, the divine and the human. Not by chance, **Leonardo da Vinci** used many times the circle for the geometrical composition of his paintings to suggest the dialectical vision of reality.

Before Italian Renaissance and its blossoming of genius and mysticism, the main figures of **Ancient Neoplatonism**, such as **Plotinus** and **Proclus**, outlined a world view which was circular and dialectical too, with the descendant movement from the One to matter and the ascendant movement from matter to the One. Both halves of the cosmic circle would work through a process of negation: the descendant movement negating the primordial unity, and hence, originating diversity, and the ascendant movement negating the empirical diversity, and hence, originating unity.

The greatest cultural movement of modern Europe, **Romanticism**, wished to rebuild Plato's cosmic circle and neo-platonic dialectics. But the tragic vision of the Romantic hero, facing the hidden evils of the nascent modern age and its materialism, lacerated the circle of dialectics, and Romanticism sank into a tragic mysticism, still lucid and profound, from which human beings today can learn fundamental things to find a path towards a new humanism.



Hegel was very close to the Romantics in many aspects. Biographically, he was acquainted in his boyhood with some of the greatest figures of German Romanticism, also boys at that time, such as Hoelderlin and Schelling. Nonetheless, Hegel **attempted to draw again the circle of dialectics, not only in purely metaphysical terms –like the Ancient Greeks- but also in more sociological terms through human history.**

This tremendous step forward undertaken by Hegel, bringing metaphysics into the social realm, would be further developed by **Marx**, who, being a materialistic thinker typical of the modern age, dropped the metaphysical dimension of Hegel's thought and used the dialectical method to apprehend the historical process only. For Hegel, human history is not devoid of meaning, and this secret purport conveyed by the process of human history would be no less than freedom, the central ideal of Kant and Enlightenment. Another Titan of German Idealism, **Fichte**, would stand half way between Hegel and the Romantics.

In any case, dialectics has always operated through negation and movement. Everything that moves through negation would be dialectical. Movement and negation constitute the two pillars of dialectical philosophy, according to which not only thought but even reality presents a mutable nature through negation.

Kant inherited both rationalism and empiricism, which he would combine in his famous three critiques. Beyond **theoretical reason** -the capacity to know-, Kant raises freedom to the peak of human dignity; hence, he attaches the greatest importance to **practical reason** -the capacity of moral action-.

Regarding **theoretical reason**, Kant postulates the limits of human knowledge, which can seize the empirical phenomenon but not the thing in itself –“noumenon”-. Regarding **practical reason**, Kant expresses the rational conviction that moral free action is possible, although the rational ideal of perfection will never be fully realized at the outer level; human effort will always go on through a process.

The Romantics tried to overcome the Kantian project from both points of view: **at the theoretical level**, by assuming that we can grasp the thing in itself –“noumenon”- through intuition and mysticism; **at the practical level**, by stating that the ideal can be fully realized here and now.

Hegel would also attempt to apprehend the deepest knowledge and fulfil the ideal, not through Romantic mystical intuition but rather through dialectical reason, which operates in human history and social development. According to the renowned thinker, **H.G. Gadamer**, Hegel was the first philosopher in modern Europe to really comprehend all the depth of Plato's dialectics.

Marx would stress the dialectical movement through history and social life only, despising the metaphysical dimension still present in Hegel –as it was in Plato-.

To some extent, **Hegel reunites Kant and Spinoza, freedom and necessity, free will and destiny, humanity and divinity**, something that lies at the core of the Romantic dream.

Moreover, **Hegel clarifies the dialectical movement through three stages:**

- first, the unity or simplicity of the first stage –**thesis**-, which is just apparent, since it already contains contradiction –negation- in potential terms;
- the second stage of division –**antithesis/ negation**- produces contradiction: difference and opposition;
- the third stage of reconciliation –**synthesis**- does not destroy contradiction - difference and opposition- originated from division, but articulates them into a more complex unity.

For Hegel, **the development of anything follows this dialectical pattern that reproduces the circular movement of Plato’s metaphysics.** From Hegel’s point of view, even the inner or divine life of **Spinoza’s philosophy** must contain a secret motion. Hegel concluded that God is not static, but dynamic; the Christian Trinity is alive. The three stages in the circular movement of dialectics would be present at the very core of the Trinity, which is also rational.

- This part of Hegel’s philosophy puts forward crucial issues for the future of mankind that are very akin to the new paradigm sketched by quantum/ new physics. Although we will fully develop it somewhere else, we can advance that **quantum physics** has overcome the static patterns of mechanistic or Newtonian science by unfolding a dynamic vision of the universe that is strikingly parallel to Hegel’s philosophy. Liberalism, pretty far from Hegel, was the political theory of materialism, while Hegel and German Idealism were pointing at another paradigm, very close to Romanticism. We must wait until the advent of quantum physics to better realize all the implications of this alternative holistic paradigm, which will finally supersede the limitations of the materialistic order and the hidden evils of the modern age.
- Hegel’s dialectics and the whole history of dialectical philosophy in Europe bring up another matter of paramount importance, which is the universal recognition of this circular movement described by Plato and later Hegel **in all the traditions of mystical philosophy of mankind**, something that many Western scholars have ignored because they did not have any knowledge of other philosophical traditions and civilizations. In the Indian Vedantic lineage from Vedas medieval and modern Vedanta, in several schools of Islamic philosophy and Sufism, in the Jewish Cabbala, in Mahayana Buddhism, we can find different formulations that coincide in depth, manifesting this circular movement of dialectics that comprises the ascending and the descendent stages. We will examine this fascinating topic later when we approach the convergence between new science and mystical philosophy.

These parallel paths show that, **beyond the limitations of mechanistic materialism, there is another world view that grasps the holistic, multi-dimensional and dynamic nature of Man and Cosmos in interdependence.**

At this point, **we can realize all the depth of Sathya Sai Baba's philosophy**, which fosters the emergence of this new paradigm already drafted by mystical and dialectical philosophy and which even shows the path towards its total fulfilment.

For this reason, we have suggested above that **the mystical humanism of Sathya Sai Baba crowns Renaissance humanism, Enlightenment, and also Platonic/ Hegelian dialectics** together with the whole history of dialectical philosophy.

The key to apprehend the quintessence of Sathya Sai Baba's teachings is probably **the recurrent discourse on human values and education in human values**. We must be aware that the blossoming of human values inside the human being reveals the intimate link between the finite and the infinite, the divine and the human; human values are both universal and personal, a divine attribute or characteristic of the Absolute, and at the same time, a human attribute or a personal characteristic.

The double ascendant and descendant movement of circular dialectics takes place within each one of us through our "sadhana" or spiritual path. When there is genuine self-realization, the circular movement of dialectics is accomplished disclosing the fundamental human values in our life. Self-realization is never static but dynamic, like the cosmos itself; it is not exactly a state but rather a process. That is why Sathya Sai Baba has always warned that self-realization occurs through daily life and the coherence between thought, word and deed.

- The process of spiritual awakening unveils the primeval unity with the Divine that was lost; from the previous stage of separation and from the previous vision of multiplicity, human consciousness rediscovers the state of cosmic unity through spiritual awakening and peak experiences disclosing all the depth of human values; this corresponds to the **ascending phase of dialectics** or **thesis**.
- However, the spiritual path will inevitably produce a phase of catharsis or cleansing, bringing out blocks, limitations and lower tendencies that were there buried in the unconscious parts of our psyche, which will be experienced as pain and conflict –also with the society-; it is a negation of the spiritual blossoming that corresponds to the **descending phase of dialectics** or **antithesis**.
- Ultimately, the spiritual process will lead the human being to a new **synthesis** that will close the circle of dialectics when a new spiritual awakening integrates the outcome of the cleansing into a deeper and more mature vision –self-realization-.

The wisdom of **Goethe** already understood it at the end of the immortal "Faust", when the Romantic hero in the twilight of life proclaims that he only deserves freedom who he must daily conquer it.

In Sathya Sai Baba's teachings, Plato's and Hegel's vision acquires an ontological texture; it becomes totally real through daily life and our personal process of inner transformation –while in modern philosophers such as Hegel or Fichte the vision stays essentially theoretical and intellectual-.

In 1794, one of the main figures of German Romanticism, **Schiller**, had this intuition and wrote about the philosophy of authors such as Fichte:

"The purest speculation is very close to empty speculation."

With Sathya Sai Baba, the profound meaning of dialectics is translated from theory into practice, from the intellect into the full realization of our integral and multidimensional nature interconnected with everything.

The dialectical unity of Kant and Spinoza, Plato and Hegel, free will and destiny, humanity and divinity, history and eternity, occurs as a dynamic process through our “sadhana” –inner transformation towards self-realization-.

Modern philosophers such as Hegel or Fichte had sharp insights on the nature of reality, but their method remained basically intellectual and rational. Inheriting the Orphic and Pythagorean spirituality, **Socrates and Plato’s dialectics** was more mystical and metaphysical, and for this, it was closer to India and spiritual masters such as Sathya Sai Baba. **The Romantics** also felt a mystical appeal that was clearly misunderstood by the predominant materialism of the modern world.

Today, when this materialistic world view is breaking down, **human culture must come back to the ontological dimension of mystical philosophy**, realizing that this dialectical philosophy so important in the history of European civilization may become truly real only when there is an inner transformation within ourselves. **This is the main message of Sathya Sai Baba and wisdom.**

The cosmic circle of dialectics is closed within ourselves, since the micro and the macro-cosmos are interdependent, and there is no separation between the observer and the object of observation. **quantum physics** is in a better condition to comprehend Sathya Sai Baba’s central teaching, which is just the teaching of universal wisdom.

Not only this: **Sathya Sai Baba provides the practical guidance so that anybody can earnestly advance in his or her genuine “sadhana” –spiritual path- that consummates Plato and Hegel’s philosophy, Humanism and Enlightenment.**

Another matter is whether we are prepared or not to follow the teachings seriously; it is easier for the ego to stay on the surface and believe its own illusions. What the Master offers is a real, ontological process of transformation.

Few devotees have seized the depth of Sathya Sai Baba’s teachings, and few scholars or intellectuals in the West have noticed that Sathya Sai Baba represents the accomplishment of all the philosophy they talk about –just at the merely theoretical or intellectual level-.



Before Sathya Sai Baba, the Hindu philosophical tradition was already dialectical –like Plato or Hegel-.



Many Hindus do not grasp the philosophical significance of the Trimurti –Trinity-: Brahma, Vishnu, Shiva, since the three gods are reduced to mere manifestations of the Divine.

It is more interesting to notice that **Brahma**, the Creator, represents the first stage of Hegel's dialectics –thesis-, the primeval simplicity, the origin; **Vishnu**, the Preserver – of this world-, represents the second stage –antithesis-, the multiplicity engendered from the original unity, with its intrinsic negation of the primeval unity, and hence division and contradiction; **Shiva**, the Destroyer, destroys the illusion of this apparent diversity and contradiction, and while coming back to the primordial source and unity, reconciles the antagonisms and integrates them into a higher and more complex unity –synthesis-.

The Hindu Trimurti is essentially dialectical, reproducing through a mythological language the three stages of Hegel's dialectics and the circular movement of Plato's dialectics, with the descent and the ascent drawing the cosmic circle or cycle – later utilized by Leonardo da Vinci in his sublime art-.



The Christian Trinity –Father, Son, Holy Spirit- could convey this profound dialectical vision too, although the more canonical interpretations have not seized it.

As we said, **Leonardo da Vinci consciously used the circle as a symbol of the cosmic cycle** in his unique paintings and drawings.

We have seen how **the circle delineates the double movement of descent and ascent**.

It is also fascinating to observe that the fundamental **number 0**, discovered in India precisely, is also a circle, and hence, **another symbol for the cosmic cycle of dialectics** –which, as Sathya Sai Baba warns, happens within each one of us-.

Indian metaphysics understood something that modern science can only comprehend with the development of quantum physics.

The higher we advance through the planes of reality, the narrower or lower the wave longitudes are, and therefore, the higher the frequency and vibration, until the Origin, the 0, where the wave longitudes become so low and the frequency/ vibration so high, that they ultimately seem to vanish, ending up in an apparent vacuum or nothingness: 0. However, this **emptiness** –“shunyata” in Sanskrit-, this 0, is at the same time **plenitude** or fullness, since this Origin apparently devoid of any vibration is pure consciousness, absolute love and endless joy, and ultimately source of all vibration and energy.

From this original source, that is pure consciousness and that is One, radiates all the vibration and energy of the universe through a huge spectrum until the broadest wave longitudes and lowest frequencies/ vibrations, that is, the apparent solid character of matter. **It is this same descendant radiation** through lower and lower frequencies/ vibrations that makes waves interact and coalesce, forming protons, neutrons and electrons, atoms, molecules, and finally, visible entities, from an ant to a star.

At this point come into the picture the spiritual teachings, Sathya Sai Baba for instance.

It is the dignity of the human being to consciously operate the reverse movement of ascent: from the lowest vibrations of matter to higher and higher vibrations until the original source, the primeval Oneness, the 0, the emptiness that is fullness – love and joy, pure consciousness and unity-. This ascent occurs within us, at the level of our consciousness; the process is what we may call the spiritual path.

Once more, the process of inner transformation towards self-realization draws the cosmic circle of dialectics within ourselves.

This is the highest dignity of the human being. This is the fulfilment of Humanism and Enlightenment, of dialectical and mystical philosophy.

Like other spiritual masters, Sathya Sai Baba gives us the key to dialectics to close the cosmic circle within ourselves.

It is the key to a more meaningful life and genuine freedom. But nobody can do it for us; we can only do it ourselves –in relation and dialogue, under the caring guidance of a true Guru who wants us to become our own Guru-.

The spiritual path fulfils Kant’s emancipation and majority of age.
Our accomplishment is the fulfilment of the cosmos, since we are not separated.

As **J. Krishnamurti** said: -You are the world.



The Master Himself has always made it clear that **the fundamental human values are not Indian but universal, and hence, present in all civilizations of mankind.** To Chinese devotees, for instance, He has shown the wisdom of Chinese culture, and to Western devotees, so numerous, He has said many times **not to bring the message of human values to Europe or America with stories of Rama and Krishna, but through a sensible usage of their own culture.**



We can take an illustrative example. Everybody knows in English-speaking countries the novel of **Charles Dickens, “A Christmas Carol”**, rendered in a number of films and cartoons, and performed in countless schools or parishes every Christmas.

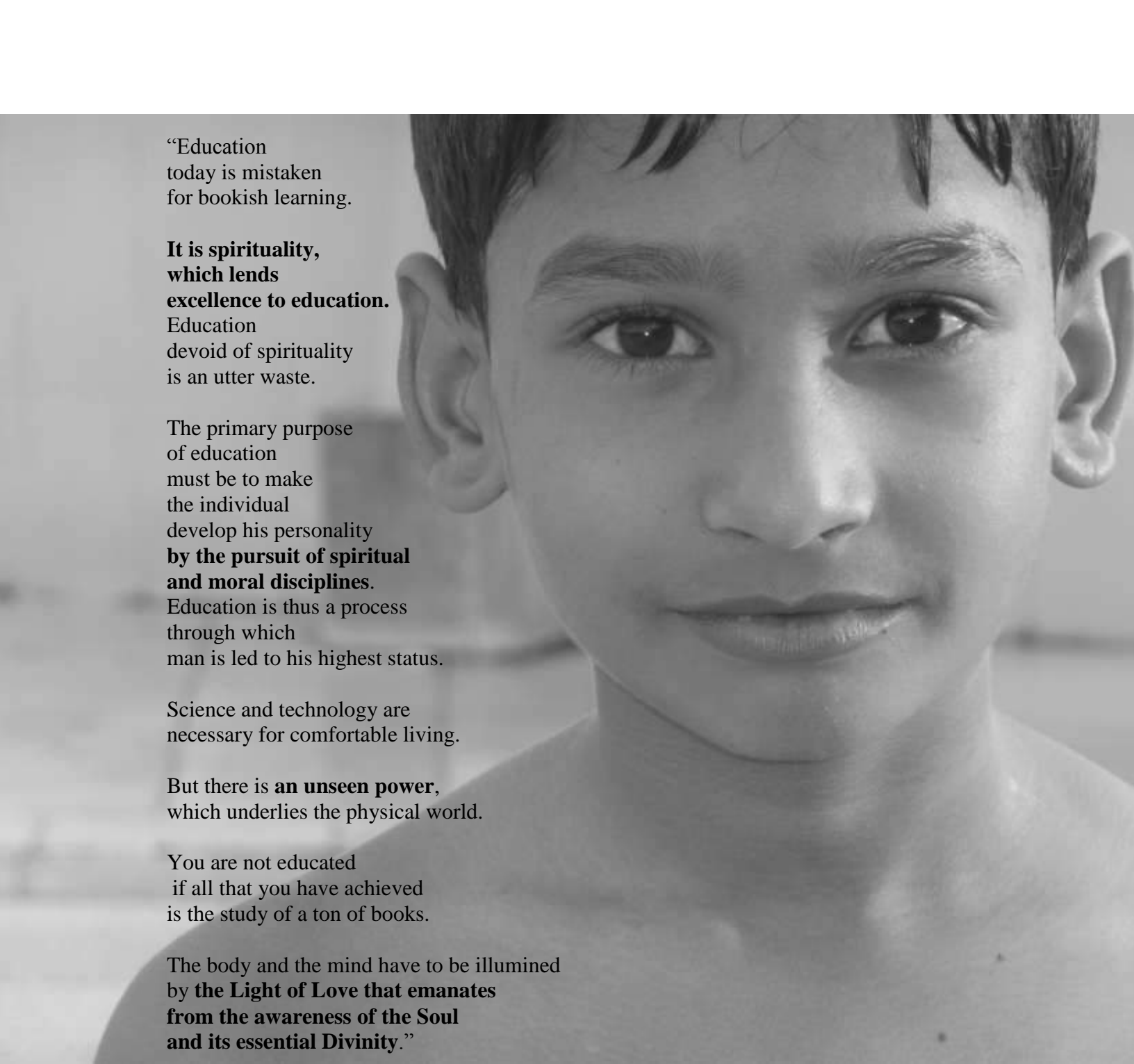
But are we aware of the profound message of human values given by such a great writer and good human being as Charles Dickens? **Can we realize that the essence of Sathya Sai Baba’s teachings is expressed in the most touching terms by the celebrated Victorian novelist?**

The main character of the story, Mr Scrooge, was a mean business man and a miserable human being. As Dickens writes, humanity had been his business. But the main point of this literary masterpiece is that at the end of the narration he is not like this anymore; he has completely changed –for better-. For the first time after so many years, he celebrates the glorious spirit of Christmas again, and for the first time in his life, he starts helping his fellow beings from the heart.

All the main features of Sathya Sai Baba’s teachings are here; and namely, the most fundamental: transformation. Ebenezer Scrooge has been deeply transformed through the magic night of Christmas, and his miraculous transformation, wonderfully described by Dickens’ genius and sensitiveness, unfolds the fundamental human values. That immortal Christmas day of the Victorian age, Ebenezer Scrooge opened his heart, showered his love upon his fellow beings, made generous donations to the gentlemen who were gathering funds for the most humble, increased the salary of his poor assistant, and paid the medical fees for his little son, Tiny Tim. **The most important teachings of Sathya Sai Baba are contained in this jewel of European literature: transformation, human values, love and selfless service.**

Above all, Dickens’ 1843 novel is a **hymn to the glowing spirit of Christmas**, incarnated through the three ghosts, and finally, **reflection of That Supreme Principle** which Ebenezer Scrooge, like Charles Dickens, would always venerate. The most profound dimension, which we may call spiritual, is obviously not absent from Dickens’ magic story.

In fact, Charles Dickens was still a Romantic. All the heirs of Romanticism have given their testimony to the modern world, reminding us that there is Something else beyond matter and mind, from which comes all what is good and beautiful, and from which also comes this Light of Christmas that Ebenezer Scrooge would revere for the rest of his life.



“Education today is mistaken for bookish learning.

It is spirituality, which lends excellence to education.

Education devoid of spirituality is an utter waste.

The primary purpose of education must be to make the individual develop his personality **by the pursuit of spiritual and moral disciplines.** Education is thus a process through which man is led to his highest status.

Science and technology are necessary for comfortable living.

But there is **an unseen power**, which underlies the physical world.

You are not educated if all that you have achieved is the study of a ton of books.

The body and the mind have to be illumined **by the Light of Love that emanates from the awareness of the Soul and its essential Divinity.**”

Sathya Sai Baba.

The greatest spiritual masters of India, such as Sathya Sai Baba, Swami Vivekananda or Sri Aurobindo, have not said that they are God, but that we are God too; the only difference is that they know they are, whereas we do not know.

This is the essence of Vedas, Upanisads and Bhagavad Gita –and all the traditions of mystical philosophy and Philosophical Idealism in all civilizations of mankind-.

OUR PHILOSOPHY OF EDUCATION.

TO GO MORE IN DEPTH INTO OUR EDUCATIONAL PROJECT.

*“Self-realization, the understanding of
One’s basic Reality, should be
The fundamental purpose of education”.*

*“The most desirable subject for study
Is the secret of the soul which is immortal.”*

*“Every effort should be made
To utilize education for the purpose of divinizing man.”*

“Everyone should foster divine qualities.”

*“The purpose of education is to foster the sense of
oneness.”*

*“A school should not be considered to be just a
commonplace arrangement designed for teaching and
learning.*

*It is the place where the consciousness is aroused and
illumined, purified and strengthened.”*

“The educational process is basically a holy endeavour.”

*“A school is assuredly a sacred place where a holy task is
being put into action.”*

Sathya Sai Baba.



4. INTEGRAL EDUCATION IN THE TEACHINGS OF SATHYA SAI BABA.

In “Philosophical Foundations of Value Education in India”, the renowned Indian scholar, **S.P. Ruhela**, makes **the difference between Sathya Sai Baba’s educational philosophy and that of P. Freire** for instance –“The Pedagogy of the Oppressed”-. **This is the difference between Philosophical Idealism –represented by Sathya Sai Baba- and Critical Thought –represented by P. Freire-.**

While Freire and radical thinkers like him want education to raise pupils or conscience to such a level that they come to know about the reality of their social situation, very clearly and critically, and then they are motivated to adopt all sorts of social means, Sathya Sai Baba wants people’s conscience to be raised by meditation, introspection, value education, and such other non-violent, spiritual means.

Krishnamurti expressed the same conviction than Sathya Sai Baba when he stated that a new world, inseparable from a new consciousness, is far beyond the sociological division between right and left and all social movements. As this contemporary sage always warned, what we need is a profound psychological transformation of the human being, a new state of consciousness.

Otherwise, the clothes will change but not the one who wears them. The clothes can have many names –so many ideologies that have not changed the world because the ones who held them did not change internally-. What must change is the one who wears the clothes, that is, human consciousness.

After all the evils produced by the emancipation movements of the modern age, from the Reign of Terror of the French Revolution to the Chinese Cultural Revolution, does mankind need more evidence to understand the capital message of Sathya Sai Baba or J. Krishnamurti? (Which is the message of integral education in human values). The whole future of mankind depends upon this paradigm shift.



However, **many followers of Sathya Sai Baba** have done exactly the same than most of the followers of other spiritual masters: they **have locked the living message of the Master into a system.**

Sathya Sai Baba never proposed a new form of catechism –we have had too many-; **he put forward the ontological transformation of humanity**, which can never be a system but Life itself. This Project tries to be open as the living word of the Master – of all masters and sages-.

“What is important is the transformation of the mind”.

Sathya Sai Baba.

The Master warned that the mainstream school system has been essentially mechanical. Then, can we produce a mechanical value-based catechism out of His teachings?



Sri Sathya Sai Education in Human Values should never fall into mechanical routine and fixed credos or systems; it should always be open and alive, flowing like the very rhythm of Life. Since it is the human tendency on Earth to fall into mechanical routines, narrow systems of beliefs, dogmas and credos, any institution or educator under Sathya Sai Baba’s inspiration should be aware and vigilant in order to go to the essence of the Master’s teachings –which means to make it a living reality, not a dead system or a void routine-.

Moreover, the Master insisted that **the core of the teachings must be adapted to every culture or context**, which means that the way how Sri Sathya Sai Education is implemented in India cannot be merely transported into the Western world; it also means that the means utilized for the children of Sai devotees –in any country- cannot be simply replicated for children whose parents are not devotees.

Still more important, while preserving the essence of the teachings **we must find adequate strategies to communicate the message to the modern world**, being aware of the bias and prejudice that may still be common and knowing which are the cultural patterns still predominating and also the spaces of aperture.

In fact, this is the purport of our work, and this was the instruction given by the Master: to formulate all the depth of integral education in human values for a wider public in all the continents, and to try to bring it to the academic, scientific and governmental arena through an open presentation with scholarly grounds.

Through the next pages, we shall first elucidate the philosophical foundation of Sathya Sai Baba’s education in human values, after which we will expound the major points of his pedagogic proposal.

* **The still predominant discourse**, visible in the official statements about education, regards values from a basically materialistic point of view in intellectual, ethical, aesthetic and emotional terms. Even when spirituality is acknowledged, it is understood within the framework of conventional faith and organized religion –it is not mystical yet-; while Sathya Sai Baba -and with Him philosophical Idealism- speak from that Mysterion/ Mystika that the materialistic patterns of the modern world have overlooked. **Quantum physics and new science have rediscovered the holistic and humanistic vision of philosophical Idealism –both Eastern and Western-.**

Moreover, the prevailing liberal ideology in the modern world regards values as subjective to a certain extent, although it can be accepted that there are some common assumptions through social contract. In the modern frame of mind, **subjectivism is the corollary of relativism**; values would be relative in geographical and historical terms. That is why many parents and public authorities in the United States would be reluctant to introduce values in school –the family teaches its own values at home within the boundaries of certain social standards-.

* **In Sathya Sai Baba’s teachings**, culmination of a long history of wisdom and mysticism, human values lie within each human being; more exactly, they are intrinsically linked to each facet of human personality, and therefore, the main domains of education. This means that human values are universal, transcending distinctions of race, culture, religion, history, etc. They embrace all beings, as their origin lies inside each individual.

We can get through a comparative history of spirituality a simple confirmation of this profound teaching. If we examine the life and testimony of mystics, sages and masters from different traditions –Hinduism, Buddhism, Greece, Christianity, Sufism, etc-, we may realize that the values of love and peace are present in all of them, irrespective of time and space, race, culture or religion. We can find these fundamental values in all of them because all of them have found the values within.

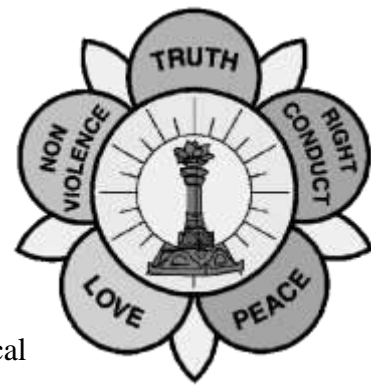
In Sathya Sai Baba’s words:

“Education is the revelation of the Divine, which is the very core of every created being and thing.”



As we said, the 5 basic human values are interconnected, and interrelated to the 5 fundamental aspects of the human being. Furthermore, the 5 basic human values, interconnected with the 5 fundamental facets of human nature, are linked to the 5 senses and to the 5 primeval elements of the cosmos.

This holistic vision of wisdom and mysticism is what quantum physics and new science have put forward in the scientific arena. Now, it is the responsibility of governments and public authorities to take it into account and accept the natural consequences for education: integral education in human values, which is already working with astonishing results all around the world.



- **Sri Sathya Sai Baba’s Education in Human Values.**

According to the traditions of mystical philosophy and wisdom, everything in the universe is made of **5 fundamental elements** –sky/ consciousness, air, water, fire, earth-, from which spring all the chemical elements that modern science has described.

Each of the 5 basic elements has inherent in it one of the 5 essential human values –truth, love, peace, righteousness and non-violence-, from which derive all the other positive values that we may identify.

Therefore, **the primary human values are not subjective** –depending upon persons or cultures-, **but objective** –they are part of reality-.

In Sathya Sai Baba’s teachings, **human values lie within each human being**; more exactly, they are intrinsically linked to each facet of human personality, and therefore, to the main domains of education.

This means that **human values are universal**, transcending distinctions of race, culture, religion, history, etc. They embrace all beings, as their origin lies within each individual.

More evident would be **the connection between the 5 human values and the 5 domains of human personality** –physical, intellectual, emotional, psychic, spiritual-, defining the human being in his or her integrity, whereas the link between values and elements would connect the part to the whole, the individual to the cosmos, the micro to the macro-cosmos.

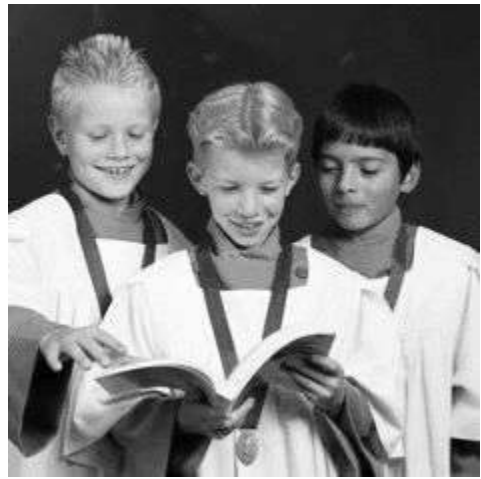
This is **the indivisibility of human personality and its integrated nature**; hence, **the need for a holistic kind of education**, perfect mirror of the already integral nature of Man One with the Cosmos.

The 5 human values, interconnected with the 5 facets of human nature, are linked to the 5 senses and to the 5 primeval elements of the cosmos: the interdependence of everything; Man and Cosmos are One.

Sathya Sai Baba depicts **a vision of interconnectedness, interdependence and underlying oneness** deeply coherent with quantum physics.

This holistic paradigm constitutes the epistemological foundation for integral education in human values.

Elements	Senses	Human Values	Domains personality
fire	sight	righteousness	physical
water	taste	peace	emotional
earth	smell	truth	intellectual
sky/ consciousness	sound	love	psychic
air	touch	non-violence	spiritual



After examining the philosophical foundation of Sathya Sai Baba's education in human values,
Let us enumerate now the major points of His pedagogic proposal.



➤ **Integral education.**

Education is much more than training for a job; it is for life, not for living.

Integral education means first of all **integrating worldly and spiritual training.**

Integral education must also give the highest importance to **the arts.**

Integral education must be seen as **Educare** –in Latin- or **Bala Vikas** –in Sanskrit-: to unfold from within through a caring guidance.

This means a process of **self-inquiry** towards **self-knowledge**.
Then, education is truly emancipating or liberating, leading to genuine freedom.

To educate means to accompany the growing child with love towards his or her process of transformation –towards a higher form of consciousness, let us call it Divine-.

Hence, genuine integral value-based education **unveils the inherent Divinity of humanity.**

Only then, the fundamental and universal human values can evolve with their ontological texture –and not only at the mere intellectual/ emotional level-.
The five basic human values –from which other values can derive- would be: truth, love, peace, righteousness and non-violence.

However, we can identify as many values as we wish; the most important is the frame of mind, the intention, and not the formulation, which should always be open and flexible.

Then, academics is twined to ethics or morality.

Then, human consciousness awakens to the Divine nature of All and to the Divine unity underlying diversity.

Integral education must be based upon a genuine **coherence between thought, word and deed**, which means the combination of the three “H”: heart, head and hand.

Integral education transforms knowledge into wisdom, wisdom into character, and character into service.

This means the integration of knowledge and action upon values and ethics.

➤ **Teacher's role.**

The teacher as a living example and source of inspiration.

Providing discipline within certain limits,
Together with the needed discipline.

The double pillar of education: love and discipline.
Teachers should love students as their own children.
Discipline through love, not through fear.

Teaching should also come from the heart, not only from the mind; only then it really touches the students.

Under the inspiration of the Gurukula, the community of the master and his disciples –which was bound by profound love and harmony, totally lost in modern education-.

The genuine teacher is also a learner,
And can even learn from his students.



➤ **The pedagogic process.**

The pedagogic system must take into account the nature of the child, the features of the age group, and the characteristics of every child. Hence, it must be **child-centred** and humanistic.

Education must respect every child's innate potential.
At the same time, it must descend to the child's level.

It must also be **value-based**, which means that values must be integrated into the academic curriculum and must imbibe the whole school life, avoiding any kind of dualism –values/ academics-.

Integral education must **raise the consciousness** of the growing child towards an ethical value-based human being who unveils all his or her potential and his or her deepest Divine nature.

In conclusion, **integral education must aim at the formation of character** in the deepest sense as its most essential goal.

The curriculum must stress an **interdisciplinary approach** since reality is essentially integral.

Education must evolve **interconnectedness** and **interdependence**.

The pedagogic process must encourage and nurture the curiosity, the spirit of **inquiry** and the **creativity** of children. Education must also cultivate the capacity of wonder.



Quality is more important than quantity.
We should not burden children with useless information.

Discipline must avoid physical punishment and fear; it must be **humanistic, inseparable from love, aiming at a positive transformation of character.**

Evaluation must avoid mechanical tests; it must foster the creativity of the children and their capacity of thinking and expressing themselves.

Apart from the mere academic subjects –according to the syllabus- value-based education on spiritual grounds can utilize **a diversity of techniques**, keeping in mind that this can never constitute a fixed system closed for ever but an open process encouraging the creativity not only of the children but also of the teachers.

Sri Sathya Sai schools often propose a five-fold value-based pedagogy:

- Direct teaching (of human values)
- Story-telling and use of quotations (obviously inspirational)
- Group activities (which can integrate the arts) and group singing (with “mantras”, “slokas”, etc)
- Prayer
- Silent sitting (meditation).

The enumeration is not homogeneous, and we can find slightly different versions of the same list of pedagogic tools. This can only be seen as positive, since the Master never wanted to give a fixed system closed for ever. Himself He mentioned a diversity of pedagogic means, and in the Museum of His Ashram, for instance, there is a long list of pedagogic practices that exceeds the typical five-fold scheme.

The Master was also very keen on **intercultural/ inter-religious dialogue, stressing the unity of all faiths** to imbibe the curriculum and the activities in the horizon of the unity of mankind.

Finally, the Master stressed the pedagogic potential of **social service** –always through ways adequate to the age group and under teacher/ school’s supervision-.

Service evolves the coherence between thought, word and deed, the unity of heart, head and hand, the integration of knowledge and action.

➤ **The systemic nature of integral education.**

Integral education in a particular school will be what the teachers who are there working every day do with it.

Hence, it is of paramount importance to choose adequate teachers and to train them –not only academically but even more from the point of view of value-education-.

Teachers' training –from this holistic perspective- must be offered to all teachers, for which special institutes must be established to welcome educators from anywhere.

Integral education must seek the involvement and support from **parents/ families**.

It must take into account the context or **environment**, and it must be adapted to the culture of the place.

It must also develop links with the **community**.

However, an integral school must **eschew politics**.

It cannot be money-minded; hence, it cannot be purely commercial.

Education is a Divine right and gift, and it is **for all**.

Preferably, education should be **free** and accessible to all.

Educators must be vigilant with the abuse of technology predominating today.

They must also be vigilant with the most vulgar and negative cultural products prevailing in the media.





Sathya Sai Baba has presented a philosophy of education and a pedagogy both at the levels of theory and practice:

EDUCARE or EDUCATION IN HUMAN VALUES (EHV), which constitutes a modern formulation of the Ancient Sanskrit concept of BALA VIKAS.

Educare is certainly a **character education** which enhances positive values, such as responsibility, maturity, cooperation, self-reliance, honesty, etc. It is also and primarily an **integral kind or holistic of education** which comprises all the dimensions of the human being: physical, intellectual or mental, emotional or vital, relational and communitarian, aesthetic, psychic (love) and spiritual. Educare stresses **the intimate link between academic achievement, human excellence and spiritual life.**

We should never forget that **education in human values means, first of all, EDUCATION.** Many books published about the topic deal mainly or exclusively with values, while they do not tackle proper educational issues.

When we do a presentation of value education, we must first of all speak about education; if we do not tackle the pedagogic system in an appropriate way, the value perspective will be useless.

Does it make sense to introduce values in a robotic pedagogy based on rote memorizing that atrophies the sensitiveness, intelligence and capacity of thinking of children? (As it happens so often in India and Asia.)

The pedagogic framework and dynamism should be adequate. Provided that it is so, we can broaden the educational process towards values and character in holistic terms.

Finally, we should not add values to academics –while keeping them separately-; we should try to closely interweave them, so that the academic field already incorporates the values, like the whole atmosphere of the school. We must avoid the dualism inherent to modern materialism.

This integral philosophy of education designed by **Sathya Sai Baba** follows the inspiration of the great tradition of **the Gurukula of India**, the community of master and pupils; in this kind of atmosphere, filled with love and purity, the greatest scriptures like Vedas and Upanishads were transmitted for generations to come.

Our new Sai International Schools will keep alive the innermost spirit of the Ancient Gurukula, while they will prepare students to deal with the modern world, not only with professional skills but also with profound values and ethics. Our schools will combine tradition and modernity, spirituality and secular life, the West and the East in a vision of unity and interdependence.

Following the guidelines provided by the Founder, Sathya Sai Baba, we believe that **education cannot be reduced to mere bookish knowledge.**

Education should be primarily seen as a process of transformation of the human being towards higher levels of consciousness and vibration. Only transformed men and women, with professional skills but also ethical principles and human values, can bring a positive difference into society and help building a better world, based on peace, cooperation, dialogue, love and compassion for all.

It is our goal to put into practice through the educational process a **real – ontological- transformation** of the human being, so that we do not fall into the repetition of history and we do not recreate a new version of catechism or a new system of beliefs –something merely mental and emotional, while we do through our daily actions the opposite of what we pretend-.

“Education is intended for the transformation of the heart.”

“The aim of education is to purify Man’s heart and make it sacred.”

Sathya Sai Baba.

In “First and Last Freedom” and “The Awakening of Intelligence” (vol. I, “The Root of Conflict”), **J. Krishnamurti**, warns that the revolution in society must start by the internal, psychological, transformation of the individual. In his own and powerful words, this world needs a tremendous change, but all of us need a fundamental revolution within.

Nevertheless, Krishnamurti acknowledges that, for many people:

“We do not think in terms of total transformation, we think only in terms of superficial change.”



In our new Sai International Schools, it will be our goal to unfold in our children those higher states of consciousness that the greatest poets, not only in India but also in Europe and the whole world, have mentioned through the unique language of poetry, the only linguistic means that can express the ineffable:

“There was a time when meadow, grove and stream,
The earth, and every common sight,
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream.”

William Wordsworth.

We can recall here **Sathya Sai Baba’s** fundamental words:

“The real education is that which helps you to manifest your innate Divinity.”



As Sathya Sai Baba has repeated so many times, true spirituality implies **the coherence between thought, word and deed**. When there is a real transformation, **service to man is service to God**. As the Master has said so many times, **hands that help are holier than lips that pray**.

When the action contradicts the discourse –and in particular the pretension to be spiritual, that comes from the ego- it is clear that there has been no transformation yet. Obviously, this still happens many times; but the most important for each one of us is to check whether it is not happening in ourselves.

“Knowledge is not enough; we must apply.
Willing is not enough; we must do.”

Leonardo da Vinci.

Sathya Sai Baba clearly asks us to be the change that we want to see in the world.

“Teaching is of two kinds.

One method is to teach by word of mouth. This can be accomplished by imparting information and knowledge.

The second method of teaching consists of the spiritual master himself setting an example by his behaviour for the disciples to follow.”

Sathya Sai Baba.

In our new Sai International Schools, we aim at nurturing global citizens who are at the same time awakened human beings, capable of understanding our common humanity above the differences of race, culture, religion, etc, and therefore, aware of the sacred unity of humanity. This means that Sai International Schools will welcome children and teachers from all nationalities, races and religious backgrounds in a spirit of brotherhood.

Our pedagogy will certainly implement **academic excellence, always directed towards** conceptual education, the capacity of thinking in freedom and self-expression, beyond the mere memorizing without understanding so common in India and Asia. But critical and analytical thinking must be twinned to **moral character and the awakening of human values from within**.

Although we are concerned about quality in academic terms, we do not reduce the depth and beauty of the educational process to academics, and we will bring our students to discover by themselves **the divine purpose of life** and their own divine nature, the uniqueness of their pure individuality inseparable from the oneness underlying diversity.



“Many educationists and Vice-chancellors are present here today. Their vision is turned outwards towards the external physical world. I am concerned with the inner vision.”

“Education must endow man with compassion and spirit of service. Education must not only inform; it must also transform.”

Sathya Sai Baba.



In “Education and the Meaning of Life”, **J. Krishnamurti** expounded in touching terms the deepest content of education: in its true meaning, he declares, education implies the process of understanding oneself; it is inside each one of us that the totality of existence can be found.

Still more amazing, in his “Letters to Schools”, Krishnamurti insists that education in depth can be seen as a human relationship, the interaction between free beings on an equal basis and in a communion of love. Here, the Reluctant Messiah of the XXth century, who radically broke with the Theosophical Society and always warned about the inherent dangers to human organizations, comes back to the most profound and beautiful spirit of Vedic and Upanishadic Education.

That is why our philosophy of education is not only academic but integral, founded on spiritual grounds that do not imply systems of beliefs, dogmas and organizations, that are not to be sought outside, since they lie inside each one of us –that is, **the spiritual dimension in all inseparable from the quantum dimension of the cosmos-**. This corresponds to the etymological meaning of **E-ducere** in Latin or **Bala Vikas** in Sanskrit.

Then, education becomes a loving and caring guidance through which the most profound and unique nature of the child unfolds from within –E-ducere, Bala Vikas-.

“Self-realization, the understanding of one’s basic Reality, should be the fundamental purpose of education,
and not the mere acquisition of information about the external world.”

Sathya Sai Baba.



Our new Sai International Schools will honestly try to follow the philosophy of education of Sathya Sai Baba, so akin to the pedagogy of Plato, Shankara, Kant, Rousseau, Hegel, Steiner, Swami Vivekananda, R. Tagore, Sri Aurobindo and the Mother, Krishnamurti, etc;

Aware that this kind of pedagogy is so profound and comprehensive that our attempt to implement it will be limited, although valuable, like the effort undergone by other similar educational institutes all around the world and especially in India.

We will move forwards to participate in this divine and human endeavour while working on our own transformation, knowing that, even though the winds blow from the Heavens, we must still stand on our own feet and pilot the boat with our own hands.



As Sathya Sai Baba has always stated, **the teacher must be first of all a living example.** Genuine teachers should be inspiring and exemplary.

“There are three kinds of teachers: those who inform, those who explain, and those who inspire.”

Sathya Sai Baba.

It is the goal of the educational career to become one of those who inspire.

All great educators have inspired their students beyond any information or explanation. The teacher who inspires is the one who is really a living example, the embodiment of the human values to be awakened in the children.

“The first rule of moral training is to suggest and invite, not command or impose.

The best method of suggesting is by personal example.”

Sri Aurobindo.



In conclusion.

It will be our vocation in Sai International Schools:

not only to train professionals who will be competent in their field and who will be intellectually prepared,
but also to educate human beings aware of themselves and aware of the unity underlying diversity -in social and cosmic terms-, in the awakening of the most profound values from inside.

“Modern students are growing like the giraffe, which has its head in one place and its heart a long way off.”

Sathya Sai Baba.

Can there be peace outside if there is not inside? Through centuries, innumerable treaties of peace have been signed, and there have been more and more wars which have been more and more devastating. In the name of God or Freedom the worst atrocities have been committed. Have not all revolutions brought but the repetition of the same old history?

The clothes have changed many times, but not those who were using them. The only true revolution is that from within. Only when there is a real, ontological, transformation within, at the level of consciousness and at the level of the vibration that is inseparable from consciousness, is there a genuine change that will positively affect outside, since, as **J. Krishnamurti** repeated, we are the world.

Many have tried to change the world, and for that they have committed the most horrible crimes against humanity –from the Jacobins to the Red Khmers-. Similarly, many through history have committed atrocities in the name of God or religion –from the Catholic Inquisition to the Caliphate of Iraq and Syria-.

We can only change ourselves. And this is what will help change the world around us, since we are not separated. Those who want to save others live in illusion and dualism.

At the same time, superior to human limitation and supporting human effort and his relative free will, there is Something that we cannot utter, although so many words have tried to express It;

there is this Grace that accompanies us and brings us to realize one day that, in spite of the illusion of separation, difference and diversity, there is a Unity that is felt only in joy, in that love that does not put any condition, and in compassion towards all beings.



“Nations are many, Earth is One.
Stars are many, Sky is One.
Beings are many, Breath is One.
Jewels are many, Gold is One.
Religions are many, God is One.
Appearances are many, Reality is One.”

Sathya Sai Baba.



Sai International Schools will openly and frankly acknowledge the educational philosophy upon which they will be grounded, and will invite parents and students who share it to join in this project that will try to bring back to education all its beauty and depth;

convinced that education is the most sacred task, a task that gives fruits only when there is that pure love for the pupil and for the whole reality shining underneath the sky, in the splendour of Something that goes beyond us and still is part of ourselves, in the joy of life and the pure love for all that exists.

In our educational endeavour, **we will avoid the recreation of new systems of beliefs** which would be essentially identical to the previous ones, whatever the religious or ideological origin would be.

Our horizon will be the inner reality in freedom, this Heaven inside us in the words of Jesus Christ, this Atman that is Brahman in the words of Shankaracharya. This deeper reality within, that cannot be cut from what happens outside and is One with all and everything, is far beyond any kind of system or dogma. It cannot be fitted in any rigid mould since it is alive; it is Life itself.

In that sense, it is not our intention to present a new doctrine or credo about integral value-based education.

True education in human values aims at the real transformation of the human being from within in freedom. This is a process, for which we will explore in depth the different instruments and paths of inner work.

“Education does not end with the accumulation of information. It must result in transformation.”

Sathya Sai Baba.



- On the other hand, we are not satisfied with superficial pedagogies that reinvent a mediocre culture.

It is our goal **to bring back to value education the rich heritage and the treasures of great/ classical culture, both Western and Eastern.**

In general, these two areas are rather segregated. The people who keep alive classical culture -less and less in number- do not always speak of values -in a conscious way or in spiritual terms-, while the people who speak of values with good intentions do not know much of classical culture quite often.

The contributions of high culture -either Western or Eastern- constitute the most profound instrument of value education that we may have in our hands. The music of Bach or Mozart, the paintings of Leonardo da Vinci or the poetry of Eichendorff, would be examples that speak for themselves. We can find treasures of wisdom for mankind in Goethe's Faust or in the Thoughts of Montaigne - without forgetting, of course, the Gospel of Jesus Christ or the Upanishads from India-. To put this great heritage of classical culture at the service of education in human values will allow us to deepen into it, which is undoubtedly necessary.

- In addition, we want to stress **the importance of academic excellence for value education.**

Many people who work in this area unconsciously despise academic training, while they assume that values are more important than academics; at the same time, in most of good schools from academic standards values are just absent, but competitiveness very much present -only for achieving the highest positions in society from a material point of view-.



One day, a devotee asked to the Master:

- Swami, education in human values is more important than academic training, isn't it? This is what you teach, isn't it?

The Master looked at him with his unconditional love, and responded:

- I have never taught that.

The devotee looked at the Master with astonishment. The Master continued:

- What I have taught, but very few have understood, is that **academic training is as important as value education or the spiritual path.**

Since the devotee was still looking with astonishment in his open eyes, the Master concluded with all his love for that being:

- **Do you know why academic training is as important as value education and the spiritual path?**

The devotee eagerly answered why, and the Master replied with a shining smile:

- **Because you are in this world here and now.
Because you can only transform yourself here and now.
Because you can only serve others here and now.**





“The one I really am.

A soul with a body.”

Quotations of Sathya Sai Baba about education.

Education in human values or integral education from the self.

Sri Sathya Sai Baba walked slowly to a boy, and offered a fruit himself.

- What do you want? –Sri Sathya Sai Baba said.
- **Education** –the boy answered.

Everyone was pleasantly surprised.

- I will arrange that –promised Sri Sathya Sai Baba, who asked again:
- What more do you want?
- **Nothing, except education** –the boy answered.

Who am I?

The one I believe I am:
A child with a name and surname,
Who goes to school to learn,
Who has parents and friends.

The one others believe I am:
A good or bad child,
Beautiful or plain,
According to their judgment.

**The one I really am:
A soul with a body,**

**Light shining on its own accord,
Regardless of the judgment of others,
And the changes of age.**



Education today is a process of filling the mind with the contents of books, emptying the contents in the examination hall, and returning empty-headed.

The educational system is beset with many problems.

Alongside with the growth of knowledge, ignorance is also growing.

Above all, realize that **children are precious treasures.**

What exactly is education?

It means opening wide the doors of the mind. It means cleansing the inner tools of consciousness, the mind, the senses, ego and reason.

Education, when it gets linked with egoism, loses its wider purpose. It becomes supremely purposeful only when it is directly related to spirituality.

The word “education” 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 the human life has no value.

The rainbow in the sky is formed by dispersion of one single pure white ray by raindrops. It symbolises multiplicity in nature caused by the prism of the mind. The diversity of the five elements in creation has its origin in the pure Divine Light within. **Revelation of this truth is Educare.**



That which has no origin knows no beginning. It was before everything or anything was. There was nothing prior to it. For that very reason, it has no end. It expands as far as It wills, progresses as diverse as It feels, and through Its Fullness, It fills the universe too. Knowledge of this Supreme Principle is known as **Vidya, Knowledge, Wisdom, Awareness.**

The Soul is our inner reality. To experience the Self, the Soul, you require only Self-knowledge. **Self-knowledge alone is true knowledge.**

We must either know the Supreme Truth of the **One Being** behind all becoming, or at least know the practical Truth of **Love** and **Brotherhood**. These two points are the limits which education must ever keep in mind, the starting point and the goal.

Recognize the oneness of all beings.



Knowledge about what this author says or that sage teaches is not what your study circle must aim to acquire. **Not information, but transformation; not instruction, but construction** should be the aim.

Theoretical knowledge is a burden, unless it is practiced, when it can be lightened into wisdom, and assimilated into daily life.

Knowledge that does not give harmony and wholeness to the process of living is not worth acquiring.

The actual syllabus is not as important as the creation of an atmosphere where noble habits and ideals can grow and fructify.

Education must promote **ethical** human behaviour.

A school should not be considered to be just a commonplace arrangement designed for teaching and learning. It is the place where the **consciousness** is aroused and illumined, purified and strengthened.

Education must instil **the fundamental human values**. It must broaden the vision to include the entire world and all mankind.

Education should help to make students the embodiments of human values such as truth, love, right action, peace and non-violence.

The end of education is character.

Character consists of eagerness to renounce one's selfish greed.

Character manifests itself as the unity of thought, word and deed.



True education should inspire one with feelings and thoughts to lead an ideal life.

Good education is that which teaches the method of achieving world-peace; that which destroys narrow-mindedness and promotes unity, equality and peaceful co-existence among human beings.

Education is for Life, not for mere living.

From the most impressionable years, the children should be taught to cultivate **love** for all. Love leads to **unity**. Unity promotes **purity**. Purity leads to **Divinity**.

You teach love to students only through love.

Love alone can alleviate anxiety and all fear. Love is joy, love is power, love is light, love is God. Love helps you to see God in everyone, everyone as Divine.

The fundamental basis for everything is **love**.

There is only one religion: the religion of love.

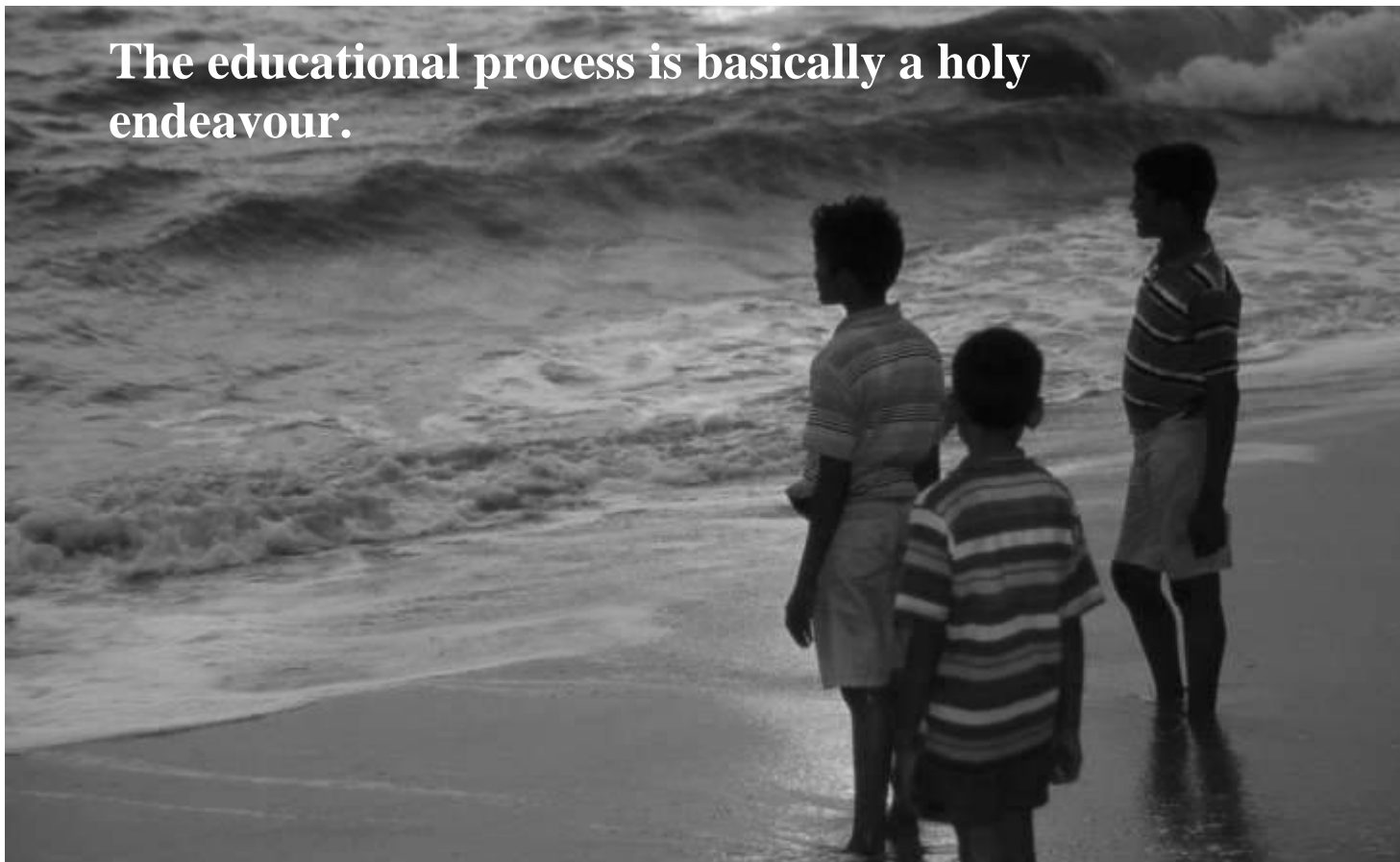
Educare means to bring out the divine love latent in man.

Love is the undercurrent of all human values.

Education must elicit the fundamental human values.

A school is assuredly a sacred place where a holy task is being put into action.

The educational process is basically a holy endeavour.





“Love is the pursuit of the whole.”

Plato.

Selection of complementary texts on specific pedagogic topics.

What is education?

True education can be summed up in one word:
Love, all-encompassing love.

We do not need today a new faith or creed,
Nor a new system of education.
Nor need we to create a new society.

**All we need are men and women
who have pure and loving hearts.**



We do not need a new order, system, society, religion.

**The remedy lies in the mind,
In a heart filled with holiness.**

The cultivation of human values alone is education.

We must realize that the world is in a sorry mess because of the absence of these values.

In spreading the message of these values to the world, you should all cooperate with each other and act in harmony.

**Education in human values is devised not merely for the education of the children,
But also of the teachers.**



The integral character of education.

This is the age of science and technology. Its civilization and culture are bound up with knowledge of the physical universe.

What the students have to learn today, however, are the culture of the soul, the broadening of the Spirit, and the purification of the Heart.

This knowledge leads to the unfolding of the Spirit and the sublimation of life.

Along with the development of the intellect, the blossoming of the heart should also be promoted.

Only that education is total and full (...)

It should serve to promote ethical values.

Education can be both material-oriented and spirit-oriented.

It can have as its aim the achievement of a high level of living for oneself, one's family, and one's kith and kin.

But living involves more than flesh and bone, food and shelter, more than even sensual satisfactions.

Man has certain intangible equipment like the mind, the intellect, and the consciousness in various levels. These have to be clarified, cleansed, strengthened and directed along beneficent lines. This is done by spirit-oriented training.

Now, material education has grown much too high. Spiritual education has lagged behind and even disappeared.

So there is no integration in the personality of the educated person. (...)

The process of education has become too mechanical.

It is not vitalized by the consciousness of ideals or elevated by a high purpose.

Ask any student, he replies that he is pursuing education for the sake of earning a living.

But what of the very goal of human life?

To understand it and struggle to reach it is even more important.

Education at Prashanti Nilayam has not been devised for awarding degrees only.

It is aimed at equipping the student for **an integrated life**.

The student must be aware of all aspects of the adventure of life.



The meaning of education in human values –Educare/ Bala Vikas-

What is education?

It is derived from the root word “vid”, meaning “to know” (in Sanskrit). **Vidya** is termed as education in English.

The term “education” 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 the human life has no value.

But spirituality finds no place in the modern education system. Only worldly education is given prominence.

You have to understand the true meaning of these two words: **education** and **human values**.

Education has two aspects: the first is related to external and worldly education, which is nothing but acquiring bookish knowledge. In the modern world, we find many 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, viz, Sathya, Dharma, Shanti, Prema and Ahimsa (Truth, Righteousness, Peace, Love and Non-violence) are hidden in every human being.

One cannot acquire them from outside. They have **to be elicited from within**.

But as man has forgotten his innate human values, he is unable to manifest them.

Educare means to bring out human values.

To bring out means **to translate them into action.**

What exactly is education?

The first and foremost task for man is to understand the value of education.

Education is being confused with the acquisition of verbal scholarship.

Many read books, but mere book knowledge is not education.

Education is not confined to reading, writing and listening.

Degrees do not constitute true marks of learning.

Degrees do not make an educated person. (...)

Real education must promote concern for others

(...)

True education consists in the cultivation of the heart.”



Discipline.

Today the talk is all about freedom. But **freedom should be within limits.**

The end of wisdom is freedom.
The end of culture is perfection.
The end of education is character.
The end of knowledge is love.

Freedom today has degenerated into disrespect and irreverence.

Understand the importance of **disciplined freedom** in education.

Some people talk of an educational theory, advocating full freedom to the child, allowing him to grow just as he likes. The parents are advised not to curb or control. This is a sure way of making the child wild, a burden to itself, and a nuisance to society.



The role of the teacher and pedagogy.

You are not merely teachers at your own schools,
But teachers of the human race.

Today, teaching and learning have both become **mechanical routines**.
They have lost the freshness and joy.

The value of the teaching process lies in **raising the level of consciousness** of the learner, in heightening the sense of wonder and awe, and in emphasizing the unity of one with all.

Teachers must endeavour **to help each pupil to unfold his natural talents** and innate skills, and recognize his latent potentialities.

Teachers should cultivate love for their students.

They should treat the children as their own.

Teachers must speak in loving terms.
The teacher must try the path of love.
Let your heart be soft.

Although love is inherently soft and compassionate,
In certain situations it assumes a stern form.

Even out of love, one has sometimes to use punishment.

Teachers should be cautious not to be too lenient.

Discipline should be enforced with love and understanding.
Love towards the student should be tempered with discipline.



Teachers should not lose their temper.
They should keep their emotions under control.

Do not get angry or upset when the child does not respond quickly or correctly.
Repeat the instruction again and again.

Do not parade your weakness or failings in the presence of the children.
Do not criticize others in their presence.

When you have to reprimand a child, **do not terrorize by shouting.**
Do not use fear.
Speak, try to make him understand.

Children need affectionate advice.

Personal example is the best method of teaching.

Every teacher has, like the drill teacher, to do what he says.
He must demonstrate in his own life the truth and validity of what he advises the pupils to do.

Teaching has become a process of transmission from head to head.

**True teaching goes straight to the heart,
And imprints itself permanently on the hearts of the students.**





“Imagination
is more important than knowledge.”

Albert Einstein.

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“Education is
what remains

After one has
forgotten what
one has
learned in
school.”

**Albert
Einstein.**



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“The highest form of human intelligence
Is to observe yourself without judgement.”

“To transform the world, we must begin with ourselves.”

J. Krishnamurti.



“You are the master, you are the Guru.”

J. Krishnamurti.