

Sathya Sai Education in Human Values

EDUCAÆRE

Education for life



BASIC PRINCIPLES



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Education for life

Basic Principles



Forward

The purpose of this handbook is to provide teachers and parents with a close up on value-based education and to introduce the Sathya Sai Education in Human Values programme, known also as Sathya Sai EDUCÆRE; its philosophy and underlying principles.



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SATHYA SAI EDUCATION

The Founder

Just as two wings are essential for a bird to fly high in the sky and two wheels for a cart to move, two types of education are needed for man to attain the goal of life. Spiritual education is for life, whereas worldly education is for a living. Only when man is equipped with these two aspects of education, can he be deserving of respect and admiration in society.

~ Sathya Sai

The Sathya Sai Education in Human Values programme draws its inspiration from the moral and spiritual teachings of Sathya Sai Baba (1926-2011), a worldwide revered teacher and educator of contemporary India. The schools, colleges and universities that he founded, together with the esteemed Institute of Higher Learning of Prashanti Nilayam, Andhra Pradesh, India, are renowned for their academic excellence and high moral and ethical standards. Sathya Sai declared that, *“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”*.*

For over seventy years, Sathya Sai set an example for countless people around the globe, exhibiting the ideals he professed not only in numerous public speeches and writings, but also concretely, through unprecedented social work and non-stop service activities. By drawing attention to the great religious heritage of the world, he aimed at fostering a deeper understanding of the common basis and shared values of all religions. He went further, suggesting that the universal values of Truth, Righteousness, Peace, Love and Non-violence do not belong to any culture in particular; they are the very life breath of humanity.

* Sathya Sai Discourse,
31 December 1984



An Introduction to Sathya Sai Education

Intending a high degree of integrity in which thought, word and deed are unified and aligned with conscience, Sathya Sai has:

- *highlighted the importance of character – which, in his words, constitutes “the very end of education”;* and
- *stressed that self-respect, self-knowledge and self-control are among the main goals of righteous living, which constitutes the foundation for the welfare of humanity.*
- *underlined that a complete process of education implies the dissemination of knowledge perfected by human virtue.*
- *emphasized that the practice of virtue is prompted from within when teaching is value-based.*

Why should education be value-based?

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

Children are the leaders of tomorrow. We all would like to envision safe, healthy and happy lives for them in individual, family and societal level; to know that they will become responsible citizens and good, caring people. Such virtues are the output of a value-based education. Nevertheless, *“Values education is more than teaching good manners and kindness. It is about helping children grasp a fuller vision of human potential”*. * It implies learning to express oneself integrally and completely.

**Awakening Human Potential,
Mary Kay Tam,
M. Ed.*

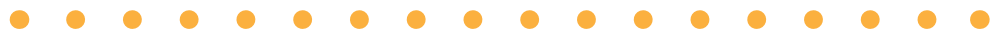
Education is an individual growing process as well as a social experience. The school environment is where children acquire basic knowledge and skills, learn to build relationships among individuals and develop an awareness about themselves. At present children need the help of ethical, moral and spiritual values more than ever before. They need values to learn how to select, arrange, and use the unprecedented amount of information at hand in our societies today, in order to foster inner peace and a harmonious coexistence among peoples.

Over the years, the fundamental issue of preparing children to live responsible lives in a free society, in the spirit of understanding, peace, tolerance, gender equality and friendship among all peoples, has been frequently stressed. In 1972, the report of the Faure Commission to Unesco* defined education as a “lifelong learning process”, a vision completed by the Education Commission of 1996, which pinpoints the four main pillars of this process: learning to know, learning to do, learning to be and learning to live together**.

*Report of the Faure Commission to Unesco, *Learning to be*, 1972

**Report of the Delors Commission to Unesco, *Learning a treasure within*, 1996.

The Sathya Sai Education in Human values programme is consistent with the above affirmations and ideals. It posits that, in order to be complete, education needs to take into account the whole child, i.e. body, mind and soul. It not only aims to equip the students with the knowledge they will need to secure a profession, but mostly with the ideals, life skills and human virtues that will allow them to live in harmony with themselves and others, aware of the fact that, *Ideals and values remain a perennial inspiration to the whole of mankind.*



A story that says it all

It will never be emphasised enough that children not only need to learn about things, but also about nature, themselves and others. They have to be well equipped, so that when moments of confrontation, disappointment and crisis come they have the necessary strength of character, integrity and self-confidence. To provide them with the capacity to transform life's predicaments in opportunities for growth and learning, is among the most important tasks of education and the best legacy to give to children.

A wealthy businessman had been invited to make the opening speech at an international conference which was to be held on a remote island far from his home country. After a long and tiresome journey, he landed in the capital city, drove across the outskirts into the open countryside, hit the coast and finally reached the seaport, where, according to his agenda, a ferry would be waiting for him. But his plans were soon upset. The ferries had already covered their daily schedule to and from the island, and the only way to be there that evening, in time for the inaugurating ceremony, was to go by rowboat.

The boatman, a common fellow, greeted his unusual passenger. "This gentleman isn't just anybody," he thought, feeling proud to be able to offer the services of his humble boat to someone so distinct and fine looking.

Hesitantly, his new commuter got into the shaky little boat, sat down on the small wooden beam and took out the daily journal from his dark brown briefcase as nonchalantly as he could. The boatman sat in front of him and started rowing towards the island.

"Say, have you heard about the recent political scandal in the country?" inquired the businessman. "It's quite something, isn't it? Made the headlines of every newspaper!"

The boatman faltered: "No, I haven't heard about it, sir. I don't read the paper."

"You don't?" The businessman eyed the oarsman from tip to toe. "I don't see how you can organise your life without being updated on world affairs! I'm terribly sorry to have to say so, but 25% of your life is a sheer waste."

The boatman silently continued to row towards the island.

“I assume that you have at least read about the recent collapse of the stock market!” said the high hat business man.

“The fact, sir,” replied the boatman, “... is that I do not know how to read. I’m sorry, sir.”

“You mean to say that you’re an illiterate?! Goodness me! Why then, you have wasted 50% of your life!” blurted the businessman. “Now hurry up ... I’m just losing my time with you!” He looked around. The sky had turned suddenly dark.

“My watch must be broken. What time is it?” he stammered.

The boatman continued rowing: “Time sir? I wouldn’t know, sir... I don’t wear a watch. Actually... I never learned how to read the time... I’m a simple man, sir.”

“But that’s unheard of!” shouted the businessman furiously. “How can you live without a watch...?! How miserable! 75% of your life is a waste. Do you know that?”

The boatman bent his head. He didn’t understand what had made the elegant looking gentleman so unhappy.

“Hey! You! Look here!” cried the businessman pointing to the bottom of the boat. “Look at my shoes! There must be a hole in your boat! My feet are drenched!”

Black clouds moved fast across the sky, thunder roared and a sudden outpour broke through. The waves became stronger and more threatening, as they hit the boat back and forth, up and down. The boatman stopped rowing and looked up at his passenger.

“Sir, do you know how to swim?” he asked.

“Swim?” barked the businessman. “I’ve been busy with more important affairs to have time to learn... degrees to secure, dissertations to defend, upgrading courses to attend... I never had time to learn how to swim!”

The boatman calmly addressed his passenger. “I’m awfully sorry, sir, but I have to tell you that you are surely to lose 100% of your life!”



The wisdom that comes from the heart

The Sathya Sai Education in Human Values Programme is being gradually and successfully adopted worldwide. It offers an educational theory that brings together concepts - and mainly practices – rooted in the values of Truth, Right Conduct, Love, Peace and Non-violence. Its focus is to foster harmony through education. Today our education system emphasises the role of the brain, in detriment to the heart. The acquisition of knowledge is from the outside-in. Children suffer under the pressure to achieve success, not happiness. They grow up learning to make a living, not how to live. This tendency rarely helps children develop true self-satisfaction. On the contrary, it often leads to grief and frustration, giving rise to an emotional imbalance, antagonism and conflict. It is necessary to educate and cultivate the heart, because the scenario of violence that has installed itself in the world is due to the lack of love and wisdom in human hearts.



THE PHILOSOPHY AND PEDAGOGY OF SATHYA SAI EDUCATION

There is a need to rethink and broaden the notion of lifelong education. Not only must it adapt to changes in the nature of work, but it must also constitute a continuous process of forming whole human beings – their knowledge and aptitudes, as well as the critical faculty and the ability to act. It should enable people to develop awareness of themselves and their environment and encourage them to play their social role at work and in the community.

~ Jacques Delors

In a world of rapid change, increasing pluralism and global insecurity, the need for shared values and common principles is greater than it has ever been before. To reach a state of harmony, well-being and happiness at all societal levels, we need to infuse values in education from the earliest years of the child's life. This has to be done in an encompassing way, making the Human Values part of both formal and informal education.

Good education is the foundation of happy and healthy societies.

In recent years, events experienced and changes taking place across the globe have challenged the current models of education by confronting them with issues such as:

- lack of meaning, purpose, motivation and happiness in life;
- weakening of social cohesion and solidarity among people;
- environmental problems;
- lack of moral values;
- global threats and insecurity.

Challenges such as these call for a new and more comprehensive understanding of the human personality and, as a consequence, a more complete and holistic pedagogy, which places an emphasis on a process of self-understanding and self-development, triggering an inner voyage whose milestones are knowledge, meditation and the practice of self-observation".*

Sathya Sai Education in Human Values, from here on referred to as SSEHV, is a simply structured educational programme for teachers, parents and children which responds to the above needs by cultivating and promoting the universal Human Values common to all cultures and creeds.

**Report of the Delors Commission to Unesco, Learning a treasure within, 1996.*

Just as it is true that mighty oaks grow from tiny acorns, if we want peace and happiness to flourish in our society, we need to expose our children to the highest ideals from the earliest years of their lives. It is the only way for the nobility of their character to blossom, as they grow and develop into caring and responsible adults.

In this respect, the SSEHV educational model is a hands-on tool for teachers and parents in search of a new approach to education. It not only aims at preparing students for a living, but at transforming them through a process of growing awareness that the quintessence of human nature is Love, Truth, Righteousness, Peace and Non-violence.

What are you going to be?

One often hears an adult ask a child: "What are you going to do when you grow up?" The question seems innocent enough, but it is not. It may give children the impression that they will be considered only when they are no longer small children, and that what they are doing 'now' does not really count, while choosing a profession will help them find an identity. This is the big mistake of present education, that shapes children for a job, not happiness; that teaches the children to look outward, not inwards, forward or backward, but not 'here and now'. It is important to understand that the child does not need to become something else in order to be someone in life. It is already a sacred being with infinite possibilities, which await to be educed resulting in a whole and happy person.



SSEHV aims and objectives

SSEHV fosters and aims at Self-observation that leads to:

- A thorough understanding of the human personality;
- A positive behavioural change;
- Self-discipline, self-control and self-confidence;
- Awareness of the importance of the 5 Human Values: Truth, Righteousness, Peace, Love, Non-violence;
- A practical implementation of Human Values in daily life;
- Social responsibility and positive social interaction;
- Inter-cultural and inter-religious dialogue;
- Awareness of the role of the heart, which is the center of the spiritual dimension of life.

To pursue its aims SSEHV emphasises the importance of values such as:

- Integrity, wisdom, common sense, creativity and discrimination (TRUTH);
- Respect for parents, respect for teachers, honesty, good manners, good behaviour and regard for duty (RIGHTEOUSNESS);
- Humility, simplicity, equanimity, tolerance, patience, contentment (PEACE);
- Gentleness, compassion, forgiveness, gratitude, kindness, caring for others, friendliness (LOVE);
- Concern for the environment, unity, harmony, social awareness, respect for all religions (NON-VIOLENCE).



The universal scope and significance of these values makes it easy to integrate them within the educational setting of every culture. This is why the SSEHV program can be adapted to all curricula, offering a meeting point for current trends in value-based education. It furthermore supports the United Nations Universal Declaration of Human Rights (Art. 26 – December 10, 1948) which says:

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.”



SSEHV teaches us

- **about ourselves;**
- **how to cultivate a positive internal dialogue;**
- **about the profound value of our own roots and cultural heritage;**
- **about other cultures, traditions and religions, thus fostering a deeper understanding of the brotherhood of men and women of every race;**
- **to respect the five Human Values of Love, Truth, Righteousness, Peace and Non-violence and practice them in our own lives;**
- **to make ethical decisions by developing a sense of personal responsibility;**
- **to respect the rights, life and dignity of all people;**
- **to build self-confidence and self-discipline;**
- **to effectively solve problems and make decisions;**
- **to develop social skills, resolve conflicts and work cooperatively;**
- **to develop a healthy sense of respect for the environment;**
- **to learn the importance of concentration;**
- **to promote a culture of peace by becoming peaceful human beings;**
- **to cultivate a sense of wonder and reverence towards all Creation in the spirit of unity in diversity;**
- **to develop Faith and Love for God (i.e. the Highest Consciousness).**



Integral Education

To educate the whole child, his heart and his will must be reached, as well as the mind. ~ Rudolf Steiner

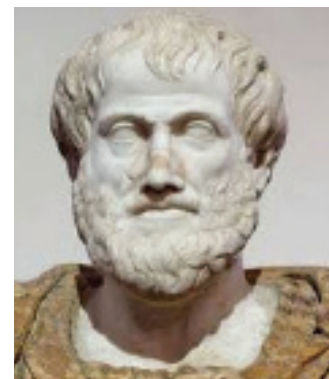
The word “integral” means full, complete, no parts are missing. An integral view relates to the world as an interconnected system and sees the individual as a whole. In education, this all-round perspective takes into account the overall personality of the child. The physical body, the emotional domain, the mind and the soul unfold in unique and interdependent ways. At the individual and social level, life’s multifarious experiences offer tremendous opportunities for learning and doing on one’s own and together, as a team or a unit. We can broaden our perspective and refine our understanding by working along the lines of values. An integral approach elicits the values through all aspects of education, including the act of teaching and the educational environment.

The golden thread interwoven within the fabric of all virtuous traits, and the transformative undercurrent of each value is Love. Not as limited emotional impulse, but as an unconditional expanding energy. The coalescence of Righteousness, Peace, Truth and Non-violence together with the binding energy of Love, flourishes in well-being and happiness.

In the very outset of his book *Nicomachean Ethics*, Aristotle states that the highest good of human life, the summum bonum towards which all actions aim, is happiness:

“Happiness is among the things that are valuable and perfect. It is the first principle and the ultimate end, because it is for the sake of happiness that we do everything else.” (*Nic. Ethics*, 1102a1-3).

According to Aristotle, the various goals that man sets forth in life are therefore not final. Praise and recognition, enjoyment, luxury and wealth, are desired not for themselves, but for the sake of happiness. However, the state of pure and lasting happiness is attained not only through material well-being, but through ethical action, guided by higher reason (logos).



The key to good living

SSEHV is certainly in accord with the essence of ethics pointed out by the Greek philosopher. It fosters higher reason (the faculty of the intellect to properly discern), which leads to the practice of Human Values in day-to-day living. This results in the blossoming of a harmonious character, i.e. unity of head, heart and hand.

There is a key to reach this state of unity within oneself. A key that children and young people all have in their hands, and can learn to use by simply turning it inwards towards their spiritual heart. As they practice doing so, they become familiar with a deeper aspect of themselves, thus fostering purity, integrity and self-confidence. When the heart approves our thoughts and the intentions behind them, we act with determination and courage. When our practice of “turning this key” is done repeatedly, as we search for what is right and what is wrong, it becomes engrained in our subconscious and builds a habit.

The word ethics derives from the Greek word ‘ethos’, which means repeated action, i.e. habit. It is the choices we make that shape a good character as the consequence of repeated right actions. In the same way, the word moral derives from the Latin root mos/moris, which also means habit, repeated action. So, if we wish a good life and future for our children, we need to help them learn to form good habits.

The ability to make the right choice through proper discrimination is the foundation of ethical action. Sathya Sai affirmed that humanness itself *“depends only on discriminatory power. Man may possess everything, but of what use, if he has no discrimination?”** Discrimination helps us learn how to use our knowledge for the general benefit, thus securing a good destiny individually and collectively.



*Sathya Sai, 26.07.2007

SOW A THOUGHT AND REAP AN ACTION.
SOW AN ACTION AND REAP A TENDENCY.
SOW A TENDENCY AND REAP A HABIT.
SOW A HABIT AND REAP A CHARACTER.
SOW A CHARACTER AND REAP A DESTINY.
RALPH WALDO EMERSON

EDUCAERE: THE UNDERLYING PRINCIPLE

There are two kinds of knowledge: One relates to the knowledge of external things; the head manifests this power. On the other hand, the heart enables one to bring out the inner knowledge. Life will become ideal when both types of knowledge are made to manifest in harmony. These are referred to as Education and EDUCAERE.

~ Sathya Sai

The Oxford English Dictionary states that the word “Education” has a double Latin root. The first is “*educare*” which means to foster, to nourish, to feed. The second is “*educere*”, which means to elicit, to call forth and bring to light. Both approaches, according to SSEHV, are necessary and complementary to each other. The art of ‘drawing forth’ not only the skills and talents within the child, but that hidden treasure of Human Values, which are inherent in the individual, is of paramount importance.

The image of a sculptor, whose work of art reveals the beauty hidden within a rough piece of marble, helps us grasp the sense and meaning of this process*.

**“Michelangelo used to say that every block of marble contained a statue, and that the sculptor brings it to light by cutting away the encumbrances by which the ‘human face divine’ is concealed. In like manner, according to Plato, it is the business of the teacher to prune the soul of his pupil of those unnatural excrescences and incrustations which hide its true nature, until the human soul divine stands out in all its pristine grace and purity.” (The Republic of Plato, ed. James Adam, Cambridge University Press, 1902, v.2, p. 98).*

Sathya Sai many times refers to this twin practice. He points out how normal schooling relates to the information one gathers and collects from outside, while an inner process of transformation brings forth the human values which are innate in all human beings.

“The first”, he says, “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. While the second (from here on referred to as EDUCAERE), is related to Human Values, such as Truth, Righteousness, Peace, Love and Nonviolence, which are hidden in every human being. One cannot acquire them from outside; they have to be drawn out from within. To bring them out means to translate them into action.” (26.9.2000)

Both wings are necessary for a bird to fly. In the context of SSEHV we have chosen to adopt the term EDUCAERE to highlight both root meanings of education, stressing at the same time its prime role: to elicit the human values inherent in the child. The process becomes all-round: an education not only geared for earning one’s living, but for building a noble and righteous life.

The art of orientation

Without neglecting academic learning, (i.e., the transmission of information, knowledge and skills), SSEHV focusses on the EDUCÆERE principle, thus fostering a profound trust in the potential of goodness latent in every child. Only by knowing ourselves can we find a vision, grasp the purpose of human life, and acquire the qualities necessary for the fulfilment of that purpose. This is of great importance for today's youth, which is yearning for significance and for a meaning to their lives.

Young people, who cultivate a taste for learning, know that *“information and knowledge are two different things and that knowledge requires effort, concentration, discipline and determination”*^{*}.

As they grow and mature, their inborn spirit of curiosity, which made them explore and discover when they were children, turns into eager inquisitiveness. This intellectual curiosity fosters an internal dialogue and ignites their exploratory potential, i.e. the faculty which moves them beyond that which we perceive with our senses or are able to recognise with our mind. This marks the beginning of a process of deeper inquiry into the most perpetual and awe-inspiring questions since time immemorial: Who am I? Why am I here? What must I do to obtain lasting, profound happiness?

This overall process endows the young person with critical thinking, good judgement and wider perspective, integrating a philosophical approach to education. Moreover, by discerning between one's physical and material necessities, and the vital role of one's spiritual identity, education becomes transformative, uplifting and life changing. Finally, from a practical point of view, self-inquiry enables students to wonder and plan: “How can I contribute to make the world a better place, how can I use my skills and knowledge to foster the development and happiness of all people?”

**Report of the Delors Commission to Unesco, Learning a treasure within, 1996.*



Know Thyself²

The process of EDUCAERE brings to mind the great classical thinkers of ancient times, particularly Socrates and Plato, known for having paved the way for Western philosophy. The Socratic aphorism: “Know thyself” reverberates through history and points to the essence of education. Socrates’ disciple Plato, founder of the very first institute of higher learning in the Western world known as the Academy of Athens, referred to education as a process of recollection of inborn Ideals, thus emphasising its spiritual nature.

The path to happiness and success necessarily takes one through the route of Self-knowledge. Self-knowledge means that we have a good understanding and relationship with ourselves that is based on an equally good and open self-dialogue. When, instead, we have not put this dialogue into place, we will find it difficult to relate to and communicate with others and will be unable to contribute to harmonious living in our surroundings. When we learn to love ourselves, we automatically begin to develop compassion for our fellow beings. Opening one’s heart heightens sensitivity, and nurtures a sense of wonder, respect and reverence towards life, as well as the desire to serve society and one’s neighbor lovingly and selflessly. In the same way that athletes train to become champions, we can inspire our children to practice virtues so that they may become first-class human beings. Real education, says Sathya Sai, should build a compassionate and humane individual, not one who is egocentric and narrow-minded. Spontaneous friendship and interest in all beings flow naturally from the heart of someone who has been brought up in a loving atmosphere and has received an adequate education.

*“Education is not putting knowledge into a soul that does not possess it, as if you were inserting vision into blind eyes. For the capacity of knowledge is present in everyone’s soul.”**

**Plato quoted by George Bebedelis in The Teachings of Plato on Education, ESSE Institute, 2008.*

EDUCÆERE: The underlying principle

It is rather the ability to inspire the student to look inward, to grasp a deeper sense and meaning of life and the intrinsic worth of oneself. *“And just as an eye turns from darkness to light, the soul should turn away from the world of becoming towards the Being Itself until it is able to see the Brightest Reality, which we call Goodness.”* These insightful affirmations by Plato get to the heart of the matter as he goes on saying that ‘Education should be the art of orientation’, challenging educators to *“devise the simplest and most effective methods to turn the eye of the soul towards the Light. Not to implant sight in it because it already has this capacity, but to correct its orientation, which is now improperly aligned and is not facing the right way.”**

‘Turning the soul towards the light of Goodness’ is a poetic image that corresponds beautifully to how true Education is a process of self-transformation. It aims beyond the achievement of skill and the acquisition of knowledge, reaching for a point of excellence. SSEHV defines this point of excellence as character, a character in which thoughts, words and deeds are in accord with one another. This unifying process pursues its educative goal by fostering mental aptitudes, abilities and know how, together with moral and spiritual values underpinned by introspection and self-watching skills.



*Plato quoted by George Bebedelis in *The Teachings of Plato on Education*, ESSE Institute, 2008.

A four key focus

Today humanity is in decline because life lacks balance. If we promote Human Values, we will be able to maintain the right harmony in life. ~ Sathya Sai

SSEHV presents a four key focus and takes into consideration:

- The spiritual aspect of the human personality.
- The EDUCÆERE principle that aims at drawing forth the inherent Human Values and translating them into action.
- The true purpose of education, to form ‘whole human beings’ in which the body, mind and soul come together harmoniously in what we can define as an integrated personality.
- The end of education is character, the result of unity of thought, word and deed.

THE FIVE HUMAN VALUES

If someone should show you a small, insignificant seed and tell you that within it is a beautiful scented flower, you will believe them, for you know that from the seed, if tended in fertile soil, comes the plant that will produce the flower. And, if I tell you that within you there is a seed, that, however imperfect it may seem, will bear an excellent person? Many will doubt it! Very well, all you have to do is provide fertile soil and look after the seed, for, from it, will be born a human being who is whole, ethical, capable and happy.

~ Sathya Sai

The five human values of Love, Peace, Non-Violence, Righteousness and Truth, are interdependent and interconnected. By practicing only one of them, you practice them all. Together they represent the five major facets of the human personality and can be compared to the petals of the same flower. Human Values are not merely desired behavioral outcomes, but internal qualities natural to the human personality. They are like invisible seeds, awaiting soil, water and sunshine so that they may sprout and grow into beautiful flowers.

**Darkness cannot drive out darkness,
only light can do that.
Hate cannot drive out hate,
only love can do that.
~ Martin Luther King**



THE FIVE HUMAN VALUES AND RELATED VALUES



TRUTH

Common Sense
Courage
Conviction
Discernment
Faithfulness
Goodness
Honesty
Integrity
Intuition
Justice
Listening to
the conscience
Quest for Truth
Reason
Respect
Self-awareness
Self-inquiry
Synthesis
Trustworthiness
Truthfulness
Unity in diversity
Oneness of all things
Wisdom

RIGHT ACTION

Personal Skills

Attention to duty
Ceiling on desires
Composure
Concentration
Good Conduct
Good habits
Determination
Discrimination
Efficiency
Environmental cleanliness
Goal setting
Orderliness

Perseverance
Personal hygiene
Proper eating habits
Proper nutrition
Proper use of time
Regulation
Self-confidence
Self-control
Self-reliance
Willpower

Social Skills

Charity
Cooperation
Courtesy
Dependability
Good company
Gratitude
Sense of honor
Initiative
Leadership
Modesty
Obedience
Sense of property
Problem solving
Resourcefulness
Social Service

Ethical Skills

Appreciation
Dedication
Forbearance
Fortitude
Goodness
Morality
Right deeds
Right speech
Right thoughts
Trustworthiness
Unity of thoughts, words
and deeds
Respect of all forms
of life





PEACE

Balance
 Calmness
 Commitment
 Conflict resolutions
 Contentment
 Detachment
 Discipline
 Endurance
 Enthusiasm
 Equanimity
 Faith
 Happiness
 Humility
 Intelligence
 Joy
 Moderation
 Optimism
 Resilience
 Patience
 Purity
 Serenity
 Self-acceptance
 Self-control
 Self-respect
 Simplicity
 Selflessness
 Spirit of service

LOVE

Acceptance
 Affection
 Beauty
 Commitment
 Compassion
 Consideration
 Cooperation
 Dedication
 Devotion
 Forgiveness
 Friendship
 Generosity
 Gratitude
 Helpfulness
 Sense of honor
 Humility
 Joy
 Loyalty
 Patriotism
 Respect
 Reverence
 Self-respect
 Self-love
 Sharing
 Surrender
 Sympathy
 Thoughtfulness
 Trust
 Trustworthiness

NON-VIOLENCE

Appreciation for
 cultures and religions
 Benevolence
 Ceiling on desires
 Cooperation
 Citizenship
 Conscientiousness
 Forbearance
 Global awareness
 Harmlessness
 Interrelatedness of all
 living things
 Reverence for nature
 and the Earth
 Spirit of sacrifice
 Selfless service
 Social justice
 Tolerance
 Unconditional love
 Understanding
 Unity
 Unity in diversity
 Universal selfless love

LOVE

*Love in speech is Truth.
Love in action is Right Action.
Love in thought is Peace.
Love in understanding of oneness is Non-violence.*
~ Sathya Sai

In our search for love, as love is the most cherished of aspirations, we normally refer to feelings and emotions. Yet feelings come and go and our emotions are dependent on our state of mind and always changing. SSEHV guides us to look deeper, identifying love as the most natural quality of humankind, a subtle and yet powerful energy that each one of us is constantly transmitting and receiving. An energy that sustains the world and creation; that moves “the sun and moon, and other stars” . *

How uplifting for children it is to learn that love is not confined to the human realm alone. In the same way that the string of a necklace, though unseen, holds countless pearls in place connecting the parts to a whole, love is the undercurrent of all facets of life.

There are many levels of love. It can manifest as affection, appreciation, fondness and friendship, and move from lust and infatuation to pure devotion. Love can be self-seeking or mutually shared, but when it is not influenced by personal interest or selfish motives it reaches its highest mode of expression.

To bring the value of Love into education means sensitising the child towards care for others, empathy, and values such as patience and forgiveness. Self-care and love for oneself are implicit components of learning about love, through which they become appreciative of their own potential and self-worth. To learn that the loving energy within oneself resides in all beings and all of creation, builds awareness of unity in diversity, and it fosters values such as cooperation, sharing and solidarity.

**Dante Alighieri
The Divine Comedy
Paradise XIII, Canto 147*



By thoroughly examining the value of Love, young people will learn to distinguish the difference between attraction, infatuation, lust and the higher forms of Love. This will support them when dealing with their own feelings and interpersonal relationships.

There are three kinds of love

Self-centered or selfish love.

We can compare this kind to a light bulb hanging in a room. The walls of the room limit the spread of the light's rays. Selfish love confines itself to the individual. One's search for love is for one's own sake. One is not interested in the welfare of others. One's attitude is: "I am happy when others love me and give me what I want."

Mutual love

This is a higher form of love. We can compare it to the moonlight. Its boundaries are limitless, but its light is dim and sometimes veiled. This form of love is such that one shares one's love with those who are near and dear. One extends it to family and friends and receives their love in return. But there is still the mist and haze of selfish traits. One is happy when others love one and care about one. One's attitude is: "I am happy when my family and friends are happy. Other people are worthy of receiving my love if they promote my own interests and goals".

Selfless love

The highest form of love is pure and selfless. We can compare it to the sunlight. The sun illumines the day and sheds its effulgence everywhere. It enhances our vision. The sun tirelessly radiates life-sustaining energy. It shines on the big tree, as well as the tiny blade of grass. one's attitude is: "We are all one; what is good for me is good for others. I am happy when others are happy."

How can Selfless Love be cultivated?

To grow flowers first we need to clear a plot of ground. In the same way, we need to uproot the sprouting weeds of egoism from our hearts if we wish to understand and give birth to true, selfless love within ourselves. Just as seeds sown in our garden need fertilizer, water and sunshine, the seeds of love need the nourishment of the simple, yet powerful dictum of Sathya Sai: 'Be good, think good, see good, hear good, speak good, do good'.



Be good

Good conduct, good manners and good behaviour are all aspects of “being good” and are fostered by good company. Good company however refers not only to one’s friends, but also to the books we read, the music we listen to, the films we see, the games we play, the thoughts we entertain. All of these affect the way we feel and think, and give way to our mental patterns, habits, choices and actions.

Think good

To ‘think good’ implies an understanding of the powerful motto ‘you become what you think’. If you think you are love, then you are love. To encourage children to ‘think good’, means reminding them how their thoughts count, and that by spreading positive thoughts, and standing up to them, we can contribute to a better and more peaceful world. To make it a habit of inquiring into the nature of our thoughts, asking ourselves whether a thought is harmful or constructive, for ourselves or for others, promotes self-understanding, and helps to build good human relations and happy and wholesome lives.



See good

Everything depends on our outlook and not only on the nature of what we observe. To cultivate a positive attitude with respect to our experiences and our fellow human beings, means sowing the seeds of understanding, tolerance, acceptance, consideration and love. ‘Seeing good’ fosters attentiveness and enforces positive attitude in life.

A young lady got into the habit of watching her neighbour wash her clothes and hang them on the clothesline for drying. She felt that what were supposed to be clean clothes looked dirty and commented the neighbour’s lack of effort with her husband. Every morning, as soon as she got out of bed, she would invariably look out of her window and criticise the “dirty washing”. Her husband became tired of hearing his wife complain about their neighbour, but there was no way to dissuade her to stop. One morning when his wife looked out of the window, she noticed that the clothes on the line were spotlessly clean. Pleasantly surprised she turned to her husband and said: “Perhaps my remarks have reached her ears”. Calmly her husband replied: “I was so tired of hearing you criticise our neighbour, that today, while you were still asleep, I got up early and cleaned our windows!”

Speak good

Words are powerful. They can build friendships and lasting relationships, or they can ruin them. If we succeed in helping children learn to think before they speak and to take time to ask themselves whether what they will say is true or not, whether it is kind or offensive, and to refrain from hurting anyone by way of speech, we will help them grow in truthfulness and caring attention.

Hear good

When we realise how gossip and evil can pollute our minds, we become more sensitive to negative feelings and emotions, and vigilant towards taking everything in. To cultivate this sensitivity towards the quality of what we hear, it is important to expose children to uplifting stories, noble ideas and elevating forms of music, and to speak to them in soft and loving voices.

Do good

To give up one bad habit and cultivate one good habit is a happy recipe that helps us remember that kindness and helping hands are winners. Good actions are the consequence of good thoughts and good habits. Good thinking skills and a warm, open heart lead us to be in line with the core of our true nature.

Love is Energy!

Fritjof Capra, in the Tao of Physics said that "modern physics has revealed that every subatomic particle not only performs an energy dance, but also is an energy dance; a pulsating process of creation and destruction." Love is the background of this ceaseless flow of energy which goes through an infinite variety of cosmic patterns. If this divine Love is awakened in the human heart, it can lead to the realization of the oneness of all creation.

The value of love triggers virtues such as devotion, joy, surrender, dedication, compassion, caring, helping, sharing, patience, tolerance, friendship, sacrifice, and happiness.

TRUTH

*True intelligence works in silence. Silence, which precedes stillness, is where one finds creativity and the answers to problems. When you lose touch with your inner stillness, you lose touch with yourself. When you lose touch with yourself, you lose yourself in the world.**

We normally understand truth as correctly reporting what we have seen or heard. We consider truth in terms of being honest, not telling lies or speaking falsity. However, telling the truth can be a difficult issue for children and oftentimes for grown-ups. To lie to avoid punishment or confrontation, will only give us problems later on. To utter a lie is just the beginning. Later we have to remember our story and adjust to it continuously. To do so is not only morally wrong, but a source of anxiety, as well as an enormous waste of energy. Lying is so contrary to truth that it thrives on its own contradiction. At first, it may make you feel safe and sure of yourself, but it unquestionably gives rise to feelings of uncertainty and fear. To learn to tell the truth is an essential character trait, however it is only a small fraction of what the value of Truth stands for.

The daunting fact is that what we normally think is “true” is relative and subject to change. This kind of truth can differ according to individual perception, cultural inference, time, age or season. Can we, then, suggest looking for another kind of truth, which is unchanging, constant and reliable at all times? Is this not what Truth should be? Unaffected by relative conditions, one and indivisible.

* Eckhart Tolle
“Silence Speaks”

Truth lies within ourselves. It takes no rise from outward things, whatever you may believe.

~ Robert Browning



The Mouth of Truth (Bocca della Verità), Santa Maria in Cosmedin church, Rome, Italy.

WHAT EXACTLY IS TRUTH? IS IT JUST A DESCRIPTION OF A THING AS ONE HAS SEEN IT WITHOUT EXAGGERATION AND UNDERSTATEMENT? NO. OR IS IT JUST THE NARRATION OF AN INCIDENT IN THE SAME WORDS AS ONE HAS HEARD IT NARRATED? NO. TRUTH IS THAT, WHICH PERSISTS IN THE PAST, THE PRESENT AND THE FUTURE; WHICH HAS NEITHER BEGINNING NOR END; WHICH IS UNCHANGEABLE AND ALWAYS REMAINS THE SAME. IT IS BEYOND TIME AND SPACE, BEGINNINGLESS, ENDLESS AND EVER EXISTENT.

SATHYA SAI

According to SSEHV, there are two aspects related to the value of truth: relative truth and absolute truth.

Relative truth is subject to an individual's perception. It corresponds to what we see, hear and experience through our senses. This form of truth relates to our physical, mental and intellectual experience and is always subject to change.

Absolute truth can only be grasped intuitively. It is changeless and therefore, permanent and undying. As our inquiry into this level of truth deepens, we realise that it represents an invisible and eternal life principle. It is the Essence of our own being.

It is fundamental to distinguish and understand these two kinds of truth. We are normally conscious of the first kind. We know that by observing and investigating the external world through our senses, we gather data and information. This builds our knowledge and academic proficiency. However, when the time and circumstances change, what we know as true changes as well. What is "true today" may not be "true tomorrow".

Moreover, since our culture, background and belief system influence our understanding of truth, what is right for one person may not be right for another. Such truth can change from person to person, and even for the same person. This is why relative truth is never entirely true. It is true sometimes and under certain circumstances, it is true for some people, but not for all.

If, instead, we shift our outward perspective within, we discover another form of truth and its underlying source of wisdom. Albeit intuitively, we realise that this truth corresponds to something changeless and pure; a soul-felt perception that speaks to us through our spiritual heart or conscience.

The Five Human Values

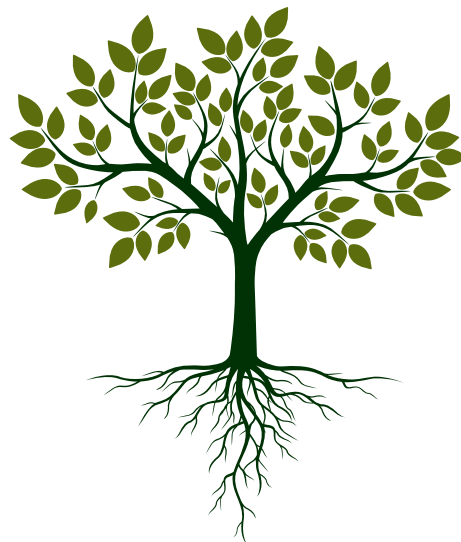
Thus, to talk about truth with children means also, and mostly, to help them cultivate an honest dialogue with themselves, and to understand the role of one's conscience. By encouraging children to listen to one's inner truth we promote self-assertiveness, integrity and right conduct, and empower them to stand up for the values they believe in. They do so, however, not because they have been "told" to, but because they have learned to acknowledge their worth and meaning by "feeling them" and "understanding them" directly from within.



When our words
are in tune with our
conscience,
we are in line with
truth.

The value of Truth, seen from both these levels broadens the child's awareness and fosters insight and self-confidence (i.e., confidence in one's inner self, heart or conscience).

The image of a tree can help us illustrate these two aspects of truth. The trunk, branches, leaves, flowers and fruits represent the visible form of the tree. We can see how it changes during the seasons. Underground, hidden from our view, are the tree's roots. To see them we need to dig deeply. Finally, each fruit contains numerous seeds, and each little seed conceals an invisible force.



I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, and stand with him while he is right, and part with him when he goes wrong.

~ Abraham Lincoln

Look closer, look deeper

Wishing to offer his son, Svetaketu, the idea and taste of Truth, the sage Uddalaka Aruni sent the boy to fetch a red fruit from the banyan tree.

When the boy brought the fruit, his father said: "Cut it in half".

The son did as he was told.

"What is there inside?" asked his father.

"There are countless seeds."

"Take one seed and cut it in half". said the boy's father.

After much effort and patience, Svetaketu succeeded in cutting one tiny seed.

"What is there, inside it?" asked his father.

"There is nothing inside father".

"Oh, my child, a tree like this cannot grow out of nothing."

"Truly father, there is nothing."

"That which you call nothing, is something that eyes cannot see - something invisible from which this huge tree grows. That is power, the invisible spirit which pervades everything, and is the root of everything that exists."

~ Chandogya Upanishad

The Russian babushka doll is a fun way to explain to children that there are many levels of experience and understanding, and that we can inquire and learn at different levels. By gradually discovering the dolls hidden within the outer shell, they grasp the human makeup and how body, emotions, mind and intellect are successive covers of one's true self. When we reach the final doll, the tiniest of them all, the children apprehend that there is an inner core: the soul, an unchanging and fundamental part of our being.



Truth can be taught to children by highlighting and elaborating on its manifold expressions or the values associated with it, such as: integrity, discrimination, curiosity, self-knowledge, honesty, synthesis, spirit of inquiry, quest for knowledge, self-analysis, intuition and reason.

PEACE

*“When there is peace in the individual, there will be peace in the family.
When there is peace in the family, there will be peace in the community.
When there is peace in the community, there will be peace in the nation.
When there is peace in the nation, there will be peace in the world.”*

~ Sathya Sai

Peace is a life goal for all people, and yet we can sadly testify how despite the advances in science and technology, war and strife continue to prevail in our world and there is no peace in the human heart. This lack of harmony can be felt at all societal levels: in the individual, the family, the nation and among nations. The reasons are many. To foster peace in education means to explore these reasons and to cultivate the necessary life skills to help children develop and maintain a state of calm, contentment and balance. World peace depends, first and foremost, on our capacity to foster peace within ourselves, and to live up to its associated values such as acceptance, cooperation, tolerance and equanimity.



The Culprit Who Robs Us of Our Peace

Our mind is responsible for the way we perceive things, and, as a consequence, for our “peace of mind”. One worry or bad thought can condition the way we interpret and experience any given situation. This is why positive thinking skills are important tools to interweave through a process of education. It is an essential life-skill to know how to change a negative attitude into a more confident one, and how to maintain this focus and build detachment and equanimity of mind. When the waves of the ocean ebb, we have a clear view of what lies hidden on the bottom of the ocean bed. Similarly, when the ruffles of our mind even out, we are able to see and think clearly.

It is important to provide children with the tools and experience to calm their emotions, release tension and still their minds. One way to calm the ongoing inner flux, is by learning to sit quietly and watch our breath. To allot quiet time during one’s school day or home schedule can influence them profoundly and positively. Not only does a regular habit of silent sitting nurture inner calm, but also builds concentration skills and memory, and reorients and transforms impulsive and careless tendencies.

Our ability to make responsible choices, to still our emotional outbursts and keep our mind in check, depends mainly on ourselves. We cannot change others, nor can we transform the world, however we can do one thing: we can change and transform ourselves. To do so, it is important to understand the play of our senses and the impact of our sensorial “food” on the mind. It is the role of education to inform children of how powerful they are, for they alone hold the reigns of their senses, direct them and decide how to use their mental energy. They alone can search for wholesome, enriching and elevating stimuli, and select what is best from our world’s transient sensorial consumerism. The human mind is so powerful and creative that it can change our lives and world overnight, but we need to know how to use it. It can be uplifting or destructive, build peace, harmony and beauty - or the opposite - according to how we feed it. The thoughts we entertain should be elevated and noble, and along with detachment and discrimination, we should encourage children to nurture love for the arts and beauty.

To build peace starting from one’s daily life, implies helping young people become self-conscious, so they may learn to manage their emotions and desires, and plant the seeds of positive and constructive thoughts, words and deeds. When they do so, they learn about the many facets of this human value among which contentment, self-confidence, fearlessness, courage and freedom.

It is time to banish violence from our lives, to understand our fellow beings as an extension of ourselves, to open our hearts and be happy. All children need to learn to develop the feeling of unity: we are but ‘one body, one energy’.



Good thoughts promote peace!



Let's not mistake laziness and fatigue for peace! Peace is a dynamic state of mind, which expresses itself powerfully and creatively. A quiet mind is the prerequisite of true inquiry, investigation and intuition.

**"Let there be peace on earth
and let it begin with me"**
~ Jill Jackson Miller and Sy Miller, 1955

One way to foster peace in education is by encouraging children to sit quietly, and to learn to concentrate and calm their 'monkey mind', always jumping from tree to tree. Visualisation exercises can be very helpful. The children's own experience, which is the only true touchstone for their learning, will show them that the atmosphere changes when they are calm. It will be worthwhile to explain the importance of setting a rhythm during the day, by dedicating time for playing, and allotting other moments for reading, drawing, and activities that call for concentration and quiet. The children will understand and adjust to this pattern and learn to enjoy the diversified rhythm, if it is introduced in the daily schedule when they are still very young.

*"The richest person
is the person who
has no desires."
~ Sathya Sai*

*"Peace cannot be kept by force;
it can only be achieved by understanding."*

~ Albert Einstein

We tend to compare ourselves with others. "I am better than..." "I am more important than..." - "I am not as good as..." "I am not as rich as..." and we also accumulate likes and dislikes: "I do not like this person, I do not like that person"... and so on. Where does this attitude lead us? It builds negative emotions like envy, anger, hate and jealousy. This is when we erect a wall between ourselves and others.

What happens when we are angry? Our blood starts to "boil"! It starts flowing through our veins more quickly than it should, and our pulse, breathing and blood pressure are all affected. Our muscles become tense and we become more and more nervous and lose our balance. Getting angry starts from a thought and activates a chemical reaction throughout our whole system. It floods us with toxins, which are like poison if we let them circulate in the body. The rhythm of our breathing becomes totally upset when our mind gets in a flurry. We can no longer see clearly. Getting angry has many bad consequences. We argue and raise our voices, and it is dangerous for our health.



What can we do when we are angry?

1. **Leave the arena!** When we get angry, we create a negative area of vibrations. This negative energy affects us and others and locks us into our feelings of anger. By physically leaving the spot we move away from these destructive vibrations, and have a greater chance to overcome anger.
2. **Drink a glass of water.** This will cool us down and give us time to think.
3. **Look in the mirror.** Seeing our own angry face in the mirror makes us feel ridiculous and our anger cools down.
4. **Lie down.** The energy of anger spreads throughout the body weakening its functions, especially when the spine is upright. When we lie down we are able to calm this energy and its fluctuations.

RIGHTEOUSNESS

SATELLITES, WHETHER NATURAL SATELLITES OR MAN-MADE, FOLLOW THEIR PATH, REGULARLY, REPEATEDLY, AS IT IS THEIR DUTY TO REMAIN WITHIN THEIR ORBIT. IMAGINE WHAT WOULD HAPPEN IF THEY WOULD LOSE THEIR WAY? SIMILARLY, ALL HUMANS HAVE A PATH TO FOLLOW, PLANTED IN THE HEART OF THEIR BEING. TO ALIGN WITH IT MEANS OBEYING AN INNER PURPOSE AND PRISTINE DUTY. BY DOING SO THEY PRESERVE A POWERFUL SOURCE OF STRENGTH, HOWEVER IT IS IMPORTANT TO WATCH THE NEEDLE OF THE COMPASS.

“What emanates from the heart as a pure idea, that, when translated into action will be called Righteousness (Dharma).”

~ Sathya Sai

When we build the habit of sitting silently, in touch with a point of inner calm, it is easier to grasp what is true for us, and what is right. It is also easier to be consistent and coherent, and to do what is right. Right Action means to act conscientiously, governed by conscience. As children get familiar with the good counsel of their conscience, they become a friend to themselves, and more and more willing to listen to its advice and to put it into practice.



Focusing on Right Action is essential in education. Its observance implies discerning between good and bad, and helps the child grasp the meaning and importance of rules, rights and responsibilities. It kindles self-control skills and self-discipline. Consistency among thoughts, words and deeds is the royal road to this important human value. By being associated with the sense and meaning of duty, it promotes moral and ethical upbringing.

According to SSEHV, “duty” entails more than one’s responsibilities, commitments and tasks. The meaning of the word duty is closely related to the Sanskrit word Dharma. Dharma implies the essential nature of a thing, or the essential nature of a human being. It extends to the overall cosmos as the pristine law that governs its function.

Each role in life has a different set of rules to follow and conduct to adopt, according to the intrinsic duties of these roles. A mother or a father, a wife or a husband, a friend, a teacher or a student, all have specific responsibilities. There is both an individual code of conduct and a collective code of conduct, i.e. the application of universal principles and laws of society. According to Sathya Sai, both codes are derived from one fundamental principle, common to all stages and roles. It is the principle to listen to the voice of our Conscience. Connection with Conscience builds awareness with respect to the difference between an action prompted by desire and an action prompted by good will. This is what SSEHV highlights most in its programme.

Life stories of people who excelled in integrity, courage, confidence, determination, selfless service to others and self-discipline, to name a few of the qualities and virtues associated with this value, are an excellent way to help children grasp its overall sense. Righteousness flourishes on good habits and good actions.

“It is by doing just acts that the just man is made and by doing temperate acts that the temperate man is made; without practicing no one ever would have any chance to become good. However, most people do not practice, but are lost in argumentation and imagine that they are being philosophers and that they will become virtuous in this way. They behave like patients who listen attentively to their doctors, but do none of the things they are advised to do. Neither these will cure their body by such a treatment, nor will the former cure their soul by such a course of philosophy.”

~ Aristotle, Nicomachean Ethics, 1105b9-18

We can divide Right Action into three categories: personal skills, social skills and ethical skills. Personal skills correspond to self-help: care of one's body, mind and emotions, and foster character development and self-confidence. They include developing good habits, discipline, punctuality and self-control and the ability to tend to one's duties and to choose good company. Social skills involve virtues such as kindness, respect, teamwork, efficiency, obedience, responsibility, tolerance and good manners in general. Ethical skills imply respect for moral codes of conduct. Children learn to grasp the difference between what is right and what is wrong as they cultivate virtues, such as forbearance, fortitude, gratitude and morality.

Good Thoughts Make Good Actions

The value of Right Action is underpinned by the law of cause and effect, which reminds us that behind every action there is a thought. Good thoughts and good company are essential for healthy living and well-balanced growth and development. Learning how to watch the quality of one's thoughts is a fundamental aspect of Right Action. We all have the free will to decide which type of thought we wish to keep and share with others. Thoughts build ideas, concepts, behaviour patterns and life styles. They shape our societies.

Practicing Human Values is what right action ultimately stands for. The path of Righteousness is a life-long learning process. Right Action fosters self-discipline, patience and perseverance, and by observing themselves children learn that they can strengthen their weak spots and improve habits and attitudes. Right Action fortifies and builds "self-leaders".



Good health plays an important role in right action, and among other things reminds us of how important it is to teach good eating habits to children. To quote Paracelsus (1493-1541): "We are what we eat". The wrong kind of food lowers our physiological functions and our thinking skills, and makes us feel weak, tired and cumbersome. Whereas good food makes us healthy and builds energy and concentration. However, to narrow our diet to the food we eat would be wrong. Our senses nourish us too; the quality of what we see, read, listen to and talk about, affects us at all levels, as well.

Keep your thoughts positive!

Keep your thoughts positive because
your thoughts make your behaviour.
Keep your behaviour positive because
your behaviour makes your habits.
Keep your habits positive because
your habits make your character
Keep your character positive because
your character makes your destiny.

Let us allow the pure energy of Love that originates within us flow. When we reach this fountainhead of love, we discover a state of deep quiet and inner bliss. As we practice turning our mind inward and learn to connect to this inner dimension of blissful silence, we become steady and our body fortified. At the same time we build awareness and realise how all the violence and problems in the world are due to lack of love.



NONVIOLENCE

“The principle of nonviolence”, says Mahatma Gandhi, “is not to cause hurt by evil thought, by lying, by hatred... by wishing ill to anybody”. To learn that we can cause hurt, inadvertently, or out of anger, greed and egoism, to ourselves and others, is a sensitising process of growing awareness. To become more attentive and loving towards all forms of life, means uplifting our own lives with a broader sense of appreciation and a sense of awe and wonder for life in general and for the universe at large.”

Nonviolence is the result of the practice of Human Values. When we respect Truth, adhere to Right Conduct, spread loving feelings towards all, and recognise the value of Peace, we are sowing the seeds of Nonviolence. By practicing Human Values in thought, word and deed, we uplift and expand consciousness. Human Values education transforms our feelings, broadens our mind and widens our perspective. It helps us apprehend unity in diversity wherever we look, resounding to the keynote of universal Love.

According to SSEHV, the practice of Nonviolence does not only refer to refraining from physical or verbal violence and aggressiveness. Negative thoughts can be equally harmful. Nonviolence means abstaining from causing harm to oneself or others, by inflicting pain or injury in thought, word and deed. It also implies “loving all and serving all”, which is why Nonviolence is described as “Love in understanding”.



Mohandas K. Gandhi

Nonviolence: Personal, Social and Universal

On a personal level Nonviolence implies respect for one’s well-being as well as the well-being of others, and is supported by self-inquiry and the capacity to control one’s negative emotions. As we become more aware of how harmful inappropriate company, inconsiderate speech, and bad sensory input can be, we learn to avoid them and to transform our modes and habits.

The social aspect of Nonviolence develops respect and harmony between the individual and others, through an understanding of the moral implications within a social-cultural context as well. When the sense of roles and duties is clear, social awareness and responsibilities become easier for children to grasp and understand. They realise that to live in harmony with others it is necessary to foster respect, friendliness and goodwill, as well as love and appreciation for the environment and the world at large. The premise for these achievements is a state of inner peace.

The value of Nonviolence builds caring and responsible citizens, ready to learn how to relieve the pain of others, and to cooperate in a spirit of brotherhood-sisterhood. Positive solution-finding skills, tolerance and acceptance of differences, care for Earth's natural resources and selfless service to the destitute and the sick, all come about when Nonviolence becomes a major focus point for the students. The prevention of the violation of the laws of nature, and maintenance of the precious elements that constitute every part of this wondrous whole in balance, become tangible issues and concerns for them. Nonviolence is, thus, the highest form of excellence for a human being, as in it lie the most noble qualities and traits. It is a state of consciousness in which the individual experiences the essential oneness and unity of all creation.

Nonviolence sets into motion:

**A feeling of awe and wonder for the universe;
The desire to improve the quality of life for everyone;
A feeling of oneness with the planet, and love for
everything on it;
An awareness of an underlying order to creation;
Love and respect for the diversity of the human family.**

“The five values can be likened to the five fingers. Each finger plays a valuable and important role in the unified action of the hand. Together, the five fingers lead to strength. In the same way, when the five Human Values are together, there is righteous living. It results in co-operation, not operation. It results in unity, which is true human life.”

~ Sathya Sai



To eat or not eat meat is a very personal choice. However, it is a fact that killing animals for our pleasure and nourishment is an act of violence. If we wish to practice Nonviolence, we need to relinquish all the activities which involve killing and shedding blood, which also means abstaining from raising animals with the sole purpose of encouraging the dietary habit of eating meat.

TODAY'S EDUCATIONAL MODELS

TODAY'S EDUCATIONAL MODELS EVOLVE AROUND OUTER INVESTIGATION. THEY TEACH YOU EVERYTHING ABOUT THE WORLD WE LIVE IN, LEAVING OUT KNOWLEDGE OF OUR INNER WORLD THROUGH WHICH WE INTERACT WITH OTHERS AND NATURE, AND UPON WHICH OUR CULTURE IS BORN. A VALUE-BASED APPROACH TO EDUCATION IS EDUCATION OF THE SELF. OUTER INQUIRY AND INNER INQUIRY NEED TO WALK HAND IN HAND, BECAUSE SCIENCE AND SPIRITUALITY ARE LIKE TWO HALVES OF THE SAME CIRCLE. TWO HALVES WHICH NEED TO COME TOGETHER TO COMPLETE THE CIRCLE OF LIFE. THIS IS NOT AN IMPOSSIBLE ACHIEVEMENT. ALL WE NEED TO DO IS TO BECOME VALUE-CONSCIOUS, AND TO MOULD HUMAN VALUES INTO EDUCATION, PROMOTING THEM AT ALL LEVELS OF SOCIETY.



THE KEY DIFFERENCE

“Often without realising it, the world has a longing, often unexpressed, for an ideal and for values that we shall term ‘moral’. It is thus education’s noble task to encourage each and everyone, acting in accordance with their traditions and convictions and paying full respect to pluralism, to lift their minds and spirits to the plane of the universal and, in some measure, to transcend themselves. It is no exaggeration on the Commission’s part to say that the survival of humanity depends thereon.”

~ Jacques Delors

The Spiritual Dimension of SSEHV

We have seen how SSEHV’s holistic approach to education aims at the development of the global personality of the child and how it does so integrally, by taking into account the overall interplay of human makeup, from the physical level to the spiritual level. However, what does this “spiritual level” refer to? And in what way can we connect it to learning? And does it differ from moral education?

“Spirituality”, says Sathya Sai, “calls for the recognition of the manifold capacities manifesting in man as emanating from the Spirit and not from the mind”. In saying this, he points out that, in addition to the customary tendency to provide information “for the mind”, there are latent abilities in the individual that can be brought forth by cultivating the Spirit in the child.

It so follows that in the same way that we can increase our strength in a gym, or our mental abilities through study, we can cultivate and reinforce our spiritual potential through a targeted learning process, whose outcome is the realisation of one’s true Self.

Therefore, throughout the SSEHV programme, in addition to moral and ethical development, ample attention is devoted to this hidden, spiritual aspect of life. Not only is this aspect integrated into the larger picture, it is seen as what supports and sustains the picture.

For this reason, we intend moral and ethical development as the process in which a person develops responsible attitudes towards others and proficiency in higher reasoning, with the goal to enable discernment between right and wrong. Whereas we refer to spiritual education as a process of personal growth and development, which involves exploring questions concerning one’s inner worth and the essence of life.

In this light, a spiritual process encourages young people to find significance and meaning in their overall experience, and fosters high ideals, which enrich secular learning with depth and sensitivity. SSEHV's spiritual focus is its unique characteristic; its overall curriculum aims at promoting the emergence of the inner wisdom that is inherent in all individuals.

A Practical Standpoint

When we emphasise universal Human Values in education and through them foster character, social justice and selfless love, we are preparing the backbone of the individual and laying the basis for a collective growth in self-awareness. This is spiritual education. When we are able to inspire children and young people to look for and find 'sense and meaning', and by so doing solicit their spirit of inquiry, they will be more inclined to build on it as they mature, growing into appreciative and responsive adults, parents and citizens. This too is spiritual education. When we define spirituality as the power which "*stresses the unity and interconnectedness of all life*" ... and we promote the concept of global spirituality in class, *we increase understanding that our personal, social and global dimensions are all intertwined and harmonized. This implies having the inner resources of love, courage and hope instead of hate, fear and despair. In turn, this inner peace becomes the wellspring of peace in the social and global levels.* Spiritual education is an education to peace.

**Report of the Faure Commission to Unesco, Learning to be, 1972*

To understand the Oneness of the whole creation and sense the intangible and invisible life-giving force in all people, nature and creation, to grasp the uniqueness of being human and realise that the divine substratum of humanness is based on love, is the spiritual education where SSEHV puts the accent: a spiritual outlook that expands our consciousness beyond the narrow limits of self-centred egoism.

Notwithstanding its spiritual perspective, SSEHV is, by all means, non-denominational and compatible to all cultures and all religious creeds. Its essence and universal significance can be compared to a small kernel, which will sprout and give rise to a Value Tree, respectful of the ground in which it grows and in harmony with one's environment, culture and traditions.

"Love is giving and forgiving,
while ego is getting and forgetting."

~ Sathya Sai

THE TRIPLE PARTNERSHIP

True education does not begin and end at school. It is a life-long learning process. Parents and teachers lay the basis for this process and need to be supportive of their complementary roles by nurturing the same principles in school and at home. Sathya Sai explains this with the example of a child riding a bicycle. The rear wheel makes the bike move, whereas the front wheel provides direction. The triple partnership shared by the student, the teacher and the parent, assumes great significance for the child.

“Children are generally good by nature and willing to do their duty and shine well in studies. One cause of their waywardness and occasional indiscipline lies with the elders who set poor examples of truth and self-control. The parents at home, the teachers in schools and colleges and the leaders of society have failed to set the right examples and hence the students have gone astray. The parents at home tell the children one thing and act differently themselves. Teachers likewise teach one thing and act differently themselves. Leaders also preach one thing and practice another. Students are intelligently observing these double standards. They are induced to take to wrong courses by this divorce between words and deeds.”

~ Sathya Sai



THE CHILD

Children are like wet cement, whatever falls on them makes an impression” said Haim Ginott. A dramatic statement when we think of how many things “fall on” and influence children today. It is not only teachers and parents who affect children, but their surroundings, including television and internet, films, videos, video games and cell phones, naturally, their peers. Most students are under tremendous pressure to pass examinations and succeed in their studies. Lacking of an educational process geared to character development, they grow with a false set of priorities and values. They get “bigger and taller” without learning how to cope with their emotions, how to relate themselves to others, and to the world in which they live. Most children learn that being successful means getting a good job and earning plenty of money and, except in some cases, to consider being of service to others is beyond their ken.

Children need role models and inspiration that can motivate them and move them forward.

The Triple Partnership

Education calls for the commitment of the overall community, as its aim is to achieve societal objectives and to improve the quality of life. The main parties contributing to the success of an educational process are parents and teachers. Home and school are both training grounds where children have many opportunities to learn and practice what they learn. Parents and teachers are a model to learn from and look up to, at all times. Their capability to cooperate is thus essential for the child's development. When parents and teachers are both involved in a value-based development process, they will transmit their findings, their determination to improve and their taste for learning to children.



The image of parents and teachers caring for the young in the same way that gardeners care for their flowers stands the test of time. The art of gardening thrives on care, patience and perseverance, self-discipline, trust and vision. These same qualities are also necessary to rear and educate a child. Parents and teachers provide limits, lovingly but firmly when necessary. Children who grow up in an atmosphere of harmonious co-working, based on a scale of values that are the natural manifestation of the human heart, will become self-confident and responsible adults and active members of society.



THE TEACHER

The school can no longer be considered simply a place where students are stuffed with knowledge in order to become someone in life. It must be respected as the second home. Irrespective of size, structure or beauty, the school environment should be seethed in love, and represent an opportunity for the children to discover themselves, through the recognition of their natural and sacred gifts. School is the garden where the seed is to be cultivated, so that it may grow into a strong and healthy tree. The soil of this garden needs to be carefully prepared so that the student feels comfortable, enabled to grow upward, prompted by positive feelings and by a sense of purpose in life. The first step towards a much needed change in mentality is to see the child as a soul who came to the world with a main objective: to improve spiritually.

It is certainly true that “land and building do not make a school” (Sathya Sai). A school is made by the teachers. When they are able to build a harmonious atmosphere, fostering love, care and understanding throughout the classroom and among teachers, the whole school environment becomes suffused with Human Values. The quality of the environment is essential if we are aiming at both academic excellence and character development. A nearness which implies mutual respect and attention, and which is cultivated by a teacher capable of touching the students’ hearts is also essential. If the teachers are bound together by similar feelings and shared value-focus, the students will mature in a culture of love.

To impart Human Values, a love current needs to flow between the teachers and the students, thus building a heart connection. To learn to communicate ‘heart to heart’ means giving the heart ‘first place’.

“When the heart speaks to the heart,
it is love that is transmitted, without
any reservation.” *

* Sathya Sai Speaks
May 15, 1969

The Triple Partnership

An environment seethed with love is uplifting and fosters feelings of mutual caring, trust and unity. When we communicate from the heart, and do so unconditionally, children perceive this and grasp what we say at the same level. Nothing could be more relevant. To maintain such a cordial and caring atmosphere presupposes that the teacher's understanding of Human Values, and their significance and scope, is thorough. The prime motivation of a teacher trained in SSEHV should be to walk resolute in the direction of love, and to be a role model for her/his students. The school climate becomes peaceful and enjoyable when it is permeated with vibrations of love, and the children are more apt to participate actively in class, for they feel welcome, accepted and good there.

Teacher as Exemplar of the Human Values

"Teachers are like a water tank and students are like taps. As the water in the tank, so will the water be at the tap. If the water in the tank is impure, the same will reach the taps."

~ Sathya Sai

At the heart of SSEHV are the teachers. They not only expose children to academic knowledge, but convey moral, ethical and spiritual knowledge as well, while encouraging their pupils to discover their hidden potential and to endeavour to bring it to light. It is in this spirit that SSEHV teachers support children and young people in cultivating aptitudes and a variety of skills, but also noble ideals, for "the teacher's first duty is to cultivate the virtues of the pupils' hearts." (Sathya Sai). Being aware of how important motivation and purpose are in life, they strive to inspire their students and to explain that health and happiness are the outcome of a strong and wholesome character.

Good teachers are those who realise the worth and importance of their work and treat their students as if they were their own children. A teacher who is caring and kind, who is patient and filled with humility, will play a vital role in building the character of the student. This is why the most powerful influence of the teacher lies in the 'hidden curriculum' of one's personality and behaviour, and in the silent messages conveyed through one's thinking processes, frame of mind and taste. All of which the children assimilate and imbibe.



"You teach children to love, only through love".

In order to perform their role in a consistent and exemplary way, teachers themselves need to be mindful about cultivating good habits and self-awareness. If they lie, how can they talk about truth to children? If they are frequently tense and agitated, how can they expect their students to remain calm and focused? Children absorb manners, behaviour and attitudes from their teachers, so if teachers wish to implant values and ideals in their hearts, they need to excel in simplicity, morality and integrity. Such a teacher can be a beacon whose wisdom and spiritual wealth will guide students along a path of excellence.



First Be, then Do, then Tell

“To develop human excellence in the growing child, love is of fundamental importance. If the teachers are full of love, whatever they teach will touch the child’s heart.”

~ Sathya Sai

To sum up, teachers who wish to adopt a value-based educational programme and, specifically SSEHV, need to necessarily live according to the values of the programme. They will need to know that Human Values cannot be taught from behind a desk. No book or lecture can explain them. When the teachers are coherent with the values taught, they assume authority and gain respect. When they are respectful, caring, observant and good listeners, the pupils will become appreciative to these same virtues and learn to express them in every act of their own.

Teachers, proficient in SSEHV and its Educære philosophy, aim at teaching with love, for if the goal is ‘information for transformation’, (i.e. to uplift and transform character), it is only through love that transformation may occur. In order to be real leaders, who motivate and inspire their pupils, they should never forget that they should be students themselves, willing to evaluate their own performance by taking time for questions such as: “Am I communicating with love? Are my words too harsh, or are they kind and caring? Do I encourage my pupils to be self-confident? Am I a good example for them? Do I truly believe in the inherent goodness of my students and recognise it as well as the very nature of myself?”

THE PARENTS

“When you hold your baby in your arms the first time, and you think of all the things you can say and do to influence him, it is a tremendous responsibility. What you do with him can influence not only him, but everyone he meets, and not for a day or a month or a year but for time and eternity.”

~ Rose Kennedy

The influence of parents on children’s minds is very significant. It is actually the primary and predominant influence on their personality and behaviour patterns. The early years of life are the most important for character development. Therefore, the role of parents is vital. Parents have the responsibility to be the prime role models for their children. This means that they must practice what they want them to follow. If parents and teachers set the right example, students will automatically blossom into beacons of excellence.



As aforementioned, to support the growth and development of children, and trigger the emergence of Human Values from within their tender souls, it is necessary to build an atmosphere of cooperation between parents and teachers. This cooperation should not only be based on the teacher’s knowhow and professional authority, but on the genuine care that links the parent to the teacher, and vice-versa, who both wish the best for the child. Setting a common pace at home and in class will be beneficial for all and enable the children to march forward both at school and in their private life. To embrace the SSEHV programme means understanding the implications of self-development that it has for oneself, as a parent too. The wilfulness to uphold the values oneself is essential. Parents who are exemplars for their children will succeed in sharing the sense and meaning of Human Values through their own style of life.

AN ENVIRONMENT AND CULTURE OF LOVE

**"If there is righteousness in our heart,
there will be beauty in our character.
If there is beauty in our character,
there will be harmony in our families.
If there is harmony in our families,
there will be order in our societies.
If there is order in our societies,
there will be peace in our world."**

~ Sathya Sai

If it is important to provide the children with a comfortable and sheltered environment at school, how more important will it be to enable them to nestle in the warmth of a home, where they feel safe, accepted and loved? Parenting brings numerous joys, but also many responsibilities. Sadly, only a few young couples are aware of the great duty that awaits them and enter into marriage without the necessary knowledge and skills for one of the most challenging and difficult tasks in life: the role of a parent. Though their efforts in bringing up their children may at times be unsuccessful, due also to the limited or outdated parenting models of which they are heir, parents remain educators twenty-four hours a day. Children watch and copy whatever the parents say or do. They tend a deaf ear to advice, however mirror the models they are given. The way parents communicate with them is crucial, as are the modalities with which they relate to relatives, friends and neighbours. To be consistent with what one thinks, says and does is basic.



An Environment and Culture of Love

If children find respect, understanding and love in their surroundings, no special effort is necessary. If the family plans its activities in accord, and strives to cultivate moments of joy and happiness, and to make the most of the time spent together, a good wholesome basis is established. Parents should support the innate propensities of their children and motivate them to set goals. They should help them foster self-worth by praising and encouraging their hidden qualities as well as the talents they have learned to express. Character traits such as determination, good behaviour and scholastic achievements will become stronger when parents show their appreciation.



“Words from the heart reach to hearts of others, words from the tongue reach only the ears.”
~ Slovenian proverb

Order, discipline and coherence are primary traits in good education. Love and discipline do not contradict each other. If we love children, we need to warn them against the effect of bad tendencies and habits, while at the same time be of inspiration to them, so they may think along the lines of truth, thus providing them with a landmark: conscientious living. Contrarily, when we give children free play, we not only spoil them, but restrain their growth and maturity. Limits should be firmly set, and the corrective consequences of breaking the rules explained clearly. Children should be given duties and responsibilities that match their age and abilities, as well as the freedom to make independent decisions suitable to them, but only once they have been informed that every action bears a reaction.

**TRUTH - OBEYS OUR CONSCIENCE
RIGHT CONDUCT - IS PRACTICED
PEACE - FILLS OUR MIND
LOVE - EXPANDS WITHIN US
NONVIOLENCE - REMINDS US THAT WE ARE ONE.
THESE ARE OUR HUMAN WORTH AND VALUE!**

Hints and secrets for kindling a happy family atmosphere:

- Let us remember that safety and acceptance are the most important feelings for children.
- Let us take time for them now, when they need us. If not, they may not look for us 'next time' they do.
- Let us remember to give our children at least 'five minutes of real attention' per day by listening to them with concentration and patience. Let us take time to develop a 'loving ear' to do so.
- Let us develop 'heart to heart' communication and remember that love is the most important 'vitamin' for children's all-round development. Only by being an example of love can we inspire children to be loving human beings.
- Let us be aware of the 'thieves' of family life and not allow distractions such as TV, computers, phones and other devices steal our time together.
- Let us remember that there are two basic rules in education: First, we should be a good example, and second, go back to the first point.
- Let us appraise the child's positive characteristics, talents and inner beauty.
- Let us remember to applaud their goodness, motivate and encourage, as this is also part of education.
- Let us remember that if we allow children to take the wrong path, we will, one day, face the consequences.
- Let us remember that children need to respect the limits given to them, but that they need to have a chance to express their view and opinion as well.
- Let us remember that it is important to be honest and objective with oneself and with children, and that restrictions and consequences must be just.
- Let us remember that we should not underestimate the importance of food, which is what we eat, but also what we read, see, listen to, smell...

Hints and secrets for kindling a happy family atmosphere (cont.)

- Let us remember that children will benefit from a good married partnership and will learn about family life also through their parents' relationship.
- Let us remember to enable children to develop admiration and respect for nature, for only by being in nature will they learn to feel it, love and protect it.
- Let us remember that we can create goodness only through positive thinking and that an optimistic spirit and a sense of humour can be motivating actors in the family.
- Let us remember to look for the good in all people, things and situations.
- Let us remember to help children understand that the accumulation of material goods is not the goal, nor the meaning of life, by not accumulating ourselves or spoiling them with too many material items and goods.
- Let us remember that we should be an example to our children in handling time, money, food and energy
- let us remember not to waste these precious resources.
- Let us remember not to encourage competition among children by comparing them with others.
- Let us encourage them to 'compete' with themselves, to bring out their full potential.
- Let us remember that every child is a unique, unrepeatable, creative being and that if we treat children that way, they will recognise their own worth and develop respect for themselves and for other people.
- Finally, the most important lesson in life is to learn to love oneself, all beings and creation as a whole.

THE CORE TENETS OF SATHYA SAI EDUCATION

Unity of Head, Heart and Hands

“What the mind thinks should be examined critically by the heart and the right decision carried out by the hand. This should be the primary product of the education process.”

~ Sathya Sai

As previously said, the learning process pertaining to SSEHV takes into consideration the body-mind complex and its spiritual basis corresponding to soul, heart or conscience. When we develop these aspects in equal measure, the human personality is refined and uplifted, and the fundamental values of Truth, Righteousness, Peace, Love and Nonviolence, the pillars of SSEHV, manifest naturally in whatever we think, say and do.

“It is by pure thoughts and actions that one’s humanness is revealed”, asserted Sathya Sai, adding that, though we often speak of Education in Human Values (EHV), we need to realise that EHV is 3HV. “The first H stands for the heart, the second for the head, and the third for the hands. The harmony of head, heart and hands reflects true human life.”

To help children learn to align and coordinate these three aspects, SSEHV advises them to take their thoughts to their heart to see whether the heart approves of them, before taking any action. When love fills our minds and dictates our actions, we cannot fail. Love’s attributes, such as respect and kindness, humility and tolerance, consideration for all people and nature, spring spontaneously from the heart.



*Unity of three H
(3HV)
manifests as
creative potential*

The Core Tenets of Sathya Sai Education

To make “three into one” is what the Greek philosopher Plato had intended as well. Speaking of Righteousness, he said:

“Righteousness is not related only with the external activities of man, but its sphere is a person’s inner activity. It means not to let the three parts of one’s soul to do any job which is not their own. One has to set them in order according to their own function and to become his own master and friend of himself. He has to unite the three parts of his soul, as if they were the three basic keys of an octave – low, high and middle – and create a harmony out of them and make himself one out of many, self-disciplined and internally attuned.”

~ Plato’s Republic, 443 c9-e2

An education of the head corresponds to attaining a good understanding of the influence of our senses, and of how to handle our thoughts. The heart is the seat of the soul, and in strict connection with the workings of our higher intellect. We ponder and choose intuitively with the heart. An education of the heart builds awareness as to the difference between desires and will and fosters introspection. An education of the hands refers to power of action, and to how we translate into practice what our head has conceived, and our heart approved. By attaining unity of these three basic expressions of human nature, we foster integrity and moral uprightness and become naturally inclined to ‘see good, speak good and do good’.



The accumulation of riches and power can never endow Peace.
 This is why the ceiling on desires programme is an important tool to use.
 Learning to be satisfied with what we have and cutting off all the unnecessary desires, is an effective way to release attachments and cravings for things that amount to anxiety and stress for we 'must have them' and will 'do anything we can to have them'.

Ceiling on Desires

To translate Right Conduct into daily practice, SSEHV proposes a specific programme called Ceiling on Desires. It focuses on four main domains: Food, Money, Time, Energy. Sathya Sai advises:

*"Do not waste food. Food is precious and not all people have enough to live on.
 Do not waste money. The misuse and waste of money is a bad habit.
 Do not waste time. Time waste is life waste.
 Do not waste energy. Use both inner and outer resources with measure and respect."*

Today, lack of time and money has become a recurrent issue for most people and albeit the great advances in the field of technology, humanity is still confronted with distressing social challenges related to poverty and scarcity of food. If we look at these problems 'straight in the eye', we will realise that the main cause is nothing but a concatenation of desires. Due to this immense waste of human and natural resources, at the damage of others who have less than those who waste, SSEHV has included a programme known as 'Ceiling on Desires' in its curricula, so that children may build awareness of this issue.

The object of the programme is "... to prevent waste of money, time, food or other resources and to use all these for the welfare of the people. It may be used in the best way you choose for the benefit of others." (Sathya Sai). It not only fosters environmental consciousness, but enables children to understand and learn to discriminate between material and spiritual needs.

**No
Food
Waste**

**No
Money
Waste**

**No
Time
Waste**

**No
Energy
Waste**

The Core Tenets of Sathya Sai Education

To learn to manage one's resources and to cultivate a caring attitude towards 'one's neighbour' are both relevant issues in education that cultivate character strength and social intelligence. By learning to trim down one's needs, by putting a 'ceiling on desires', we save time, energy and money for someone in need. The ceiling on desires programme is also used as a platform for ecological teaching and raises awareness with regard to sustainable development in general. To learn to put a 'ceiling on desires' thrives on common sense and its positive side-effect is the promotion of self-satisfaction and contentment, as well as the upsurge of joy by giving and sharing with others.



Unity in diversity shifts focus from a form of unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political, ideological and/or psychological differences towards a unity based on the awareness that there is a common core and underlying truth that can be found in humankind and all creation.

Unity in Diversity

"Until he extends the circle of his compassion to all living things, man will not himself find peace."

~ Albert Schweitzer

The concept of unity in diversity is based on the firm belief that people, though coming from different cultures and living in different places, with different customs, traditions and faiths, are, essentially speaking, equals. It aims at cultivating a spirit of brotherhood and sisterhood, and a sense of belonging to one family, one world. Unity in diversity highlights the interconnectedness of life that embraces the oneness of all creation. SSEHV shares this view and stresses how all people partaking in the vast arena of life go through the same, or similar experience. Each nation and culture, and each person has something unique to share with the rest. The awareness of unity in diversity can lay the basis for an innovative style of life by narrowing the gaps, so that all people may learn to live harmoniously together.



Sathya Sai declared many times that in the same way that an invisible current runs through light bulbs of different sizes and watts, the same life sustaining energy flows through all, fairly and equally. It is the source of this common energy that is substantial.

To provide this vision to young people means fostering kinship and mutual responsibility. It inspires them to work as a unit, and to participate cooperatively in moulding the world together, for it is everyone's home. In 1995, Robert Alan Silverstein, the author of the "People for Peace Project", said it eloquently: "Cultural differences should not separate us from each other, but rather cultural diversity brings a collective strength that can benefit all of humanity".

The vision of unity in diversity is a powerful one. Children endowed with this vision learn to see things from different angles, to release and transform tension, to cultivate teamwork and solution finding skills. The process of calling upon those values that reside in all human hearts, will kindle and uphold this spirit of unity with others. "Internal peace is an essential first step to achieving peace in the world", said the Dalai Lama, who reminds us that "to cultivate inner peace is very simple". "You do so...", he says, "...by realising clearly that all mankind is one, that human beings in every country are members of one and the same family".



We cannot Afford to be Separate

Eminent scholars and people of all walks of life have advocated the goal of unity in diversity. Pablo Casals, the Spanish Catalan cellist and conductor, poetically stated that "We ought to think that we are one of the leaves of a tree, and the tree is all humanity. We cannot live without the others, without the tree." The writer and poet Maya Angelou, said "It is time for parents to teach young people early on that in diversity, there is beauty and there is strength". Kofi Annan, world peace prize and former Secretary General of the United Nations said: "We may have different religions, different languages, different coloured skin, but we all belong to one human race." Albert Einstein accentuated the task of humanity by saying that it lies in freeing ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature and its beauty". Long before that Aesop declared "United we stand, divided we fall." (620-560 B.C.)

The topic of unity of religions explores different world religions and puts the accent on the principles and moral values they have in common. It wishes to promote understanding and respect for the different faiths and their forms of worship in a spirit of unity in diversity. Children, who deepen their love and appreciation for their own religion, are more liable to understand the love and faith others have for their own. Unity of religions aims at building awareness with respect to a spiritual reality in life, and triggers the 'exploratory aspect' of the individual, i.e. the internal energy that moves us beyond what we see and grasp with our senses and understand with our mind, to fathom the unknown, in search of a divine Truth, Ideal and Life-purpose.

Unity of Religions

“Let the different faiths exist, let them flourish, let the glory of God be sung in all the languages in a variety of tunes. That should be the ideal. Respect the differences between the faiths and recognise them as valid as far as they do not extinguish the flame of Unity.”

~ Sathya Sai

When referring to religions, one tends to maintain a comparison-based approach in which our own religion stands out; an approach that leaves us with a partial view, a limited appreciation and understanding of the principles pertaining to the others. By making Unity of Religions part of its programme, SSEHV wishes to identify and emphasise what all religions have in common. All religions offer a set of spiritual and moral values to abide by, which foster right human relations and good living for all people. Faith and tolerance, loving kindness and compassion are among the values practiced, out of devotion to a higher force of Love, Light and Wisdom, the guiding star and beacon of each religion.



It would likewise be impossible to speak of Human Values without taking into account the world religions that uphold and foster these values in their precept and practice. If the Latin word *religare* means to bind, to bring together, to unify, SSEHV presupposes that the objective of a religious path is to lead human beings towards a unified goal. This goal is to reconnect to one's true and essentially divine nature, so that body, mind and soul may align to its highest potential and attain human excellence. To reconnect to one's true nature is something both simple and hard to do. It is simple, because an invisible divine spark is present within us. By becoming aware of this spark, we learn to kindle it and make it stronger. It is hard, because today's society imparts messages that go against the spiritual and moral training that religions profess and move people away from the inner core of their being. Ephemeral pleasures and sensual beauty bewitch our youth who put their trust into material commodities and possessions, rather than in themselves.

A Chance to Raise Awareness

To bring the topic of Religion and Spirituality into the classroom, in relation to Human Values, is of capital importance. Greater still when we know how classes are becoming more and more multicultural and multi-religious. Where better than in a classroom could we stress how the values that all religions profess are the threads that make the fabric of society stable and strong? Religion and Spirituality remind us that there is something higher and better to achieve in life, and aim at uplifting and refining character by bringing forth the beauty and goodness of the human soul. They emphasise the role of conscience and the purity of a clear and unselfish intellect, and motivate people to be exemplars of human virtue and loving compassion. It is thanks to religion and to a spiritual outlook on life, to search for its scope and true meaning, that the minds of men and women are uplifted and inspired, and their hearts made tender and more inclusive.



The Core Tenets of Sathya Sai Education

To learn to respect the wisdom inherent in all sacred teachings, to recognise not only one's material needs but spiritual needs as well, and to abide by the rules of good conduct, are essential parts of growing up. By highlighting the world religions, SSEHV hopes to enrich children's hearts with deeper love for their own religious roots, and by the acknowledgment of their own faith, foster a profound understanding of the love others hold for their own. Like the five cardinal values, religions are petals of the same flower and facets of the same diamond. They guide us towards a deeper and more soul-felt connection to life, and are spiritual signposts that remind us of an ideal which is verily our essence.

*"All faiths are inter-related and mutually indebted to each other for the principles they teach and the disciplines they recommend. All have Love as the fundamental discipline of the mind, in order to purify it and merge man with the Divine".**

**Sathya Sai Speaks
Vol. VII B
Chap 15 p 113*



CONCLUSION: EDUCÆRE FOR ALL

Human Excellence: Character and Wisdom

A mother and son approached a monk famed for wit and wisdom. The woman prayed that he help the boy stop eating sweets. "Come back in two weeks", said the monk. Two weeks passed by and the woman and boy returned. "Please tell my son to stop eating sweets", she pleaded. The monk looked at the boy. He spoke softly and sweetly: "Little one, please do what I say, stop eating sweets". The mother was appalled. "Why did we have to wait two weeks to hear you say that?" she asked the monk. Quick came the reply: "You see, I had to first stop eating sweets myself".

"The teacher moulds the rising generation into self-confident, self-reliant, Spirit-conscious persons. He/she is the architect of happy homes, prosperous communities and peaceful nations."

~ Sathya Sai

The language of true art is Heart to Heart, whether it is in the form of poetry and literature, music and dance, painting and sculpture or whether it is expressed through education. This language has the power to transmit high ideals and raise the human consciousness in a level of excellence. It has a particular way of pointing to the source of Beauty and Light within the human heart.

The mastership of a teacher, educator or parent reflects in everything they say or do. They transmit what they themselves are. The main feature of Educære as an art of education, is the ideal example of the teacher or parent, through which he/she connects to the heart of the child and awakens within it the hidden potential of Human Values.

Educære is meant for teachers who follow sincerely their vocation and have chosen the noble task of opening the minds and hearts of children and young persons. It is meant for parents who wish to support their children with the help of a value oriented programme, which notably implies ethical, moral and spiritual outlook. Educære is meant for today's children and youth, to support their goodwill and efforts facilitating their search for the needle of the compass which our society seems to have lost. Its goal is to kindle their spirit, love for character and enthusiasm for high ideals.

Conclusion: EDUCÆRE for all

SSEHV represents an innovative tool to recover the true nature of mankind. To achieve this, there is but one thing that needs to be done: recover Human Values. This is something that cannot come from outside. It is an inner process of “re-discovery”. Educære is meant for society, as education involves all societal components towards a common purpose and the well-being of all.

Educære is an approach to education and a methodology which blends secular knowledge with spiritual understanding, bringing information from without and understanding from within to a meeting point, where science and spirituality unify and blossom within the human consciousness.

The heart of Educære is love, “love that moves the Sun and other stars”*. Love that helps us cross the waves of life, uplift our surroundings, elevate our choices, transform our lives and our world. The undercurrent of Sathya Sai Education in Human Values is this love energy. Its goal is to inspire children to cultivate inner strength and open hearts, so as to make good use of their journey of life. When we love something dearly we want nothing else than to realise the object of our love. If we love an ideal, if we love Human Values, we will do our best to respect them in our daily lives and share them with all people, for a better, happier and more peaceful world for the future generations.

**Dante Alighieri,
The Divine Comedy,
Paradise, Canto XXXIII*



SSEHV around the world

“Look up and aim high” should be the motto ~ Sathya Sai

Institutes of Sathya Sai Education have been set up in many countries to support the goals and objectives of Educære, through training programmes, community projects, research and development.

Parallel to the endeavors of the Sathya Sai Institutes, private Sathya Sai Schools, partnership and complementary schools have been developed. Moreover, numerous teachers throughout the world implement the Educære approach both in their formal teaching and by promoting a series of value oriented extracurricular activities.

The Sathya Sai Programme in Human Values is meant for all. It is a source of profound inspiration which motivates us to move on, to be happy and to grow together.



Sathya Sai Baba
The founder of SSEHV

Annual Survey 2018

<i>Sathya Sai Schools</i>	44
<i>Sathya Sai Institutes</i>	31
<i>Sathya Sai Partnership Schools</i>	55
<i>Complementary Schools</i>	44
<i>Community SSEHV Programmes</i>	110
<i>SSEHV Faculty</i>	296
<i>SSEHV Students</i>	27673
<i>SSEHV Teachers</i>	2771



Should you wish to know more we invite you to consult www.isseducare.org.

Education for Transformation

In order to change, it is necessary to de-programme the codes of fallacious and sometimes destructive lifestyles, and then live by and irradiate man's essential and universal values. Do we need to create these values, or discover them? No, they are inherent in the human soul. However, they are inoperative, as if repressed and absent from conscience. To awaken the true values we need to change the education system with a value approach. A similar shift requires experience and commitment, for it is no mere intellectual transmission of knowledge. It is a transforming life experience. This form of education addresses the whole being and is an education for life. Without altering the basic content of the curriculum or conflicting with any of the family's or the student's own religious beliefs, the SSEHV programme supports the educators in the process of transmitting values. The focus that is currently on the brain shifts toward the spiritual heart, which is the source of all wisdom.



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Sathya Sai Education in Human Values

Education for life



In order to change, it is necessary to de-programme the codes of fallacious and sometimes destructive lifestyles, and then live by man's essential universal values. Do we need to create these values, or acquire them from outside? No, they are inherent in the human soul. However, they are inoperative, as if repressed and absent from conscience. To awaken the true values we need to change the education system with a value approach. This shift requires experience and commitment, for it is no mere intellectual transmission of knowledge. It is a transforming life experience. This form of education addresses the whole being and is an education for life. Without altering the basic content of the curriculum or conflicting with any of the family's or the student's own religious beliefs, the SSEHV programme supports the educators in the process of transmitting values. The focus that is currently on the brain expands to include the heart, which is the source of spiritual knowledge. SSEHV reaches to the heart of children and young people, however its energy gradually and lovingly embraces family and community.