



Ontology and Educational Philosophy of Bhagaban Sri Sathya Sai Baba

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ABSTRACT: To millions, "Sri Sathya Sai" is not only a friend, philosopher and a guide but also the Saint, the Seer, the Super human and almighty personality performing multidimensional roles by serving the society, the Knowledge Facilitator, a Complete Leader, the World Redeemer, the Universal Communicator, the Social Architect of the Millennium and the Strategist- loving, serving and uniting all, at all times". I begin this thesis with a brief account of our popular South Indian guru, spiritual figure and educator, Bhagaban Sri Sathya Sai Baba (1926-2011) and also accountable for his extraordinary popularity, is his divine persona—especially his self-proclaimed identity, values and educational philosophy. His teachings are universal to all religions, yet he is not seeking to start a new religion. Rather he urges us to go to the roots of our own faith whatever it may be, to rediscover the universal Truth therein. Sathya Sai Baba's followers regard Him as an incarnation of God in human form (*Avatar*). He is the ideal of goodness: One who manifests all human virtues in their purity and perfection; One who shows power, wisdom and knowledge beyond the comprehension of humans; and One in whom immense powers lie at His will. His followers come from all faiths and races and meet regularly for devotional singing, to study His teachings, and to engage in service activities in order to practice His message of Love and Peace to unite all mankind. Since childhood,

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Swami's Teaching guide humans not only through words but also through Divine vibrations of His scriptures to discover their inner reality. In the light of these vibrations a human being can more easily to reach to the awareness of unity of the Self - *Atma* (Brahman). He/she as will become a co-partner with the Creator, by its own personal unique way. Swami has repeated about it in His Discourses from

different angles many times. "**Self-Realisation** should be Goal of human existence. It has to be reached through three stages: Self-confidence, self-satisfy and self-sacrifice. Man should regard himself as the master of the body, the senses and the mind. He has to use the intellect to experience his oneness with the divine, the cosmic all-pervading consciousness." The Cosmos is a projection of the Eternal, **Infinite Reality** (*Brahman*) and is not separate from the *Brahman*. "*Sarvam Vishnumayam*



Jagath" (The universe is permeated by the Divine). When this truth is recognised, it will be obvious that all that one perceives or experiences is a manifestation of the Divine. Every tree is a *Kalpavriksha* (wish-fulfilling tree). Every place of work is the shrine of the Divine. Many imagine that they are engaged in spiritual exercises to realise this sense of oneness with the Divine. Various spiritual exercises or different forms of worship may give some feeling of personal satisfaction, but will not result in God-realisation. God needs nothing from anyone. God does not seek offerings, nor is pleased by them. The Divine is not different from you. It is your likes and dislikes that separate you from God. When you get rid of desires and aversions, you will realise your inherent divinity. All the spiritual exercises one does or rituals one observes in offering worship can serve only to purify the mind and eliminate the ego. Mankind should strive for the ideal of human unity by recognising the divinity that is present in every human being. Everything in the universe has come from the Divine and cannot exist without the power of the Divine. Prakriti (**Nature**), which is constantly teaching these lessons, is the true preceptor. The cosmos is a University. God is the Cause. The cosmos is the result. God pervades the entire Universe. Nothing can exist in the world without the power of the Divine. The Universe is a manifestation of the Divine. Persistent conflict and a steady decline in morality but some of the factors threatening the very survival of humankind. Most serious thinkers would agree that a profound change is needed in the way human beings view themselves and one another. Such a spiritual awakening would require an educational model with the capacity to transform the

minds and hearts of all people. The model that is now prevalent throughout the world would need to be expanded from its emphasis on the secular to encompass the spiritual.

The philosophical cornerstone of Sathya Sai Education is the concept of **Educare**. Sri Sathya Sai Baba draws a distinction between what has traditionally been conceived to be 'education' and what he refers to as '**Educare**'. He says that educationists who merely read books and pass on the contents to students are not fulfilling the goals of real education. Rather, —real education is that which promotes unity, equality and peaceful co-existence with fellow human beings. It flows from the heart, and is termed as '**Educare**'. Therefore, —**Educare** should be pursued along with what has usually been meant by education. Education is a matter of questioning. Why this? Why not that? Why? How? What? But, Educare is not a question. It is a quest. Quest is different from question. Quest is a search. Quest is an enquiry. Quest involves turning inward. Quest requires one to go beyond the senses. Quest aims to take you to your reality; Bhagavan wants **Educare** today. Now we have Educare to care for ourselves, and Educare to care for society. We have Educare to know our real identity, true nature and knowledge of the Self. Educare is care of the Self; the Supreme Self is **Educare**. The guiding principles of the term **Educare** as used by Sri Sathya Sai Baba, are:- (a) divinity is love, and it is the undercurrent of all human values; (b) **Educare** elicits the inherent human values and translates them into action in daily life; (c) the purpose of education is for living a fully human and spiritual life; (d) the end of education is character and



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

Institutes of Sathya Sai Education were established to manage and oversee standards in the Sathya Sai Schools, to train teachers in Education in Human Values (EHV) and to form professional links (or partnerships) with government or private schools for EHV. They have the task of developing EHV programmes appropriate to their local culture, to create awareness and guide government schools to establish such programmes. SSEHV is a universal system of spiritual education, not bound specifically to any particular religion, sect, Church or other single system of moral belief. In other words, Sathya Sai Education in Human Values was not complete in itself and in its place EDUCARE has become a comprehensive education for life; not only education, but also religion and spirituality. Human values make life worthwhile, noble, and excellent. Those qualities lie within the human personality, waiting to be drawn out and translated into action. Sathya Sai Education is based on five human values: **Truth, Right Conduct, Peace, Love, and Nonviolence**. Drawing out these five inherent human values develops good character. Sri Sathya Sai Baba regards the development of good character as the ultimate aim or end of education. Sathya Sai Education utilises a pedagogy of integral education that elicits human values through all aspects of education, including: the process of learning and the process of teaching, while integrating them into the curriculum, and the educational environment. Most importantly, it does this through Love, which underpins all the other values.

Educational philosophy of Bhagavan Sri Sathya Sai Baba is worth a revisit. In a rapidly changing world, where people are searching for roots and a sense of belonging, an important task of education is to help people to gain a stable identity. This can happen only when people can relate to values that are independent of time and space. The renewed emphasis on values in recent years could be viewed in this light. By eliciting the universal and timeless human values of love, peace, truth, right conduct and nonviolence, which bring together the profound moral insights of the world's great enduring civilizations. Sathya Sai Education helps to create a universal and unchanging frame of reference to give one a stable sense of identity. Sathya Sai Schools are based on these central features of Bhagavan's philosophy. They aim at human excellence through developing all personality domains – physical, intellectual, emotional, social and spiritual, and not just the intellectual. They are models of how human values can be integrated with the school curriculum to achieve the real aims of education – character development and academic excellence. Sathya Sai Baba says that "**the end of education is character**". Today the moral, ethical and spiritual values are on the decline. The modern students have no trace of these values in them. Sai Baba's emphasis is said to be on the development of the moral and human values in students, which are lacking in the present system. The worth of the educational reforms can be seen only in the way in which such reforms can transform the students admitted in random from different stratas of society, and how education is able to transform them.



Sathya Sai Baba has offered a veritable ocean of knowledge and guidance on all aspects of spiritual, religious, and value-oriented living. He has often repeated that it is not necessary to drink the whole ocean to know its taste, that it is not necessary to read all scriptures to live a life of joy, peace, and love. It is enough to put into practice one aspect of spiritual teaching. An Educational Philosophy is an expression of what the society regards as the central social ideals to be approached through organized education. If philosophy is a reflection upon social ideals, education is an effort to actualize these ideals in human behavior. In order to reach the heights of its past glory in material and spiritual fields, a radical change in Indian Society is the need of the day. Perhaps it is not an exaggeration that teachers, parents, students, educationalists and political leaders—all these who are directly or indirectly concerned with education – are dissatisfied with the present system of education in India. Though some efforts have been made for the quantitative improvement of education, it has had its corresponding deterioration in the quality of education. We lost our values and failed to establish new values suitable to the modern times without detrimental to our culture. This research study will highlight how the ethos of a school can be improved thus leading to a learning and caring environment that will foster character building thus contributing towards academic excellence through the incorporation of basic universal values which are fundamental to The Sathya Sai Educational Philosophy and Education in Human Values (SSEHV) Programme. I further suggest that the history of his geographic locale, in which there are strong themes

of sacred kingship and ecstatic, advaitic, poetic, devotional, sainthood, social, educational, may contributed to the production and reception of his persona.

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